

SECRETS OF FREMASONRY AND EASTERN STAR



¹⁷ Therefore, "Come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you." 2 Corinthians 6:17

MASONRY AND EASTERN STAR (FREEMASONS)

LIST OF SCRIPTURES

Primary Scripture

Gen. 3:4-5 Ye shall not surely die, ye shall be as gods, knowing good and evil.

Gen. 19:16 And they brought him forth, and set him without the city.

Exo. 20:4-5 Thou shalt not make unto thee any graven image, or any likeness.

Deu. 7:25-26 The graven images of their gods shall ye burn with fire.

Deu. 11:24 Every place the soles of your feet shall tread shall be yours.

Deu. 11:26-28 See I am setting before you today a blessing and a curse.

Ruth 3:8-9 Spread thy skirt over thine handmaid: for thou art a near kinsman.

1 Sam. 15:22-23 To obey is better than sacrifice, to hearken than rams.

2 King 17:15 They followed vanity, and themselves became vain.

2 Chron. 7:14 Then will I hear from heaven, and will heal their land.

Psa. 139:7-10 Whither shall I go from thy spirit? or whether shall I flee?

Prov. 11:29 He that troubleth his own house shall inherit the wind.

Isa. 64:6 We are all as an unclean thing, our righteousness are filthy rags.

Jer. 7:30 They have set up their detestable idols in house that bears my Name.

Eze. 8:3-6 Son of man. seest thou what they do? even the great abominations.

Eze. 8:12 Hast thou seen what ancients of the house of Israel do in the dark?

Eze. 8:16 Faces toward the east, and they worshiped the sun toward the east.

Eze. 22:30-31 I sought for a man among them, that should make up the hedge.

Hos. 4:6 My people are destroyed for lack of knowledge.

Mat. 5:16 Let your light shine before men, that they may see your good works.

Mat. 5:34-37 But I say to you, make no oath at all, by heaven or by earth.

Mat. 6:1-4 Take heed that ye do not your alms before men, to be seen of them.

Mat. 7:21-23 Not everyone who says to Me, 'Lord, Lord' will enter the kingdom.

Mat. 11:28-29 Come unto me, and I will give you rest.

Mat. 28:18-20 Teaching them to observe all things that I have commanded you.

Luke 16:13 No servant can serve two masters.

John 1:4-9 The true Light, which lighteth every man that cometh into the world.

John 1:12 But as many as received him, even to them that believe on his name.

John 8:44 Ye are of your father the devil, and lusts of your father ye will do.

John 14:6 No man cometh unto the Father, but by me

John 15:16-19 Ye have not chosen me, but I have chosen you, and ordained you.

Rom. 4:4-5 To him that worketh is the reward not reckoned of grace, but debt.

Rom. 6:16 To whom ye yield yourselves servants to obey, his servants ye are.

Rom. 6:21-23 For the wages of sin is death; eternal life through JESUS CHRIST.

1 Cor. 11:5-10 Neither was man created for woman; but the woman for the man.

1 Cor. 11:27 Shall be guilty of the body and blood of the Lord.

2 Cor. 6:14-18 Do not be unequally yoked together with unbelievers.

Gal. 1:6-9 There be some that trouble you, would pervert the gospel of CHRIST.

Eph. 2:8-9 For by grace are ye saved through faith, not works, lest boasting.

Eph. 5:23-26 Church is subject unto CHRIST, wives be to their own husbands.

Heb. 10:28-29 Despised Moses law died without mercy; much sorer punishment.

Heb. 10:31 It is a fearful thing to fall into the hands of the living God.

Jam. 2:10 Keep the whole law, and yet offend in one point, he is guilty of all.

Jam. 5:12 But above all things swear not; lest ye fall into condemnation.

1 John 1:5-9 If we confess our sins, he is faithful to forgive us our sins.

1 John 5:21 Dear children keep yourselves from idols.

Rev. 9:11 whose name in Hebrew tongue is Abaddon, in Greek tongue, Apollyon.

Rev. 20:1-12 White Throne judgment is place of the judgment of the damned.

Rev. 22:9 The angel warned him only to worship God.

Old Testament (Secondary Scripture)

Gen. 3:21, 4:17-24 and 67, 6:2-3, 10:8-9, 11:4-8, 29:23, 41:45-50

Exo. 3:22, 20:2-7, 20:13, 25:31, 26:35, 34:13

Lev. 10:1-3, 17:7, 18:21, 20:2

Deu. 6:4-7, 23:2, 32:16-17

Josh. 24:15

Jud. 3:7, 11:29-40

1 Sam. 15:22

1 King 16:29-33

Neh. 9:2-3

Job 1:6-12

Psa. 64:8, 19:7-8, 48:2, 106:6-7, 118:22, 139:13-14

Prov. 11:29

Ecc. 10:8

Isa. 14:13, 43:10, 44:6-8

Jer. 2:13, 32:34-35

Eze. 1:4, 8:3 and 13-14, 18:4

Dan. 9:5-6

Hos. 4:6

New Testament (Secondary Scripture)

Mat. 2:2, 4:10, 5:34-37, 6:24, 7:15-20, 10:32-37, 12:25-30 and 43-45, 16:15-19, 18:6 and 18, 20:16, 21:42, 23:8-10, 26:28, 28:19-20

Mark 12:10, 16:15-17

Luke 14:28

John 1:1-14, 3:16, 8:12, 10:10

Acts 4:12, 8:9, 10:15, 10:25-26, 16:31, 17:11, 19:18-20

Rom. 1:22-24, 3:10 and 23, 6:4 and 20, 8:15-17, 12:1-2

1 Cor. 3:16-20, 6:15-20, 7:14, 10:21, 11:3-10

2 Cor. 6:14-18, 10:4-5

Gal. 1:8

Eph. 2:6-9, 4:15 and 27, 5:11, 6:4 and 12

Phil. 2:5-9, 3:13-14, 4:2 and 8

Col. 1:15, 2:9 and 14

1 Thes. 5:22

1 Tim. 2:1-5, 3:12-16, 4:2-3

2 Tim. 3:16

Heb. 4:15

Jam. 1:5-8, 4:7, 5:12-14

1 Pet. 2:9

2 Pet. 2:1

1 John 1:7-9

Jude 6-7

Rev. 2:4, 3:16, 7:3, 12:10, 13:8, 17:15

GENERAL -

This lesson could be applied to any type of secret religion or to religious practices which are practiced in secret. It could be applied to those people taking ungodly oaths to an organization or individual. A Christian should practice his Christianity on the rooftop for the world to see. A Christian should not take any ungodly oaths which bind him to an organization or to an individual. God gives us a free will and we are only bound to Him through JESUS CHRIST.

PREFACE (Excerpts) - Freemasonry is a secret organization of men (the women belong to the Eastern Star) with secret rituals and oaths. It is not a Christian organization. Christians who hold high positions in churches, such as pastor or deacon, are involved in the Lodge because they do not understand that Freemasonry has its roots in mystic religions and have been deceived by Satan. If your family background includes membership in Masons, Eastern Stars, Rainbow Girls, or DeMolays, there is a generational inherited curse on you and your descendants. To stay free, you must not have anything to do with Masonry and follow the Christian life.

MASONRY - BEYOND THE LIGHT (Excerpts) - Masonry is a religion and has a ritual. Christians who are Masons are serving two masters. Masonry has a generic god that is common enough for everyone. The true name of the god of Masonry is JAR-BUL-ON. The JESUS of the lodge is a counterfeit CHRIST. Masonry has a flawed doctrine of salvation requiring abominable oaths. The

Bible forbids these oaths that places Masonry superior to country and God. An evil tree, which hides the real truths, cannot bring forth good fruit. It is a mystery religion which worships sexuality. JESUS CHRIST is denied as the true Son of God. Masons are connected with Rosicrucians, and Knights Templar. There is an immense amount of cross-pollination between the Illuminati and Freemasonry. Masonry is connected to witchcraft in a spiritual pyramid. The Devil takes the weak and ignorant. Pre-marital sex, abortion, illegal drug use, and dabbling in the occult and satanism by children of Masons is a by-product of their parents following idolatry.

HIDDEN SECRETS OF THE EASTERN STAR (Excerpts) - Order of the Eastern Star is the women's auxiliary for the Lodge. Kindergartens for satanism are Order of DeMolay for boys and girls, and Rainbow Girls and Job's Daughters for young women. The Eastern Star is shrouded in mystery and, has been revised and altered. Blood oaths are taken and was established to appease the women. It is a religious facade and has discrepancies. This is a Luciferic initiation. Hermes is Masonic redeemer. Mason conjures up demons. Masons are intentionally misled. Masons are sworn to secrecy. Pentagram is sacred. Divinity of man is considered. Masonry, Satanism and New Age are related. Masons are present day Druids. Worship of the phallus is indicated by circle and point within circle. Scriptures are used as a chant. Masonry tries to usurp Christianity; it is back to paganism. There are Eastern Star goddesses. Cabalistic Motto is an important part of the Eastern Star. Sex is the central root. Masonry has a plan of salvation; it is not CHRIST. You agree to a perpetual covenant; it is not a legal oath. There are many sexual connotations in Masonry. Plants are sacred to the goddess. Rainbow Girls sound innocent but the Bible is only symbolical. Apron has roots in paganism. DeMolays is a kindergarten for Satanism.

SYMBOLS (Excerpts) - There are many Masonic trinkets and tokens, and jewels and regalia which cause trouble for Christians. Symbols are disguised. Baphomet

is the satanic "Goat of Mendes" and the best known representation of Lucifer in all occultism. Caduceus is an emblem of the Supreme Deity of the Masons and represented the active power of generation and the passive power of production conjoined. Inverted pentagram is to call up the power of Satan and is one of the main symbols of witchcraft and occultism. Square and compass symbolize the human reproductive organs, locked in coitus. Crescent moon and star are used by witches. Lambskin apron is an emblem of innocence and the badge of a Mason. Hexagram is a powerful symbol to witches, sorcerers and magicians.

FROM PAGANISM TO CHRIST (Excerpts) - The origin of Masonic Oaths is identical to Hindu Temple worship. The Masonic rite of circumambulation came directly from the Hindu Temple worship. Christians are yoked with unbelievers when they join the Masonic Lodge. The Masonic god is JAH-BUL-ON: JAH is supposed by some to be short for Yahweh, the God of the Christian and Jew; BUL is a rendering the name BAAL or BEL, the ancient name of the Canaanite god; and ON or LUN was supposed to be the Chaldean name of God. These are deeds of darkness and the occult; they bring bondage on Christians. Any god will do for the Masons. It is salvation by works. The Secret Doctrine teaches that JESUS CHRIST is not the only begotten Son of God, but that each Mason may become a CHRIST through a process known as Masonic Initiation. The Secret Doctrine teaches that since he may become a CHRIST, each Mason is his own Savior - if he does not save himself, he will not be saved. The greatest bondage in the world today is the occult organization of Freemasonry. It is Anti-Christian and it has, by occultic means, greater control over human beings than any other demonic organization.

EVICTING DEMONIC SQUATTERS and BREAKING BONDAGES - Chapter 10 - Freemasons Curse Themselves, Their Families and The Churches - Summary (Excerpts)

1. Freemasonry rightly claims to be a religion. Lodges are regarded as "holy ground", and are supposed to face due East. Its quest is for knowledge of union with God, its standards of worship and prayers are to a divine person, and its members are prepared for the "Grand Lodge in the sky". The largest percentage of its membership have been deceived concerning its central deity which is anti-God and anti-CHRIST.

2. The central deity of Freemasonry is an object of Satanic syncretism in which the Jehovah of the Bible is blasphemously linked with mythological demonic deities. Worship is therefore idolatrous, and brings Freemasons directly under the curse of God.

3. Holders of the highest degrees in Freemasonry are committed to the belief that Lucifer alone is God. They exalt the one whom God has thrown out of his presence, and for whom the lake of fire has been prepared as eternal punishment.

4. Freemasons who profess to be Christian cause the curse of God to fall also upon their families and their churches because of their gross and blasphemous idolatry

5. Demonic bondages and dominations in families of Lodge members emphasizes the great need for the visible church to be cleansed from all Freemason associations, and all family members delivered from demonic oppression.

6. "The assurance given to candidates that the name Great Architect of the Universe can be applied to whatever Supreme Being they choose is worse than misleading: it is a blatant lie. It is no overstatement to say that most Freemasons, even those without strong religious convictions, would never have joined the Brotherhood if they had not been victims of this subtle trick" (from The Brotherhood by Stephen Knight).

CURSES (Excerpts) - Curses that come from ancestors, curses that come on the wife or sexual partners from the husband or lover, curses brought on the children by the parents should be broken.

CURSED OBJECTS (Excerpts) "Believers who have broken with Freemasonry and renounced their vows, should write to the lodge asking that their names be deleted from the membership roll. It is also important that all personal regalia (or those handed down in the family) should be destroyed. Associated clothing should be burnt, and metal objects including swords defaced, or smashed and disposed of. Relatives are sometimes superstitious about disposing of these family relics, but they are cursed, and if retained will bring the judgment of God upon the household."

Demons may try to prevent Masonic objects from being destroyed by hiding the means of destruction or preventing the objects from being destroyed such as preventing the objects from catching on fire.

HIDDEN SECRETS OF THE EASTERN STAR - THE MASONIC CONNECTION (Excerpts) - "From acquaintance with a large number of Christians who have been released from the dominant spirits of Freemasonry over recent years, a clear pattern of demonic activity has emerged. The results have been the same, whether the counsellee has been a lodge member, or is the descendant of a member. The following demonic powers need to be dealt with after personal or family Freemason vows and curses have been specifically renounced (in addition to the general renunciation of all Satan's bondages and dominations):

SUMMARY - The key to the lesson is that no Christian (or for that matter a heathen) should belong to any type of Masonic organization. The heathen will have a hard time accepting CHRIST with this type of satanic influence. If this is not the situation, there is still hope through JESUS CHRIST. The Christian can pray and get his demons cast out. Then he can go about eliminating any remaining influence that Masonry has over him and his loved ones.

PATTERN FOR PRAYER - First, repent for your ancestral ties to Freemasonry. Second, forgive the family members for handing down the curses. Third, pray a prayer to break the curses. (This is upward.)

If you have been personally involved with the Masons, you need to repent of your sins. Then break the curses on you. (This is inward.)

If you have a wife, children, grandchildren, etc., repent for bringing curses on them and ask them to forgive you. Then break the curses on them and have them break the curses on themselves. (This is outward.)

Renounce the Masonic organization and break soul ties with it. Destroy all Masonic objects in your possession.

The pattern is to identify the sins, pray and get right with God, break curses and demonic ties, CAST OUT THE DEMONS, and change the way you think and act.

PRAYER FOLLOWING THE ABOVE PATTERN -
Lord JESUS CHRIST I forgive my ancestors for the sins that they have committed by being associated with Freemasonry in any way either by direct participation or by being in the ancestral lineage. I especially forgive my parents for their involvement with Freemasonry. I now break the curses from my ancestors that were put upon me.

Forgive me for being personally involved in the Masons. I now break the curses that I have brought upon myself by my sins.

Forgive me for cursing my wife, husband, children, grandchildren, and descendants. I pray that they will forgive me. I now break the curses placed on them. I also break all curses from the Masons that have come upon me even though I am innocent of any personal sin of association.

I vow to destroy any cursed objects associated with Masonry. no matter where they came from, in my personal possession. I ask that you show me and help me to break with objects that have sentimental value or financial value.

I renounce any connection with the Masonic organizations. I will resign and not attend any meetings. I break any soul ties with these organizations that have a hold on my life.

I forgive my ancestors and ask that you forgive me of any sins brought about by Masonry. Please place these sins under the Blood of JESUS CHRIST. I break all curses and demonic ties associated with Masonry. Help me Lord to change the way I think and act that has been imparted to me by Masonry. Please give me the knowledge to discern the evil of Masonry and the discipline to act against it. Help me to get rid of the demons that reside in my body due to these sins.

Thank you Lord for the knowledge to repent and discipline my life. Thank you Lord for the right to break curses placed on me. I now command any demons that came in through Masonry to leave me. I also command any other related demons or families of demons to leave me. I ask this prayer in JESUS Name. Amen.

PRAYERS (Excerpt of a Short Prayer)

"In the Name of JESUS I break the curse of Freemasonry upon myself, my family and my children and children's children even to the fourth generation and I ask you to cover me in the Blood of JESUS, for it is only through the shedding of your blood that the curse is broken, I AM NOW FREE FROM THE CURSE. PRAISE GOD."

LIST OF DEMONS (Excerpts)

1. The spirit of Freemasonry and the curse of the Luciferin doctrine.
2. A spirit, or spirits of Anti-CHRIST
3. A spirit of idolatry.
4. Spirits of witchcraft and occultism (In severe cases, a spirit of poltergeist may be troublesome.)
5. Spirits of mockery.
6. The "all seeing third eye" in the forehead (an Illuminati symbol) may manifest if there has been heavy family involvement.)
7. A spirit of mental confusion.
8. A spirit of spiritual apathy.
9. A spirit of emotional hardness.
10. Spirits of doubt, skepticism, and unbelief.

11. Spirits of infirmities, sicknesses, and allergies (a most frequent manifestation) . Where family membership has been handed down for a long time, and there has been special dedication to the lodge, spirits may cause special destruction in health or financial matters.

12. A spirit of false religion.

13. Spirits of confusion, bands around the head. loss of consciousness, mental shock, arrogance, financial difficulties, extreme lethargy, death, accidents.

REFERENCES - Audio tapes, books and booklets, tracts and comics, series of articles, and video tapes may be obtained from these sources. I would recommend the purchase of the following books

Masonry Beyond The Light by William Schnobelen

Hidden Secrets of the Eastern Star - The Masonic Connection by Cathy Burns

Evicting Demonic Squatters and Breaking Bondages by Noel and Phyl Gibson

From Paganism to CHRIST - Islam, Hinduism. Freemasonry by Mick Oxley

Breaking the Generational Curses by Marilyn Hickey

Curses and Blessings by Derek Prince

MORE MASON INFO AT

www.ephesians5-11.org

www.saintsalive.com/freemasonry.html

www.geocities.com/CapitolHill/8988/index.html

Leading a Christian out of the lodge.

Because the church has not been vigilant in sounding the alarm, Christians continue to stumble into the Masonic Lodge. They remain members until they realize what Freemasonry teaches. If they simply listen to the words of the ritual, the Holy Spirit will witness to them. Thousands of Christians have left the lodge to follow Jesus. If the Holy Spirit is not witnessing to them, it is because they do not have the Holy Spirit. If they remain after they realize what Freemasonry teaches, is there any reason to believe that they are genuine Christians? What will Jesus say?

A video tape is available which explains how to lead a Christian Mason out of the lodge. The information contained on the tape is very similar to the information on this website, but there is much more. If you follow the procedures with our materials and if the man is truly a Christian, he will leave the lodge. To obtain a copy of the tape, please [contact us](#). You might mention what fruit you see which makes you think your Mason is a genuine Christian.

How can you effectively witness to a Christian Mason?

Ministering to a person who has been ensnared in the occult will put you in conflict with demonic forces. Ephesians chapter 6 reminds us that we are engaged in a spiritual battle.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

(Ephesians 6:12-13)

Because of our position in Jesus Christ, we are able to stand. However, in order to continue to stand when dealing with the occult, we need to put on the whole armour of God. We need to begin by praying. We should ask God for protection and help in the battle. If you have others who share your concern about Freemasonry, form a prayer group. Make certain that those in the prayer group are in agreement. The materials available on this site will help you to educate other Christians. Have confidence when you approach God asking for the repentance of someone who is ensnared in Freemasonry. James 5:16 tells us that "...The effectual fervent prayer of a righteous man availeth much." Romans 3:22 tells us that, "This righteousness from God comes through faith in Jesus Christ to all who believe." Ephesians 3:12 tells us that, "In Him and through faith in Him, we may approach God with freedom and confidence."

Understanding Masonic methods

Experience is a good teacher. As you gain experience in witnessing to Masons, you will be able to confirm what you are reading here. Masons have been trained to deal with you. You will be more effective when you know their game. They are taught to avoid conversations like the one you are going to try to have with them. Why would they want to avoid such a conversation? Some Masons believe that they must avoid conversations with non-Masons in order that the "secrets of Freemasonry" might be kept safe. The *Indiana Monitor and Freemason's Guide* contains a paragraph under the heading ***Behavior In Presence of Strangers Not Masons***. It reads as follows:

You should be cautious in your Words and Carriage, that the most penetrating Stranger should not be able to discover or find out what is not proper to be intimated; and sometimes you may divert a discourse, and manage it prudently for the Honor of the Worshipful Fraternity.

(Pages 32-33, 1964 Edition)

In reality, there are no Masonic secrets. The Grand Lodges sometimes admit that fact. Consider this paragraph from the *Indiana Monitor*:

Masonic Secrecy includes only methods of recognition and of symbolic instruction. It does not extend to everything relating to the institution. A secret society is one whose members are not

publicly known, and whose existence is concealed from the world. Masonic bodies, however, meet openly; there is no secrecy concerning membership or officers; and Masonic symbols and philosophy are discussed in thousand's of books accessible to anyone.

(Pages 38-39, *ibid.*)

That paragraph is somewhat deceptive in that Lodge meetings are tyled. They do not meet openly. A man, the Tyler, is posted outside the Lodge room door to keep out "Cowans and Eavesdroppers" when ritual is being done. Notice what the Grand Lodge of Indiana has to say about the contents of Masonic books. It states that thousands of books discuss the symbols and philosophy of Freemasonry. The Grand Lodge does not take issue with the content , or accuracy, of those books when writing to Masons. However, if a Christian takes issue with the content of a Masonic book, the position toward the books will change They will no longer claim that they contain the philosophy of Freemasonry. The books will become just someone's opinion of Masonic symbolism and philosophy.

In reality there is no "danger" that a Mason will reveal Masonic secrets to you when you witness to him, because the information flow will be primarily from you to him. You will not be trying to learn the modes of recognition (handshakes, body signs and word games.) If you are able to have a conversation, you will be surprised how little the average Mason will say.

Don't let them know that you oppose Freemasonry.

Keep your intentions to witness to a Mason to yourself and your prayer group. If you don't, you may not get the opportunity to witness. Masons will not usually speak with you if they know that you hold a negative opinion about Freemasonry. The more they think you know, the less likely they are to let down their defenses and meet with you. The most common Masonic defense is silence. The most effective method is to work one-on-one with a man who has not had time to speak with other Masons about the meeting. Never agree to meet with a group of Masons without other solid Christians being present. If you attempt to witness to two or more Masons at the same time, they will stick together like a pack of wolves. In reality, that is exactly what most of them are. However, there usually is very little physical danger.

Unless you take the issue public, they usually choose silence as the method of response. If you go public, they may break the silence. It depends on how effective you are. If you are effective in shaping the opinion of other Christians, they will not remain silent.

Jesus gave instructions - how to proceed.

The instructions of Jesus are found in Matthew chapter 18. Should they be followed to deal with the issue of Freemasonry, when you believe that the Mason is a Christian? If it turns out that he only claims to be a Christian, there is no difficulty with following this procedure, because the end result is appropriate.

The instructions of Jesus

Learning from the experience of others

Experience is a good teacher. Several brief "case studies" are provided below to allow you to share the experience of others. There really is no need for you to have to make all of the mistakes

which they made. These case studies will allow you to understand Masonic methods and responses. If you are called to minister to Masons, or lead the church to repentance, you will find them interesting.

The pastor takes a stand

A mature Christian attempts to lead a Christian Mason out of the Lodge

A former occultist encounters Freemasonry in the church

You must know the facts

In order to witness to a man who is ensnared in the occult, you have to know something about the occult organization he is involved in. However, you do not have to know as much as you would think. If the Mason is a Christian, he is sealed with the Holy Spirit. If you know a few critical facts which will demonstrate to him that the teachings and practices of the organization he is involved in are grossly incompatible with Christianity, that will be sufficient. The Holy Spirit can use any Christian to provide evidence which will lead a brother to repentance. It is not up to us to cause a man to repent. However it is up to us to follow the leading of the Holy Spirit to confront the brother with the truth in a loving manner. If the man is a Christian, it doesn't take a lot to lead him out of an occult organization.

If he is not led by the Holy Spirit, it may be next to impossible to lead him out of an occult organization. If you have never been involved in the occult yourself, you probably will not be able to fully understand the spiritual bondage which results. Those who do renounce occultism are often unable to shake the effects of spiritual bondage for a period of time. Release can occur quickly, or it can take several years. Healing occurs at different rates in the physical world, it is no different in the spiritual realm.

Carefully select effective arguments

Before you approach a Mason, you must know the truth and you should know that you know it. Having solid documentation can make a substantial difference. We can help with that. We urge you not to concentrate on books such as ***Morals and Dogma***, and other books which demonstrate a connection with Luciferianism. These books will convict Christians that Freemasonry is Satanic, but they are less useful than other items when dealing with the average Mason. If you want to use occultic Masonic books, you must be able to build a solid foundation under them in order to effectively tie them to the ruling Masonic authorities, the Grand Lodges. It can be done, however you may not have that much time when dealing with a Mason. Masons will have a tendency to look for a way of escape. Not from the occult, but from you.

What are the best arguments?

If you were going to speak with a non-Christian about Christianity, could you have a meaningful discussion without mentioning Jesus and the plan of salvation? Of course not. Christians

understand the importance of the Gospel. When you are attempting to lead a Christian to repentance, it is good to make sure that you are in agreement about the fundamentals of the Gospel. Does he believe that Jesus is God? Does he believe that faith in Jesus is required for salvation. Does he understand that only those who accept Jesus will be saved? Is he able to agree that Hindus, Buddhists and all other non-Christians will not enter the kingdom of God? John 14:6, Acts 4:10-12, John 1:1-14, John 8:24 and John 8:58 are scriptures which can be used to establish these facts. Galatians 1:8-9 is a good scripture to review as well. It establishes the consequences for those who would preach a false gospel. If you can't agree on these foundational items, including the authority of the Holy Bible, you will never have a foundational basis upon which to appropriately discuss Freemasonry. If a man cannot agree with these simple foundational issues, what makes you believe that he is a Christian? Maybe he is simply a Mason.

If the Gospel is of prime importance to Christians, what better way to convince a Christian that Freemasonry is incompatible with Christianity than to document the Masonic plan of salvation and demonstrate that Freemasonry has a savior, other than Jesus? If you are able to prove those factors, it will be impossible for the man to continue as a Mason and make a credible claim that he is a Christian.

If a Mason is a Christian he has faith in Jesus and is depending on Jesus for salvation. Does that make his Masonic membership of no consequence? What about the souls of the men he has seen conducted through the ritual? How many of those men believed what they were told in the Lodge? Has he told any of them that the Lodge's plan of salvation is false? How many men have joined the Lodge because he is a member? Has he led another man into Lodge who is imitating Hiram so that he can get into the Celestial Lodge above? How can he participate in Freemasonry without destroying his witness with the other men in the Lodge?

Paul's letter to the Galatians deals with a group of men who are adding circumcision to the Gospel as a requirement for salvation. Circumcision is something which God had previously authored for the Jews. However, it was not part of the Gospel which Jesus gave to the apostles. Paul's response to those who altered the gospel in this "simple" way is found in Galatians 1:8-9. Paul said simply: "If anyone preaches a gospel other than the Gospel which we preached to you, let them be eternally condemned." In the case of Freemasonry, Masons are not adding circumcision, but rather substituting another savior. Masonic ritual directly tells Masons to imitate Hiram Abiff so that they may get into the Celestial Lodge. When the "Christian" stands before Jesus, will Jesus believe that he is a Christian who has saving faith in the TRUTH (John 14:6) if he is standing with a group which teaches salvation on the basis of another savior? We cannot be certain that ANY "Christian" mason will make it into heaven. Jesus will decide. Does the man want to stand in front of Jesus as one who has participated in the promotion of another savior and as one who will not stop supporting and defending the same?

Examples of these arguments are contained in our tracts. Read them all, and you will have a good understanding of the issues. The following three should be appropriate for any Mason. [Salvation without Jesus](#) deals with elements of ritual which every Mason has seen and heard. It is gentle. [Fatherhood of God - Brotherhood of Man](#) deals with the false Masonic concept of God. It deals directly with a foundational teaching of Freemasonry as well as the existence of the Masonic savior. [An Open Letter to a Christian Mason](#) is extremely direct and takes a strong stance. It calls into question the Mason's Christianity. This is entirely appropriate, since Masons are men who meet in secret to teach salvation on the basis of a false savior. It may be good to give the "Open Letter" tract to a man after he has had time to consider the other two. However, do give him the opportunity to hear a direct message before he stands before Jesus. Jesus will be as direct as can be. His stance on those who promote other saviors is rigid.

Leading a non-Christian out of the lodge

If a person is not a Christian, they are headed to hell. If a Mason does not claim to be a Christian, or you can tell from talking with him that he does not know Jesus, it is first necessary to lead him to a saving knowledge of Jesus. Until he is ready to accept Jesus, it makes little difference if he is involved in the occult or not. If he leaves the occult organization, he is still headed to hell, unless he accepts Jesus Christ as his savior.

In the case of the Mason who claims he is a Christian, it is useful to ask questions which will demonstrate that he is not depending on Jesus to get into heaven. A question such as, "If you were to die tonight and God asked you why he should let you into His heaven, what would you tell him?" will yield good information, and may cause the man to think. The answers Masons give to that question makes it clear that the majority are definitely not Christians. If you can establish that the man is depending on his own righteousness for salvation, then you are in position to establish that "None are righteous, no not one." using Romans 3.

Unfortunately, many "Christian" Masons don't believe the Bible. Masonry teaches that the Bible is only one book of the many Holy books. The forward to a Masonic Bible explains the position very well:

And yet, like everything else in Masonry, the Bible, so rich in symbolism, is itself a symbol--that is, a part taken for the whole. It is a sovereign symbol of the Book of Faith, the Will of God, as man has learned it in the midst of the years--that perpetual revelation of himself which God is making mankind in every land and every age. Thus, by the very honor which Masonry pays to the Bible, it teaches us to revere every book of faith in which men find help for to-day and hope for the morrow, joining hands with the man of Islam as he takes oath on the Koran, and with the Hindu as he makes covenant with God upon the book that he loves best.

(The Bible in Masonry, Joseph Fort Newton)

Notice that Freemasonry teaches that Moslems and Hindus worship the God of the Bible. If a man has embraced Masonic teaching, leading him to Jesus is not easy. However, it is not your responsibility. Your responsibility is only to witness. The Holy Spirit must do the convicting, if it is to occur.

Stress the exclusivity of Christianity

When we lead a Mason or other occultist to Jesus, it is necessary to inform him that he has to make a clean break with all aspects of the occult and all elements of false religion in order to become a Christian. Occult teachings include teachings which reveal supposed hidden or secret knowledge. That characterizes the ritualistic teaching of Freemasonry precisely. We would not be reluctant to tell a Buddhist that he cannot become a Christian unless he makes a clean break with Buddhism. Is there any reason to withhold the corresponding truth when witnessing to a Mason or other occultist? If we remove the requirement of repentance, we alter the gospel.

In the case of a Buddhist who is becoming a Christian we would simply point out the nature of the God of the Bible and the Buddhist concept of God. We would also stress the exclusive nature of the Gospel of Jesus Christ and explain that Buddhism has a false plan of salvation. It is vital to make it clear that a man cannot be both a Buddhist and a Christian at the same time. Why is this necessary? Many Buddhists don't think that Buddhism is a religion! Christian missionaries in Buddhist countries have to deal with this issue repeatedly. Freemasonry is similar in that many

Masons deny that Freemasonry is a religion, even though Freemasonry has a plan of salvation and another savior.

In all of our efforts at evangelism, prayer is a vital part. If it appears that nothing happened, don't necessarily believe it. If you are able to plant some seed, another may water and yet another may see the increase.

Looking at Freemasonry through Christian Glasses

Abstract:

Many who participate in Freemasonry are initially confused by what they see and hear. They believe that Freemasonry requires a belief in God as a condition of membership. They attempt to interpret lodge teachings, including Masonic teachings about the nature of the Masonic god, through a Christian paradigm. If a man understands the nature of God as revealed in the Scriptures and the nature of false gods as revealed in the teachings of pagan religions, he will have the basic information to know that the god of Freemasonry is not the God of the Bible. Freemasonry teaches that all pagan gods are the same Spirit as the God of Abraham, Isaac and Jacob.

[Right click to download this paper in PDF format.](#)

Many men who are recruited, or encouraged to petition the Masonic Lodge for membership, join Freemasonry with the belief that participation is consistent with a sincere expression of faith in Jesus Christ. That is all the more likely to be the case when the potential member is recruited from within the church by other church members. If a man knows that the pastor or another church leader is a Lodge member, Freemasonry is effectively endorsed by church leadership. If it were not compatible with Christianity, the pastor wouldn't be involved, he may reason. When he goes into the Lodge, he will likely view what he sees through Christian glasses, or through a Christian paradigm. Many men mistakenly believe that Freemasonry is a Christian organization because they are misled by their Christian paradigm. They have no appropriate paradigm which allows them to accurately understand Freemasonry.

Paradigms

A paradigm is a model of reality. All of us have paradigms whether we realize it or not. We interpret literally everything we see through one or more of our paradigms. Paradigms often dictate how we are able to view something. If we do not understand how an inappropriate paradigm can confuse our understanding, we are easily misled.

In order to understand how the use of an inappropriate paradigm - or set of paradigms - can cause confusion, consider a man who had never seen or heard of an airplane. Try to interpret things through his eyes as he deals with a new experience. He has no concept of manned flight. He has a variety of experiences which have allowed him to form a set of valid paradigms - models of reality - for his previous experiences. If we were to get him to sit next to the pilot of a small two

place Cessna and the pilot started the engine at the end of the runway which stretched out before them, would the man would think, "We are about to fly."? Of course not. He does not recognize the concrete surface in front of him as a runway, but rather as a road. He has no concept of an airplane or of an appropriate surface on which an airplane would take off and land. If he looks off to the right and sees an orange wind sock held perpendicular to the runway by a stiff breeze, he knows that the wind is blowing briskly. His wind paradigm allows him to understand something he cannot see, but he does not fathom the great significance of the cross wind in that particular situation. He will understand the sound of the engine for what it is; he has seen engines on tractors, trucks and other machinery. He expects engines to create noise and possibly some visible smoke from the exhaust. He cannot see any fuel, or the fuel tanks hidden in the wings, but he would intuitively know that both were present because his paradigm would require them. He is unable to correctly understand part of what he sees and hears because he filters what he sees through his past experiences and education. When they start down the runway, he possibly understands that a propeller is much like a fan and therefore, it is not surprising that it pulls them down the road. He will see the propeller as a fan because he has a paradigm which allows it. If he had no fan paradigm, he would likely assume that the wheels were somehow driven directly by the engine, as most other vehicles are; he could be quite puzzled by the propeller. When the wheels leave the ground and he looks down, all of a sudden he gets a new paradigm and he is then able to understand things in the future based upon this new paradigm. It would allow him to understand the possibility of traveling from Washington to London in a way other than by sea, for instance. After a few takeoffs and landings in a stiff cross wind, he will no longer view the taut wind sock in quite the same calm manner. Until he gains the set of new paradigms which allow him to understand manned flight, he will not be able to understand how inappropriate and misleading his earlier paradigms had been to this new situation.

How we view new experiences

Everything new we experience will be viewed initially through our existing paradigms. We usually give no thought to whether or not our paradigms might confuse us. We usually come to know that our previous experiences have not prepared us to understand something new only when what we perceive clearly falls outside of the realm of possibility. At that point, we learn that the paradigm we were attempting to use is invalid. When we come to understand reality, we develop a new paradigm which is valid for the new situation.

A great many of the Masons who claim to be Christians are confused about the true nature of Freemasonry because they are misled by their paradigms. When a man who is a Christian petitions for Lodge membership, he is investigated. The investigating committee will ask him a series of questions. They may ask his neighbors and others who know him about his character. The mere fact that he is investigated will cause him to believe that Freemasonry is very particular about the character and beliefs of the men who are admitted for membership. The process of investigation may cause him to view Freemasonry all the more favorably because everyone is not accepted. One of the questions which is always asked is, "Do you have faith in the existence of A Supreme Being?" Most Christians, without giving it a second thought, will interpret this question as "Do you have faith in God?" Many Masons actually believe that a man must have faith in God to be a Mason. Some believe that a man must be a Christian to be admitted, yet the Jewish Mason knows better. Does Freemasonry actually require faith in God? Your answer to that question will likely be determined based upon your understanding of the phrase "A Supreme Being." That understanding may be the result of the use of a paradigm which models God as the only Supreme Being.

God as revealed in the Scriptures

The Scriptures, the written foundation of Christianity, reveal that there is only one God who created the heavens, the earth and man.

I am the Lord, and there is no other; apart from Me there is no God.

(Isaiah 45:5)

In the beginning God created the heavens and the earth.

(Genesis 1:1)

Then God said, "Let Us make man in Our image, according to Our likeness;

(Genesis 1:26)

The Scriptures reveal that God is a Spirit.

God is a Spirit; and they that worship Him must worship in spirit and in truth.

(John 4:24)

Scripture contains many accounts of men worshipping false gods. A good example would be those who worshipped Baal at Mt. Camel (1 Kings 18). Scripture makes clear that there are many false gods and that many people groups have worshiped them.

For all the gods of the nations are idols: but the LORD made the heavens.

(Psalms 96:5)

Pagans are those who worship a god who is not the God of Abraham, Isaac and Jacob. The Scripture reveals that those who have not embraced Jesus Christ do not have the God of Abraham, Isaac and Jacob.

Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. (2 John 9)

Another fact revealed in Scripture is that false gods, for example those of the Gentile peoples which surrounded Israel, are actually demons:

What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.

(1 Cor 10:19-21)

The Trinitarian nature of God has been revealed many places in Scripture. God is revealed as Father, Son and Holy Spirit. These three manifestations of God always act in unity and agreement. Jesus, the Son, said:

"I and the Father are one."

(John 10:30)

The Holy Spirit is also revealed as God:

But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? "While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God."

(Acts 5:3-4)

Paul expressed the Trinitarian nature of God in the dispensing of the gifts of the Holy Spirit:

Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. There are varieties of effects, but the same God who works all things in all persons.

(1 Cor 12:3-6)

The Christian Paradigm

The Christian paradigm - the model of reality - concerning God and false gods is formed on the basis of the contents of Scripture. We know that there is only one God who exists as Father, Son and Holy Spirit. We know that pagans neither worship God, nor have faith in Jesus Christ as one person of the Trinity. We know that pagans worship demons, rather than God. We understand that all those who do not follow in the teachings of Jesus, those who do not view Jesus as God and the Son of God do not have God. Jesus explained that those who know Him, know the Father.

So they were saying to Him, "Where is Your Father?" Jesus answered, "You know neither Me nor My Father; if you knew Me, you would know My Father also."

(John 8:19)

Scripture states the crucial importance of knowing Jesus. A person cannot come to the Father, except through Him:

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.

(John 14:6)

Non-Christian paradigms of God

When Freemasonry interviews a pagan who has petitioned for Lodge membership - for instance a Mormon, Moslem, or Hindu - they ask him if he has faith in the existence of "A Supreme Being." Members of all three of these groups are able to answer yes and may be admitted for membership. Actually they interpret the question much as a Christian would and will understand the question as, "Do you have faith in God?" When they answer yes, are they actually expressing faith in God, or are they expressing faith in a false god?

The Mormon Paradigm

The Mormon is able to answer affirmatively, that he has faith in the existence of "A Supreme Being," as he has faith in the Mormon god Elohim. Mormons believe that Elohim was once a man who lived on a planet near a star named Kolob. Elohim did not create the planet, the star named Kolob, or anything else on the planet upon which he was born. Elohim was simply a man. As part of his salvation experience, Elohim was exalted into Godhood and given a planet (Earth) to populate with spirit children produced through celestial sex with his goddess wives. The first born of these spirit children was the Mormon Jesus. Lucifer is another of Elohim's spirit children, making Jesus and Lucifer brothers, according to Mormon doctrine. Mormons claim faith in the Father, Son and Holy Spirit, but they do not believe that these are three personalities of the same Spirit. Mormonism teaches that the Father and the Son both have physical bodies. It

teaches that the Holy Ghost is a "personage of Spirit" and does not have a body of flesh and bones like the Father and the Son. Mormons do not believe in the Trinitarian God.

Notice that it is necessary to understand both the Mormon paradigm and the Christian paradigm about God in order to know that Mormonism is in error. Try to view God using the Mormon paradigm and then the Christian paradigm. Notice that using either the Christian or Mormon paradigm, a person would be able to state that they believe in God, or even that they believe in the Father, Son and Holy Spirit. Without understanding both the Christian and the Mormon paradigms, it would be impossible to know how the answer, "Yes.," is actually the answer to two different perceptions of the question concerning faith in the existence of "A Supreme Being." The Christian is implicitly stating, "Yes, I have faith in the existence of God the Father, Son and Holy Spirit, one God with three personalities." The Mormon is implicitly stating, "Yes, I have faith in God who was once a man living on another planet and also believe in his first born son - a spirit child - a separate spirit." The Christian who is able to view the question, switching between the two paradigms is able to see the problems. Mormons are not strangers to Freemasonry. Joseph Smith, the founder of Mormonism, was a Mason. His brother Hiram and Brigham Young were also Masons. Mormon temple rituals are based upon Masonic ritual.

The Moslem paradigm

A Moslem who is asked if he has faith in the existence of "A Supreme Being" is able to answer affirmatively because he has faith in Allah. "There is no God but Allah and Muhammad is his prophet," is an often repeated phrase within Moslem circles. Islam was founded by Muhammad who was born approximately A.D. 570 in Mecca. Muhammad encountered both Judaism and Christianity on the trade routes he traveled with a camel caravan. In A.D. 610, Muhammad reported that he had been visited by the angel Gabriel. The message Muhammad claimed to have received from Gabriel became the essence of the Koran, the holy book of Islam. Islam was founded in Arabia in approximately A.D. 628-630, 600 years after the resurrection of Jesus Christ. The Arabian peoples belonged to many different tribes who worshiped different pagan deities. Muhammad taught that there was only one God and that his name was Allah. Before Muhammad received his revelation, Allah was the supreme Deity already familiar to the Bedouin people of northern Arabia. Muhammad purged Mecca of hundreds of its pagan gods, establishing a monotheistic religion. Muhammad used a scimitar, or large knife, to kill those who worshipped other gods in his drive to "rid the Ka'aba of idolatry." (Shriners use the scimitar, the crescent moon and star of Islam as symbols for the Shrine, declare that Allah is the God of their fathers and take an oath upon the Koran.) Muhammad and Islam decreed death to all those who do not worship Allah. The people of Islam were no better off after Muhammad "purged idolatry" from the Ka'aba than they were before, because they simply exchanged the worship of one demon for another. Moslems claim that Allah is the God of Abraham, Isaac and Jacob, yet they teach that he has no son. Islam teaches that Jesus is only a prophet, inferior to Muhammad.

Since the Christian paradigm holds that God is Father, Son and Holy Spirit, while the Moslem paradigm models God as Allah alone, we can easily understand that the Moslem envisions a false reality when he is asked if he has faith in the existence of "A Supreme Being." He believes that his faith in Allah is faith in THE Supreme Being. He is mistaken; Allah is a false god, or demon.

The Hindu Paradigm

The Hindu is able to respond to the question, "Do you have faith in the existence of A Supreme Being?" affirmatively through his faith in Brahman, one or more of the incarnations of Vishnu, or one of the many other Hindu gods. If Hindus believe in many gods, how could a Hindu

truthfully state that he has faith in the existence of "A Supreme Being?" The Hindu paradigm concerning God is quite different from the Christian paradigm. Hinduism adheres to monotheism, monism and pantheism, simultaneously. Monotheism is the belief that there is only one God. Monism is a philosophy that holds that everything is an extension of one reality. All differentiation is an illusion which is absorbed into the one source of all that exists. Pantheism is the belief that everything is God. This misconception of the nature of God forms the essence of Hinduism. Brahman is believed to be the life-principle or force that exists in all that is. Man is not a separate spiritual entity apart from the spiritual entity who created him. Rather, man and every thing that exists is a part of Brahman. Although Hinduism worships many lesser gods, they are viewed as extensions of Brahman. Therefore, when a Hindu looks at the worship of other Hindu gods, he views this worship as worship of extensions of Brahman who is all that is. Brahman and the lesser gods are all one essence. Hindus are tolerant of other religions because they see a similarity in all of them. They view truth as the essence of all religions. Hinduism holds that all religions embrace the same essential truth, yet they have substantial variations in doctrine. These variations of doctrine are thought to be due to the application of the same essential truth to different human situations. All religions are viewed as an extension of the one universal religion. With a knowledge of the Hindu and Christian paradigms concerning false gods, we can understand that the Hindu's affirmative answer to the question about faith in the existence of "A Supreme Being" would be the result of confusion on his part. His paradigm of God is misleading him. Since his paradigm holds that all gods are an extension of Brahman, he would believe that he has faith in the existence of the same God which Christians worship, although he would believe that our understanding of God is limited.

The Masonic Paradigm

Freemasonry is able to accept the Christian's faith in the Father, Son and Holy Spirit as faith in the existence of "A Supreme Being." Similarly, Freemasonry is able to accept the Mormon's faith in a god who was once a man living on another planet as faith in the existence of "A Supreme Being." Freemasonry likewise accepts the Moslems faith in Allah, a god who has no son, as faith in the existence of "A Supreme Being." The Hindu is also able to satisfy the Masonic requirement of faith in the existence of "A Supreme Being" with his faith that everything that exists is part of Brahman. How is Freemasonry able to accept these different, incompatible concepts of God as expressions of faith in the existence of A (SINGULAR) Supreme Being? Freemasonry is able to do this essentially because the Masonic paradigm of God holds that all men worship the same God, simply using a variety of different names. Somewhat like Hinduism, Freemasonry holds that all of the various gods, along with the God of Abraham, Isaac and Jacob are all in essence the same God, viewed from the different vantage points of the many world religions. Freemasonry rejects the concept of a false god, as well as the concept of false religion. These Masonic teachings are clearly explained in Masonic Monitors, Masonic Code and other Masonic materials published by the authorities of Freemasonry, the Grand Lodges. Consider the follow excerpts:

"There never was a false god, nor was there ever really a false religion, unless you call a child a false man." - Max Müller

Quoted in **Louisiana Masonic Monitor**, 1949

Not only does Freemasonry teach that all false gods are actually God by another name, Freemasonry applies teachings of eternal life to all Masons, with or without faith in Jesus Christ:

As Masons we have one faith, one hope, one charity. We believe in, and depend upon the same God, have the same hope of eternal life, and that same charity which is of an enduring and uniting nature, which will enable all the good and true to keep the unity of the spirit in the bond of peace and in righteousness of life.

Kentucky Monitor, p. 169

The Masonic concept of monotheism is much like the Hindu concept of monotheism, rather than the Christian view which dictates that there is One God and many false gods. Hindu monotheism views all of the various Hindu deities and all gods of other religions as merely extensions of Brahman and therefore actually the same deity. Masonic monotheism holds that all of the various gods of all false religions are the same God as the God of Abraham, Isaac and Jacob.

Freemasonry requires that its members believe in one God. Additionally, Freemasonry requires that its members accept the Masonic doctrine known as the Fatherhood of God, Brotherhood of man. This last requirement is not stated verbally, but rather is implemented by acceptance of organizational requirements.

"The first of the universally recognized Landmarks of Freemasonry states that 'monotheism is the sole dogma of Freemasonry. Belief in one God is required of every initiate, but his conception of the Supreme Being is left to his own interpretation. Freemasonry is not concerned with theological distinctions. This is the basis of our universality.'"

Indiana Mentor's Manual, p. 19

Masonry has no religious dogma other than that it requires a belief in Deity. Any man, good and true, whether he be Christian, Jew, Mohammedan, Parsee, Buddhist, Brahman or Deist may be admitted to Masonry because all these religions require a belief in Deity.

Masonic Code of Alabama, p. 141, 1963

To the altar of Freemasonry all men bring their most votive offerings. Around it all men, whether they have received their teachings from Confucius, Zoroaster, Moses, Mohammad or the founder of the Christian religion--just so long as they believe in the universality of the fatherhood of God and universality of the brotherhood of man--meet upon a common level. The Jew returns to his synagogue, the Mohammedan to his mosque and the Christian to his temple--each better prepared for the solemn duties of life by the associations in this universal brotherhood.

Louisiana Monitor, p. 150, 1988

The Fatherhood of God, Brotherhood of man doctrine embodies the foundation of Masonic teaching. It holds that there is one God who is the Father of all men and is worshiped by men of any and all religions. Freemasonry teaches that the Father, Son and Holy Spirit is the same spirit which the Hindus worship as Brahman, the Moslems worship as Allah, the Mormons worship as Elohim, and the Zoroastrians (Parsees) worship as Ahura Mazda.

All Masons implicitly embrace the doctrine of the Fatherhood of God, Brotherhood of man; they put it into practice when they participate in Lodge. Freemasonry prohibits a "discussion of religion" within the Lodge. When a candidate is brought before the Lodge to be voted into membership, no one is allowed to ask if the candidate is a Hindu, Moslem, Mormon, Buddhist, or if he claims to be a Christian. By voting to admit men who may not have faith in Jesus Christ as God into membership, or by sitting in Lodge with such men, the "Christian" Mason and all other Masons put the Fatherhood of God, Brotherhood of man doctrine into practice. By sitting in Lodge, or recognizing other men as Masons, a man implicitly agrees that the other men have met the key requirements for membership. Those requirements are that they believe in the

existence of "A Supreme Being" and that they believe that there is only one God. Scripture states that anyone who does not abide in the teachings of Jesus does not have God. (2 John 9) Jesus said, "No one comes to the Father but by Me. (John 14:6) Freemasonry disagrees.

Each Mason, at one point in our ceremonies, expresses a belief in the existence of a Supreme Being. To refuse or decline to do so would have denied him the privileges of Freemasonry. We welcome to our doors and admit to our privileges Worthy men of all faiths and creeds who possess the indispensable qualifications, and bar none because of their faith or creed.

Masonry and the Mason, Grand Lodge of Texas, p.7, 1997

If a particular Mason were to believe the teachings of Christianity and understand the Christian paradigm which holds that the sacrifices of pagans are offered to demons rather than God, he could not knowingly accept a man who has faith in a false god as one who has faith in the existence of "A Supreme Being." To do so would be to take the inconsistent position that demons are Supreme Beings.

The difficulties in joining men of incompatible religions around the altar of universal religion becomes obvious when the issue of prayer is considered. Freemasonry cannot choose the god of any well known false religion as the object of worship, as even immature Christians would recognize the error immediately. Similarly, they cannot choose Jesus Christ, or the Holy Trinity as the object of worship because Jews, Moslems and others in the Lodge would be offended. The obvious solution is to keep Jesus out of the Lodge and attempt to cause all present to believe or pretend that they are praying to the same spirit they worship when they meet congregationally with others who practice their particular religion. Freemasonry solves this problem with the Masonic paradigm that all men worship the same God, simply using different names.

Freemasons offer prayer to a god who is known as the Great Architect of the Universe (GAOTU.) Freemasonry defines the nature of the GAOTU with adherence to the Fatherhood of God, Brotherhood of man doctrine. The GAOTU is implicitly defined as Father, Son, Holy Spirit, Allah, the Mormon Elohim, Ahura Mazdah, Baal, Molech and all other false gods which have ever been named by man. When Freemasonry causes pagans to join in prayer to the GAOTU, are they then worshiping the God of Abraham, Isaac and Jacob? No, they are still worshiping demons, as would be any Christian who would join with them. Participation in Freemasonry ensnares a man in idolatry.

In the Lodge, prayer is offered by one man for all present. Grand Lodges confirm the nature of Masonic teachings and prayer:

A Mason offering prayer in the Lodge may pray to his God -- observing his own conception of Deity. . . . None should take umbrage because he addresses his prayer to his own conception of Deity. He must use prayer in the Ritual in all ritualistic ceremonies. Any other prayer is out of order in such ceremonies.

Masonic Code of Alabama, p. 141-2, 1963

When addressing the Deity in prayer it should never be done in a way that excludes Brothers of other faiths and of necessity should be inclusive and universal, not sectarian or denominational.

Masonic Manual of Minnesota, p109, 1998

Masons believe that there is one God and that people employ many different ways to seek and to express what they know of God. Masons primarily uses (sic) the appellation, "Grand Architect of the Universe," and other non-sectarian titles, to address Deity. In this way, persons of different faiths may join together in prayer, concentrating on God rather than on differences among

themselves. Masonry believes in religious freedom and that the relationship between the individual and God is personal, private, and sacred.

Masonic Manual of Minnesota, p16, 1998

The Grand Lodge of Indiana reveals that the object of prayer in the Lodge, the GAOTU is not actually God, but rather merely a symbol:

"One fundamental of Freemasonry is its non-sectarian character. Any man may offer his devotions to the Deity he reveres, under the Masonic title, no matter what name he may use in his religious worship. Thus, Great Architect of the Universe (or any of its variations) is a symbol of Deity as named and worshiped in all religions.

Indiana Mentor's Manual, p. 49

Christians who accurately understand the Masonic paradigm concerning God will never become a Mason. Those who become aware of the Masonic paradigm after joining the Lodge will renounce Freemasonry. Genuine Christians will not knowingly worship at a pagan altar, be it a Masonic altar or any other.

Church leaders should include teaching about false concepts of God as part of the church's educational program. Some have claimed that we should simply preach the Gospel and ignore error. That is not a sound position for two very obvious reasons. First, addressing error is Scriptural. Paul wrote:

I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths. But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

(2 Tim 4:1-5)

John clearly explained how to recognize the heresies of the Gnostics:

Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God; this is the spirit of the Antichrist, of which you have heard that it is coming, and now it is already in the world.

(1 John 4:1-3)

We should recognize the spirit behind Freemasonry for what it is. Freemasonry does not confess Jesus. Second, simply preaching the Gospel will not keep church members from becoming ensnared in paganism. Proof of this is present within many churches and often within leadership.

Many church members are Masons and members of other pagan fraternal orders, such as the Elks, Eagles, Moose, Odd Fellows, etc. If all church members understood the Masonic paradigm, they would be able to instantly recognize the same heresy when it is taught in other fraternal orders. Freemasonry is the archetype for virtually all other fraternal orders.

Dialog with "Christian" Freemasons has provided evidence that many of them not only understand the Masonic paradigm concerning God, but are willing to defend it. Very few men

who are active in Freemasonry over a period of time are ignorant. It is generally the new Mason, or the inactive Mason who is misled.

Should We Ignore Their Secret Savior to Maintain Unity in the Church?

Abstract:

The most important symbol of Freemasonry is documented and the impact on church unity is considered. Some in the church are Freemasons. Others in the church oppose Freemasonry. This results in division. Who are the divisive individuals? Why? What, if anything does Masonry teach concerning salvation? What position have Masonic Grand Lodges taken on Jesus? Why are the opponents of Masonry so persistent? Quotes are taken from Masonic ritual, Grand Lodge documents and Scripture.

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The Gospel is of Prime importance.

Just before Jesus ascended into heaven, he gave his disciples clear instructions:

All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

(Mat 28:18-20)

One of the primary purposes of the church is to carry the Gospel of Jesus to the lost. Paul summed up the basic facts of the Gospel:

Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures

(1 Corinthians 15:1-4)

Scripture stresses the importance of unity, that we might glorify God:

May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ.

(Romans 15:5-6)

Jesus prayed that His disciples would be as one. Jesus wanted all of those who believed in Him to be brought to complete unity to let the world know that God had sent Him. Just before Jesus was betrayed, he prayed:

I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

(John 17:22-23)

While teaching the necessity of a spirit of unity, Paul stressed the importance of sound doctrine: Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.

(1 Tim 4:16)

The foundational doctrines of the church include the Deity of Jesus Christ and the fact that He is the only way to salvation. Jesus said:

I am the way and the truth and the life. No one comes to the Father except through me.

(John 14:6)

In the midst of the church there are some individuals who do not follow the commands of Jesus. Their presence within the church causes division. The Scriptures speak clearly about the proper response to those who would cause division. Paul gave these instructions to Titus:

Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him. You may be sure that such a man is warped and sinful; he is self-condemned.

(Titus 3:10-11)

In some denominations, a significant number of church members are Freemasons.

Their numbers vary from congregation to congregation. Some are currently active in Freemasonry. Others are no longer active, yet they still maintain their lodge membership. Many Masons serve as Sunday School teachers, Elders, Deacons and even Pastor. All of the members of churches who are Freemasons state that Masonry is compatible with Christianity. Many claim that Masonry has made them better Christians. Masons are involved in a host of good works which provide service to society. They feed the poor, provide medical care for injured children and even send pastors they are trying to influence on tours of the Holy Lands.

Some within the body of Christ oppose the Masonic Lodge and believe that Masons who will not renounce Freemasonry should be expelled from the church. Freemasonry's opponents are unwilling to compromise.

There are many others who seem to be stressing the importance of Church unity. They fear that if the attitudes of the opponents of Freemasonry are embraced by a significant number, division will result. They believe that opposition to Freemasonry may destroy unity in the church. Their worst fear is that their congregation will be involved in a church-split over an insignificant issue.

Why are the opponents of Freemasonry insisting that there be total separation between the Lodge and the church?

The foundation of Freemasonry is known as the Blue Lodge. It consists of three degrees: Entered Apprentice, FellowCraft and Master Mason. After a man completes the Master Mason degree, he is as much of a Mason as he will ever be. Each of the degrees contain teaching which is revealed through ritual. The man being initiated into Masonry takes an active part in the ritual. In the Master Mason degree, the new Master Mason portrays Hiram Abiff. In that portion of the

ritual known as the Legend of the Third Degree, Hiram is unjustly killed, buried and then raised from the grave. At the close of the ritual, the following summary of the meaning is spoken:

Then, finally my brethren, let us imitate our Grand Master, Hiram Abiff, in his virtuous conduct, his unfeigned piety to God, and his inflexible fidelity to his trust; that, like him, we may welcome the grim tyrant, Death, and receive him as a kind messenger sent by our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Supreme Architect of the Universe presides.

The meaning of the ritual is clearly explained: Masons are to imitate Hiram Abiff that they may welcome death and be translated into heaven.

Who is Hiram Abiff?

When a man is raised to Master Mason, he is given a small book called a monitor. Monitors are produced for each jurisdiction and are distributed at the direction of the authorities of Freemasonry, the Grand Lodges. The 13th edition of the monitor used by The Grand Lodge of Kentucky, The Kentucky Monitor, reveals the identity of Hiram Abiff in a discussion of various religions:

All believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome and the Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. The Hindus called him Krishna; the Chinese, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhouvanai; the Egyptians, Horus; Plato, Love; the Scandinavians, Balder; the **Christians, Jesus; Masons, Hiram.**

(pages XIV-XV)

The meaning is perfectly clear. **Masonry teaches that Jesus is not unique.** Jesus is a savior for Christians and Krishna is a savior for Hindus, while Hiram Abiff is a savior for Masons. The Meaning of Masonry, by Lynn Perkins, clarifies the teaching:

Therefore Masonry teaches that redemption and salvation are both the power and the responsibility of the individual Mason. Saviors like Hiram Abiff can and do show the way, but men must always follow and demonstrate, each for himself, his power to save himself, to build his own spiritual fabric in his own time and way. Every man in essence is his own savior and redeemer; for if he does not save himself, he will not be saved. The reader who succeeds in getting back to the real teachings of the masters, including Jesus of Nazareth, will find unanimity of thinking on this matter.

(page 95)

The fact that Masonry teaches redemption and salvation is also documented on page 96 of Manual of the Lodge, by Albert Mackey. Mackey's book has been adopted, virtually without alteration, as the monitor of the Grand Lodge of South Carolina. In monitor form, the book is known as the Ahiman Rezon:

It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness. . .to teach the immortality of the Soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. . .and the conclusion we arrive at is, that youth, properly directed, leads us to

honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss. . . The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul; and hence it has been remarked by a learned writer of our Order, that the Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation.

(pages 141-2, 1947 Ed. Ahiman Rezon)

Mackey's words are reproduced in the monitors of many states. The 1993 edition of the Indiana Monitor and Freemason's Guide contains most of the passage explaining the meaning of the Legend of the Third Degree on page 154. The Indiana Monitor confirms the universality of the Hiramic Legend in Masonry:

The Legend of the Third Degree. This is the most important and significant of the legendary symbols of Freemasonry. It has descended from age to age by oral tradition, and has been preserved in every Masonic rite, practiced in any country or language, with no essential alteration.

(page 41)

The Hiramic Legend is the glory of Freemasonry. . .

(page 158)

Freemasonry has a savior named Hiram Abiff. Freemasonry teaches that Master Masons have been redeemed from the death of sin and represent those raised to the faith of salvation. Each Mason has portrayed Hiram Abiff in a ritual in which he was killed, buried and raised from the grave. That ritual mocks the sacrifice of Jesus Christ. The ritual of the third degree directly states that by imitating Hiram Abiff, Master Masons may get into heaven.

The situation in the church is as follows:

- Freemasons have infiltrated the church, claiming to be Christians.
- Active Masons within the church are meeting in secret to teach salvation on the basis of another savior. Inactive Masons have portrayed Hiram Abiff in ritual, yet they defend Masonry as being compatible with Christianity.
- The false gospel of Freemasonry will result in many souls being cast into hell.
- Unless we directly and publicly take issue with the false gospel of Masonry, additional sons, grandsons, husbands and brothers will become ensnared.
- Masonry is using the church as a cover, just as organized crime uses legitimate businesses. The Lodge points to Masons who are church members to support their claim that Freemasonry is compatible with Christianity.
- By allowing Masonry to utilize a congregation as a cover, that congregation is allowing the world to believe that there is nothing in the teachings of Freemasonry with which they strongly disagree.

Those who oppose Freemasonry are justifiably intolerant.

They are insistent upon total separation between the church and the lodge. Many others in the church feel that Masons are doing no harm: Masons do not promote imitation of Hiram Abiff as a way to salvation publicly, but only in secret. Those who are against actively opposing the false gospel of Freemasonry say that if we take a stand against Freemasonry, few Masons will

renounce and some in their families will stand with them, following emotions rather than the Spirit of Truth. Some fear it will destroy the peace and unity of the church and result in division.

Is division always bad?

Could division ever be God's Will? Consider the words of Jesus:

Do you think I came to bring peace on earth? No, I tell you, but division. From now on there will be five in one family divided against each other, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.

(Luke 12:51-53)

The gospel of our Lord and Savior is divisive and the presence of Masonry within the church has resulted in a strong difference of opinion. Some are firm in their belief that Masons who will not renounce Freemasonry and repent should be denied membership in the church. Others feel that we should avoid dealing with the issue in order to maintain unity.

Some claim that it is impossible to know what a man believes. They claim that we cannot know that a man has accepted the teachings of Freemasonry, simply because he is a member of the Lodge. What we can know is that any man who remains a Mason after being confronted with the teachings of Freemasonry has not rejected those teachings, as would a Christian.

Why are there different opinions?

Paul spoke to differences which existed between members of the church at Corinth:

In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it. No doubt there have to be differences among you to show which of you have God's approval.

(1 Corinthians 11:18-1)

A. W. Tozer, a contemporary leader said:

Division is not bad. To know what to divide - and to know what to unite - is the key.

The desirable outcome is separation of all church members from the Masonic Lodge. It is not God's will for any to perish. Realistically, some Masons have not and will not accept Jesus as their savior, although they may claim that they have.

The fundamental question remains:

Should we ignore their secret savior to maintain unity in Christ's church?

Only those on one side of this issue have God's approval. Your voice may be the one which causes a Mason to repent and accept Jesus. By not taking a side in this battle, a person is choosing to ignore the secret savior and the peril of lost souls. Can there be unity in the church while some follow a false savior? Is peace with the world and the appearance of unity so important that the church should tolerate another savior?

(Scripture from NIV, Masonic documentation available.)

Who is Hiram Abiff?

If the song leaders across the country were to stand on the platforms on Sunday morning and ask the members of the church, "Who was killed, buried and raised from the grave?", the majority of members would immediately respond with the name Jesus. A few might also remember the name Lazarus, whom Jesus raised from the dead. Yet, they would remember that Lazarus simply died; he was not killed. In a significant number of churches, the name Hiram Abiff, the son of a widow of the tribe of Naphtali, would come into the consciousness of some of the male members. In some churches, the question would cause even the pastor to think of Hiram. Although these men know that the name Hiram Abiff would be considered a valid answer to the question by other men with whom they privately associate in Masonic Lodges, they would be reluctant to mention the name of Hiram in church. Certainly, they would not explain the Masonic teaching they have embraced concerning the death, burial and resurrection of Hiram. That would cause others to doubt their Christianity.

The death, burial and resurrection of Jesus Christ is the essence of the Gospel. The Scriptural account of the Gospel is stated most succinctly by Paul:

Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve.

1 Corinthians 15:1-5

The Scriptures reveal that Jesus died a brutal death as the result of being crucified at a place called Golgotha:

They came to a place called Golgotha (which means The Place of the Skull). There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it. When they had crucified him, they divided up his clothes by casting lots.

Matt 27:33-35

Before Jesus was killed, he was struck multiple times. Mark clearly states that fact:

Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

Mark 15:15

Hiram Abiff and the Scriptures

The name Hiram Abiff is not found in Scripture. Yet, the Masonic account of Hiram is often said to be based upon the Holy Bible. In the Master Mason degree, in that portion of the ritual known as the Legend of the Third Degree, there are three central characters. The story line is set around the building of Solomon's temple. The characters, King Solomon, Hiram - the King of Tyre and Hiram Abiff are all taken from the Scriptural account of the temple building. King Solomon and Hiram King of Tyre are mentioned many times in the Scriptures, such as in 1 Kings 5. About the closest the Scriptures come to Hiram Abiff is Hiram-Abi which is found in 2 Chronicles 2:13 in the NAS and NIV translations. Hiram is a variant of Hiram. In the KJV translation of the verse, the name Hiram is found. The KJV uses both Hiram (2 Chron 2:3) and Hiram (1 Kings 5) to

identify Hiram the King of Tyre. The KJV translation of 2 Chron 2:13 does not contain -abi, but rather "Hiram my father's." The Hebrew word from which the KJV "father's" was translated is "'ab," according to the Hebrew Dictionary found in Strong's Concordance. Strong's entry for the word 'ab (H1) indicates that it can also mean father-less, as the son of a widow would be. The entry for H1 also mentions "Abi-." Studying the various translations along with a Hebrew dictionary allows us to see how Freemasonry may have settled on the name Hiram Abi-ff, also sometimes spelled Abif.

Hiram King of Tyre wrote a letter to King Solomon, advising him that he was sending Hiram-Abi to work on the temple. That letter is documented in 2 Chron 2:11-14. The fact that Hiram-Abi was the son of a widow of the tribe of Naphtali is confirmed in Scripture:

King Solomon sent to Tyre and brought Hiram, whose mother was a widow from the tribe of Naphtali and whose father was a man of Tyre and a craftsman in bronze. Hiram was highly skilled and experienced in all kinds of bronze work. He came to King Solomon and did all the work assigned to him.

1 Kings 7:13-14

Although the most important element of Masonic symbolism deals with the death, burial and resurrection of Hiram Abiff, there is nothing in Scripture to support it. Masonic Grand Lodges have stated that the account is not based upon fact, but rather is an allegory, used to teach.

Hiram Abiff in Masonic Ritual

During the Legend of the Third Degree, the candidate portrays Hiram Abiff in the ritual. He is blindfolded and led through the ritual by a conductor. In Masonic ritual, Hiram Abiff is not a worker of brass as in Scripture, but rather the Grand Master at the building of Solomon's temple. Each day, he lays out the work for the workmen to complete. There are Fellowcrafts who work on the temple who are to be given the secrets of a Master Mason as compensation - when the temple is completed. Once they have the secrets of a Master Mason they will earn the wages of a Master. A group of fifteen Fellowcrafts decide that they do not want to wait until the work is completed. They form a plot which only three of them carry through. The three "ruffians" sequentially accost Hiram at the East gate, the South gate and the West gate. A similar dialog occurs at each temple entrance. The ruffian demands the secrets of a Master Mason. Hiram explains that this is neither the time, nor the place; the secrets can only be revealed in the presence of three, King Solomon, Hiram the King of Tyre and myself. The ruffian demands, "Your life, or the secrets." Hiram responds, "My life you can have, my integrity - never." When they fail to get what they want, they strike Hiram with one of the working tools and he staggers to the next gate and the next encounter. The third ruffian is also unable to extract the secrets from Hiram Abiff. He strikes Hiram on the head with a setting maul and kills him. Hiram willingly laid down his life rather than betray his trust.

The ruffians have not achieved their goal and they have a body to dispose of. They bury the body in temple rubble and plan to return at midnight to give the body a more decent burial. At midnight, they return and carry the body to a hill west of Mt. Moriah, where Hiram Abiff is reburied. The next day, Hiram is nowhere to be found. A search is conducted. The Fellowcrafts who did not go through with the conspiracy confess the plot. A grave is found; the body of Hiram is found within it. Hiram Abiff has been in the grave for 15 days. King Solomon gives the order for the body to be raised using the grips of the Entered Apprentice and then the Fellowcraft. Those efforts are unsuccessful. King Solomon states that he fears that with the death

of Hiram Abiff the word of a Master Mason has been lost. Therefore, the first word spoken after Hiram is raised from the grave will be the substitute until the lost word can be recovered. At that point, King Solomon raises Hiram Abiff from "a dead level to a living perpendicular" using the real grip of a Master Mason, also known as the Lion's Paw. He embraces Hiram on the five points of fellowship, standing foot to foot, knee to knee, breast to breast, hand to back and mouth to ear. King Solomon, played by the Worshipful Master, then whispers the substitute for the lost word in Hiram's ear. That word is Ma-Ha-Bone. Following the Master Mason Lecture, the following words are spoken:

Then, finally my brethren, let us imitate our Grand Master, Hiram Abiff, in his virtuous conduct, his unfeigned piety to God, and his inflexible fidelity to his trust; that, like him, we may welcome the grim tyrant, Death, and receive him as a kind messenger sent by our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Supreme Architect of the Universe presides.

When this conclusion to the ritual is reread carefully, breaking it down phrase by phrase, it is easy to see that what it actually says is that, "Masonic brethren should imitate Hiram Abiff to get into heaven." Notice that Freemasonry does not urge Freemasons to have faith in Hiram Abiff. When the words from the ritual are analyzed carefully, it is clear that Freemasonry is substituting imitation for faith and Hiram for Jesus - as the means to gaining entry into heaven, following death.

Certainly a Christian who is fluent in English and understands what salvation is will interpret these words as a plan of salvation. Many, many Masons who claim to be Christians take issue with this interpretation and flatly deny that Freemasonry has a plan of salvation. What do the Grand Lodges say? Consider these words from the monitor distributed to Master Masons by the Grand Lodge of South Carolina:

It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness. . .to teach the immortality of the soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. . .and the conclusion we arrive at is, that youth, properly directed, leads us to honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss. . . The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul; and hence it has been remarked by a learned writer of our Order, that the Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation.

Ahiman Rezon or Book of Constitutions, pp. 141-2, 1965 ed.

These words are found in the monitors of many states including Indiana, Montana, Nebraska, Nevada, and the District of Columbia, to name a few. All other Grand Lodge monitors which do not contain this text contain enough other material to prove that they too teach salvation without Jesus. Additionally, in virtually all monitors we have examined, they actually have a prayer which asks for salvation. Clearly the words of those Masons who deny that Freemasonry has a plan of salvation do not agree with the interpretation of the teachings of ritual offered by Grand Lodges. Since the Grand Lodges are the acknowledged authorities of Freemasonry, those

individual Masons who claim that Freemasonry has no plan of salvation are making claims which many of them know are untrue.

Was Hiram resurrected, or reburied?

In Masonic ritual, Hiram Abiff is raised from a "dead level" to a "living perpendicular." Quite a number of Masons have claimed that Hiram Abiff was not resurrected from the grave near Mt. Moriah, but rather his body was exhumed and reburied in the temple. Why would they make that claim? There are several reasons. First, the ritual actually does state that Hiram was to be reburied within the temple. However, it does not happen in ritual. Hiram was first buried in temple rubble. Then, his body was moved and he was reburied on a hill west of Mt. Moriah. He was raised to "a living perpendicular," or resurrected, from that second grave. Hiram was physically reburied in ritual, but the reburial preceded resurrection.

The portion of the ritual lecture which deals with reburial in many states contains built-in conflicts which make physical reburial within the temple an impossible interpretation. The purpose of these built-in conflicts is to indicate that there is another, deeper, meaning within ritual - yet to be discovered. If a man carefully considers what is actually taught, he will know that physical reburial is not a valid interpretation. Some Grand Lodges have placed explanations in their monitors to allow the thinking Mason to know that physical reburial is impossible, for one reason, or another. Still, other Grand Lodges have placed explanatory text in their monitors which directly states that resurrection is the actual teaching contained in the ritual. Examples of each will be provided.

In the Nevada Master Mason ritual (may be downloaded from our website) we find the following:

They carried the body to the Temple and buried it in due form, and Masonic tradition informs us that a monument was erected to his memory, on which was delineated a beautiful Virgin weeping over a broken column; before her lay a book, open; in her right hand a sprig of acacia; in her left, an urn; and behind her stood Time with his fingers unfolding and counting the ringlets of her hair. The broken column denotes the untimely death of our Grand Master Hiram Abiff; the beautiful Virgin; weeping, denotes the Temple, unfinished; the book open before her, that his virtues there lie on perpetual record; the sprig of acacia in her right hand, the timely discovery of his body; the urn in her left, that his ashes were there safely deposited to perpetuate the remembrance of so distinguished a character; . . .

Nevada Ritual, Master Mason, p. 23 - left col, lines 1-18

Some time back, I worked with a Past Master who firmly denied the resurrection of Hiram. This glaring inconsistency - reburial and then cremation - in the ritual was brought to his attention. He remembered the words, having heard them many times, but he had not thought about what was actually said. When he read and analyzed the ritual, he was forced to admit that physical reburial did not make sense. They would not have buried Hiram in the temple, only to dig him back up and then cremate the body. Later, he found documents from his Lodge which clearly taught resurrection. He turned out to be an honest man in whom the Holy Spirit was working. He is no longer a Mason.

The cremation - reburial conflict is apparent in several monitors. There is a widely used drawing of a weeping virgin leaning over a broken column. Father Time is standing behind her holding a scythe. She is holding a small urn in her hand. The text describing it states the following:

The weeping virgin denotes the unfinished state of the Temple; the broken column, that one of the principal supports of Masonry had fallen in the death of our G. M. H. A.; . . . the urn, that his ashes were safely deposited to perpetuate the memory of so distinguished a character;

Kentucky Monitor, p.140, 19th ed.

Text found in Ahiman Rezon, or Book of Constitutions provided by the Grand Lodge of South Carolina explains that reburial within the temple could not have occurred, based upon Jewish law:

The Mosaic law which related to defilement by dead bodies, rendered it necessary that none should be buried near sacred places, nor even within the limits of cities, except in the case of kings and very distinguished men. The strictness of the religious code against pollution would, however, forbid that even these should be interred in the neighborhood of a temple or sanctuary.

Ahiman Rezon, 1965, p. 152

Parallels between Hiram Abiff and Jesus Christ are well developed in the monitor published by the Grand Lodge of Nebraska. They want to make certain that the Master Mason will realize that both Jesus Christ and Hiram Abiff were killed, buried and resurrected. They call attention to the "peculiar symbolism" and what it must suggest.

The small hill near Mount Moriah can be clearly identified by the most convincing analogies as being no other than Mount Calvary. Thus Mount Calvary was a small hill; it was situated west from the Temple, and near Mount Moriah; it was on the direct road from Jerusalem to Joppa, and is thus the very spot where a weary brother, traveling on that road, would find it convenient to sit down to rest and refresh himself; it was outside of the gate of the Temple, and lastly, there are several caves, or clefts in the rocks, in the neighborhood, one of which, it will be remembered, was, subsequently to the time of this tradition, used as the sepulchre of our Lord. The Master Mason will readily perceive the peculiar character of the symbolism which this identification of the spot on which the great truth of the resurrection was unfolded in both systems, the Masonic and the Christian, must suggest.

Nebraska Monitor & Ceremonies, 1962, p. 54.

Yet another Grand Lodge explains that the temple is not physical in nature in the symbolic teaching of the Master Mason Degree. That being the case, physical reburial of his body within that spiritual temple would be impossible. They allude to a deeper meaning within the allegory.

For instance, in the first two degrees, the Lodge symbolizes the world, the place where all workmen labor at useful vocations . . . But in the Master's degree it represents the Sanctum Sanctorum, or Holy of Holies of King Solomon's Temple, which was itself a symbol of Heaven, or the abode of Deity. It was there that nothing earthly or unclean was allowed to enter. . . "But there is even a deeper symbolism in the Master's lodge. The allusion is not only to the sacred chamber of Solomon's physical temple, it alludes also to the sacred chamber of that spiritual temple we all are, or should be. . .

Indiana Monitor & Freemason's Guide, 1993, p. 155.

Is it possible that the rituals of some Grand Lodges teach resurrection, while others actually do teach physical reburial? A number of Grand Lodges have gone out of their way to state that there are no significant differences in the ritual portrayal of the Legend of the Third Degree in any jurisdiction anywhere in the world. Reburial, rather than resurrection, would change the meaning of ritual drastically. Consider the words found in the monitor for Texas as one example:

The legend of the third degree has been considered of so much importance that it has been preserved in the symbolism of every Masonic rite. It embodies the symbolic lesson of life, death and immortality.

No matter what modifications or alterations the general system may have suffered--no matter how much the ingenuity or the imagination of the founders of rites may have perverted or corrupted other symbols, abolishing the old, and substituting new ones--the legend of the Temple Builder has ever been left untouched, to present itself in all the integrity of its ancient mythical form.

Monitor of the Lodge, (Texas), 1982, p.78

There is another, more significant reason why many Masons deny that the resurrection of Hiram is the only valid interpretation of Masonic ritual. For those Masons who want to believe that they are Christians, the difficulty is obvious. If they admit that they have been meeting in secret to reenact the death, burial and resurrection of Hiram Abiff, it will be unlikely that other Christians will accept them as a brother in Christ. If they themselves understand the Gospel, the obvious mockery of it would be a source of conflict in the minds of any of them who are even nominal Christians. Barring repentance, denial is a necessity for these men. To acknowledge resurrection as the teaching of ritual and then remain involved in Freemasonry would mean admitting, at least to themselves, that they are not genuine Christians. Does being in denial make them Christians in God's sight? Consider Matthew 7:21-23 and Matthew 28:18-20.

Hiram Abiff - the Masonic Savior?

The Grand Lodge of Kentucky provides unmistakable evidence that Freemasonry teaches, not only that there are many different saviors for various peoples, but that Hiram Abiff is considered a savior for Freemasons. The context is a discussion of various world religions.

All believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome and the Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. The Hindus called him Krishna; the Chinese, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhouvanai; the Egyptians, Horus; Plato, Love; the Scandinavians, Balder; the Christians, Jesus; Masons, Hiram. It is interesting that the "small hill west of Mount Moriah" has been identified as Golgotha, or Mount Calvary.

Kentucky Monitor, pp. XIV-XV, 5th-15th editions.

Masonry teaches that Jesus is not unique. Notice the parallel sentence structure: Hindus - Krishna, . . . Christians - Jesus, Masons - Hiram. They clearly are teaching that Krishna is a savior for Hindus, Jesus is a savior for Christians and Hiram Abiff is a savior for Masons. The teaching that Hiram is the Masonic savior is found in more than a few books distributed throughout the Masonic system. Consider the words of Masonic author, Lynn Perkins:

Therefore Masonry teaches that redemption and salvation are both the power and the responsibility of the individual Mason. Saviors like Hiram Abiff can and do show the way, but men must always follow and demonstrate, each for himself, his power to save himself, to build his own spiritual fabric in his own time and way. Every man in essence is his own savior and redeemer; for if he does not save himself, he will not be saved. The reader who succeeds in getting back to the real teachings of the masters, including Jesus of Nazareth, will find unanimity of thinking on this matter.

The Meaning of Masonry, p. 95

How will Masons get into heaven?

A number of Masonic Grand Lodges have distributed educational material to new members which explains how they will gain entry into heaven. The name Jesus Christ is never mentioned. Consider these words found in the monitors of Kansas, Wisconsin and the Grand Lodge of Oklahoma:

Let all the energies of our minds and the affections of our souls be employed in the attainment of our Supreme Grand Master's approbation, that when the hour of our dissolution draws nigh and the cold winds of death come sighing around us, and his chill dew glistens on our foreheads, may we with joy obey the summons of the Grand Warden of Heaven and go from our labors here on earth to everlasting refreshment in the Paradise of God, where, by the benefit of a pass, a pure life, and a firm reliance on Divine Providence, we shall gain a ready admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides, where seated at the right hand of our Supreme Grand master, he will be pleased to pronounce us just and upright Masons.

Murrow Masonic Monitor and Ceremonies (Oklahoma), 1997, p.90

Other Grand Lodge monitors contain similar text which contains a phrase which may have caused some Masons to mistakenly believe that Freemasonry lifts up Jesus Christ as the way to salvation. Notice the phrase - Lion of the tribe of Judah - and how it is used.

With the trowel spread liberally the cement of brotherly love; circumscribed by the compasses, let us ponder well our words and actions, and let all the energies of our minds and the affections of our souls be employed in the attainment of our Supreme Grand Master's approbation. Then, when our dissolution draws nigh, and the cold winds of death come sighing around us, and his chill dews already glisten upon our foreheads, with joy shall we obey the summons of the grand warden of Heaven and go from our labors on earth to eternal refreshment in the paradise of God, where, by the benefit of the pass of a pure and blameless life and an unshaken confidence in the merits of the Lion of the tribe of Judah, shall we gain ready admission into the celestial lodge where the Supreme Architect of the Universe presides; there, placed at His right hand, He will be pleased to pronounce us just and upright Masons. Then, my brethren . . . all the soul shall experience shall be perfect bliss, and all it shall express shall be perfect praise. . .

The Official Monitor (Illinois) 1962, pp. 77-78

The Official Monitor is distributed by the Grand Lodge of Illinois to Masons who are Jews, Moslems, Hindus, men who have no faith other than in a Supreme Being, as well as men who claim to be Christians. How would each of these groups of men interpret this text? Notice that it clearly states that they will gain entry into heaven. This teaching is applied to all Masons, not just those who claim to be Christians. Therefore, Jesus Christ cannot be the common denominator. Notice that they speak of the Lion of the tribe of Judah, but they do not define the term in the monitor. One who attempts to interpret the text from a Christian paradigm would likely equate the Lion of the tribe of Judah to Jesus Christ. He would be misled by attempting to interpret Freemasonry using a non-Masonic paradigm. As will become clear, Freemasonry embraces a different meaning of the phrase. Consider the words found in a Grand Lodge training manual produced to guide those who would nurture new Master Masons in the ways of Masonic "light." The explanation includes statements that there are other mediators between God and man.

The lion, from the earliest times of recorded history, has been a symbol of might and royalty. It was placed on the standard of the Tribe of Judah because it was the royal tribe of the Hebrew Nation. The Kings of Judah were, therefore, called the Lion of the Tribe of Judah. This was one

of the titles of King Solomon. This is the literal meaning of the term, but it also has a symbolic one. The Jewish idea of the Messiah was that of a mighty temporal king. He was designated the Lion of the Tribe of Judah, for it was from this tribe that all rulers came. The expression does not, of necessity, refer to Jesus of Nazareth, though the Christian Mason may so interpret the name if he desires. The Lion of the Tribe of Judah also describes the Messiah of the Jewish Mason or the mediator of some of the ancient religions of the East whose worshippers are Masons. Freedom of choice as to the application of these symbols is one of the reasons for the growth of Freemasonry over the centuries.

Mentor's Manual (Florida), page 24.

The Grand Lodge of Pennsylvania is currently circulating a book by Oliver Day Street titled, *Symbolism of the Three Degrees*. The stated purpose for circulating the book is for education and enlightenment. Circulation of their copies are limited to Pennsylvania Masons only. Quite a number of other Grand Lodges, including some Canadian Grand Lodges, also recommend the book to their members. We have copies of the book which were reprinted specifically for the Grand Lodges of other states. Those special reprints, in three separate volumes, are used to educate new Masons as they progress through the Entered Apprentice, Fellowcraft and Master Mason degrees of the Blue Lodge. A passage in the book closely parallels the words found in the Florida Mentor's Manual. Several statements are made concerning the existence of multiple mediators between God and man, as well as other redeemers:

The lion from most ancient times has been a symbol of might or royalty. It was blazoned upon the standard of the tribe of Judah, because it was the royal tribe. The kings of Judah were, therefore, each called Lion of the Tribe of Judah, and such was one of the titles of Solomon. Remembrance of this fact gives appropriateness to an expression employed at one point in our ceremonies which is otherwise obscure, not to say absurd. Such is the literal meaning of this phrase, but it also has a symbolical one. The Jewish idea of a Messiah was of a mighty temporal king. He was also designated as the Lion of the Tribe of Judah; in fact this title was regarded as peculiarly belonging to him. This expression does not, as many Masons suppose, necessarily have a reference to Jesus of Nazareth. The Christian Mason is privileged so to interpret it, if he likes, but the Jew has equal right to understand it as meaning his Messiah. Indeed, every great religion of the world has contained the conception in some form of a Mediator between God and man, a Redeemer who would raise mankind from the death of this life and the grave to an everlasting existence with God hereafter. The Mason who is a devotee of one of these religions, say, Buddhism, Brahmanism or Mohammedanism, is likewise entitled to construe this expression as referring to his own Mediator.

Symbolism of the Three Degrees, pp. 154-155

Other books currently being circulated by the Grand Lodge of Pennsylvania and recommended by other Grand Lodges contain the teaching that there are various world saviors. Masonic author George Steinmetz explains exactly what the word "savior" means within the Masonic paradigm. The text is contained in a chapter titled, *The Messiah Concept*:

There have been numerous prototypes of the perfect man, forerunners of the perfected race which is to come. In some way, for some unexplainable reason, these prototypes came to be looked upon as "Saviors" rather than EXAMPLES."

The Lost Word Its Hidden Meaning, p. 124

It is of course true they are "saviors" in the sense that they exemplify what man CAN BE and what he is to BECOME, but they do not so much "save men" as to point the way to "salvation."

The Lost Word Its Hidden Meaning, p. 124-5

We may discover why brief but glorious glimpses of what MAN MAY BE have been vouchsafed by such saviors as Osiris, Krishna, Jesus and Hiram.

The Lost Word Its Hidden Meaning, p. 158

The reason that Freemasonry admonishes its new members to imitate Hiram to get into heaven is that it considers Hiram to be an example showing the way to salvation. Freemasonry teaches that each man is his own savior; it does not embrace the Christian teaching of substitutionary atonement. Freemasonry teaches that Hiram and other saviors save only themselves. By imitating Hiram, following his example, Freemasonry teaches that Masons may save themselves.

The resurrection of Hiram is also taught by The Grand Lodge of Pennsylvania through the use of *The Lost Word Its Hidden Meaning* and other Masonic books they circulate which contain similar teachings. The Grand Lodge of Pennsylvania uses the book to draw a parallel between Hiram and Jesus, just as some other Grand Lodges do in their monitors.

Hiram, like Jesus, is subjected to three temptations which he withstands. He, like all the other saviors, loses his life in the contest between Right and the Principle of Evil. He lies buried fifteen days in contrast to the three days Jesus is said to have been in the tomb. The manner of his resurrection is dramatically different from all the others. Here, in fact, is a more enlightening example of resurrection than in any of the savior legends.

The Lost Word Its Hidden Meaning, p. 156

The Masonic view of Jesus Christ

We could infer the position which Freemasonry takes with regard to Jesus Christ, but the Grand Lodges use Masonic literature to make that unnecessary. So that Masons will not misunderstand, the Masonic position on the Son of God has been explained in no uncertain terms:

Masonry is UNIVERSAL and recognizes no CREEDS, taking truth wherever it is found. That Jesus, the man, lived is conceded by even a vast majority of non-Christian creeds, the Jew acknowledges him to have been a Great Teacher. Some Christian creeds declare him to have been "conceived by the Holy Ghost, born of the Virgin Mary," others refuse this dogma, attribute to him no supernatural birth and claim he "achieved Christ-hood." Occult teaching largely agrees with this latter thesis and points to him as a "prototype" of the perfect man - the goal toward which the ENTIRE HUMAN RACE is evolving. We are here referring to the Master strictly in that sense - one who has Mastered himself in the fullest sense of the expression.

The Lost Word Its Hidden Meaning, p. 74

Obviously, the heretical teaching that Jesus Christ is NOT the only mediator between God and man (1 Timothy 2:5), that he is NOT the only redeemer and savior (John 14:6), and that the name of Jesus is NOT the only name whereby men may be saved (Acts 4:12) is current Masonic teaching. This heresy is not limited to an outdated edition of the Kentucky Monitor, as some "Christian" Masons have tried to claim. It is widespread, mainstream, Masonic teaching. All a Mason has to do to uncover it is dig around in the lodge library.

If you are a Mason who claims to be a Christian, you have a simple choice to make:

1. You can stand with the church and defend the Gospel of Jesus Christ.
2. You can stand with the Lodge and defend a false plan of salvation which is based upon the imitation of Hiram Abiff.

Your choice will determine where you spend eternity.

The Impact of Freemasonry within the Church

The jealous nature of our God

Our God is a jealous God. He hates the worship of false gods. When God's people, Israel, were about to enter the promised land, God gave them specific instructions. Those instructions are found in the book of Exodus:

Obey what I command you today. I will drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites. Be careful not to make a treaty with those who live in the land where you are going, or they will be a snare among you. Break down their altars, smash their sacred stones and cut down their Asherah poles. Do not worship any other god, for the LORD, whose name is Jealous, is a jealous God. Be careful not to make a treaty with those who live in the land; for when they prostitute themselves to their gods and sacrifice to them, they will invite you and you will eat their sacrifices. And when you choose some of their daughters as wives for your sons and those daughters prostitute themselves to their gods, they will lead your sons to do the same.

(Exodus 34:11-16)

The penalty for preaching a false gospel

False gospels are nothing new. They were present in the first century. Paul addressed the issue and spoke of the consequences of teaching a false gospel in his letter to the Galatians:

I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel-- which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned! (Galatians 1:8-9)

Consider the issue of Freemasonry within the church from two perspectives.

- **First, let us assume that the Masons in the church are really Christians.**

Masonic Christians have made a treaty with the pagan people who worship other gods, namely the Hindus, the Moslems, the Buddhists and those of all other false religions. They gather around a strange altar, the altar of Freemasonry, and worship a god named the Great Architect of the Universe (GAOTU). If a **pagan** offers a prayer in Lodge to the GAOTU, is he praying to the God of the Bible? Of course not. He worships a demon. 1 Corinthians 10:20 states: "No, but the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons." Freemasonry disagrees with the teaching of the Bible and claims that the pagan is praying to the same God that Christians worship. That fact alone demonstrates that Freemasonry

does not know the God of the Bible. If Freemasonry does not know the God of the Bible, how can their god, the GAOTU, actually be the God of the Bible? If the GAOTU is a demon, the Christian Mason is gathering around a strange altar to worship a false god. He has become ensnared just as God warned the Israelites they would become ensnared. Our tract [Fatherhood of God -Brotherhood of Man](#) expounds on the problem.

Continuing with the assumption that Masons in the church really are Christians, consider the false plan of salvation which is taught in Masonic ritual. Freemasons are led to believe that all Master Masons will go to heaven, including the Buddhist, Hindu and Moslem Masons. Masons are encouraged to imitate the Masonic savior, Hiram Abiff, so that they might welcome death and be translated into heaven. Jesus Christ is not mentioned in Blue Lodge (the first three degrees) ritual. All present in lodge participate in the ritual. Certainly those conducting the ritual participate to a larger degree. However, at the point in ritual where the blindfold is removed from the initiates eyes, all present stamp their foot and clap their hands. (It is known as the shock of entrance; it startles the initiate.) The Christian Mason is participating in the promotion of a false gospel. What is the important issue here? Does it matter if the Christian Mason actually is depending on faith in Jesus Christ for his own salvation? Will that save the soul of the man who believes what he is taught in Masonic ritual? If he believes he has salvation as a result of the Masonic gospel, is he more or less likely to be open to Jesus at a later time? How would the witness of a Christian Mason be affected by participating in a ritual which teaches salvation without Jesus? [Salvation Without Jesus](#) expounds on this issue.

- **Second, let us assume that the Masons in the church are not Christians.**

In this case, all of the Christians in the congregations which allow Masons to be members have made a treaty with the pagan people of the land. They have encouraged Masons to join the church, but have not demanded that they stop worshiping the GAOTU, or promoting the false Masonic plan of salvation. In this second case, the Christians in the church are in sin because they have not remained separate, but have embraced the pagans. 2 Corinthians 6:11-7:1 makes it clear that remaining separate is not just an old testament idea. If you look around, you will notice that the sons and daughters of Masons have been taking the sons and daughters of Christians as their spouses for several generations now. The church has become ensnared just as God warned the Israelites they would be ensnared. God demands that we remain separate if we are to be His Children. (2 Corinthians 6:17-18)

How does the presence of Masons in the congregation affect what is said from the pulpit?

The majority of pastors know that there are problems with Freemasonry. A minority are unaware of the problems. Many of those pastors who are aware are afraid to preach a message which is critical of the teachings of Freemasonry. They avoid the topic like the plague. They will not discuss it in public and usually will not take a strong position in private. If they know that Freemasonry is incompatible with Christianity, but hold their tongue in public and when in the pulpit, we can easily see that they have compromised their ministry. They are not taking the steps necessary to ensure that additional members of the congregation do not become ensnared through marriage into a Masonic family or through direct Masonic involvement. If a pastor is aware of the evils of Freemasonry and says nothing to the Masons in the congregation, then he will be held accountable. God's warning in the book of Ezekiel makes this crystal clear:

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

(Ezekiel 33:6)

Why are the majority of pastors afraid to deal with the issue of Freemasonry from the pulpit?

Pastors don't work in a vacuum. They talk with other pastors, even those from other denominations. Whenever a pastor takes a stand against Freemasonry, or clearly teaches those aspects of the Gospel which oppose the teachings of Freemasonry, he ends up with a tremendous battle on his hands. The testimonies of Southern Baptist pastors, [Stewart Bedillion](#), [Pierce Dodson](#) and [Stoney Shaw](#) provide classic examples. All a pastor has to do in order to meet Masonic opposition is preach the word. Masons, in general, cannot stand hearing about the Gospel of Grace, which states that a man cannot work his way toward heaven though good works. If Masons are present in a congregation and things are running smoothly, it is an indictment against the pastor. If he were preaching the word, in season and out of season, not hesitating to correct, rebuke and encourage, he would either be facing opposition, or see Masons leaving. In general, few Masons repent - although some do. It is not a pastor's responsibility to obtain repentance. He is merely responsible for watching over souls and preaching as one who must give account. If men choose to leave the church when offended by the truth in God's word, it is not the pastor's problem.

Satan loves Freemasonry

Look what it does for him. When Freemasonry is present, the church is tolerating the teaching of a false gospel by members of the congregation. In addition, Freemasonry ensnares its participants in the worship of a false god. As the accuser of the saints, Satan is given ground within the church. The battle may appear to be flesh, but there are powerful spiritual forces at work behind the scenes. Some pastors have been forced from pulpits almost immediately after they preached a sermon critical of Freemasonry. Others have simply made comments in private conversations. Later, those private conversations become known to Masons in the congregation and they begin to work against the pastor. Pastors who hold their tongue on Freemasonry do so because they are afraid of the battle. They would rather compromise than fight the good fight. They choose to let men go to hell rather than risk being forced from the pulpit. Either they have a job, rather than a calling, or they don't have enough faith that God will provide for them. It's a terrible thing to say, but it is true.

What is the worst that could happen in the church concerning Freemasonry?

Some would think that the worst possible scenario would be for Christian Churches to examine the gospel of Freemasonry, compare it to the Gospel of Jesus and then choose to embrace and preach the Masonic gospel rather than the Gospel of Jesus. To do so, they would have to preach imitation of Hiram Abiff as the key to being able to welcome death and get into heaven. They would necessarily negate faith in Jesus as the necessary requirement for salvation. Actually, this

scenario would have no impact on the church. It would have no impact, because they would cease to be the church and Christians would recognize the error immediately. Separation would occur quickly. There would be many who remained, imitating Hiram Abiff, who claimed to be Christians. But those sealed by the Holy Spirit would not be fooled by their claims. This scenario would eliminate a necessary requirement of Masonry: SECRECY. If secrecy, or the appearance of secrecy, is not maintained, Masonry will be quickly recognized for what it is.

Others believe that the worst possible scenario which could occur would be if a Christian Church were to examine the gospel of Freemasonry in detail, compare it to the Gospel of Jesus and then proclaim from the pulpit that they had examined the issues thoroughly and have concluded that participation in Freemasonry was not a problem for a Christian, but only a matter of personal conscience.

The implications of this second scenario reach far and wide.

Since the god of Freemasonry is a demon and one of the primary purposes of Freemasonry is worship, Freemasons are all involved in idolatry. The Bible is clear; idolaters will not inherit the kingdom of God:

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

(I Corinthians 6:9-10)

The consequences of participating in the promotion of a false gospel, found in Galatians 1, were discussed above. Since Freemasonry involves a man in the promotion of a false gospel, coupled with idolatry, it is questionable whether or not any Mason will get into heaven. The only possible hope is if a man does not know what he is involved in. [How much do they know](#) discusses this question. Few will be able to claim ignorance. It is very dangerous to teach that a man can participate in the promotion of a false god and still get into heaven. Such teaching does away with the requirement of repentance. Jesus left little doubt about the need for repentance:

. . . But unless you repent, you too will all perish.

(Luke 13:5)

To teach that a man could continue in an activity which is idolatrous and promotes a false gospel would be to deviate from the teachings of Jesus and the apostles. What did John say about those who do not follow in the teachings of Jesus? John warned that they would not have God.

Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son.

(2 John 9)

We can see that this scenario could easily result in a lamp stand decision. (See Revelation 2:5)

The worst case scenario has come to pass within the Southern Baptist Convention

In 1992-1993, the Southern Baptist Convention (SBC) investigated Freemasonry and published *A Study of Freemasonry* and issued a *A Report on Freemasonry* which contained the following recommendation:

In light of the fact that many tenets and teachings of Freemasonry are not compatible with Christianity and Southern Baptist doctrine, while others are compatible with Christianity and Southern Baptist doctrine, we therefore recommend that consistent with our denomination's deep convictions regarding the priesthood of the believer and the autonomy of the local church, membership in a Masonic Order be a matter of personal conscience. Therefore, we exhort Southern Baptists to prayerfully and carefully evaluate Freemasonry in light of the Lordship of Christ, the teachings of the Scripture, and the findings of this report, as led by the Holy Spirit of God.

The study and report were produced by the Home Mission Board (HMB) of the SBC. The trustees of the HMB (about 80 people) were notified in writing of the existence of a Masonic savior prior to reviewing *A Report on Freemasonry* which contained the recommendation that membership be only a matter of personal conscience. Even though they had direct evidence that Freemasonry has a secret savior, the trustees voted to approve the heretical position. The report was carried before the entire convention in 1993 and approved by the messengers from the various churches. At that point, the Southern Baptist Convention, as a denomination, voted to continue to allow Freemasons to use the churches as a cover while they meet in secret in the lodge to teach salvation on the basis of imitating Hiram Abiff. Since that time, the Home Mission Board has been renamed the North American Mission Board. The NAMB distributed the report issued by the HMB after the name change. Additional evidence of the intentional dishonesty by leaders of the Southern Baptist Convention came to light in 2001. Supporting Masonic documents which were "quoted" in *A Report on Freemasonry* were obtained by Ephesians 5:11, Inc.. The report contains intentional misquotes of these Masonic documents which demonstrate collusion, and/or intentional dishonesty. The details are revealed in [The Myth of the Christian Lodge](#). Source documents are available. The false report with the officially sanctioned misquotes can be found on the NAMB website. Godly people do not put forth intentional falsehood. Once falsehood is identified, they do not continue to embrace it.

Most of the churches within the convention have embraced the position and continue to allow Masons to be not only members, but pastors, deacons and teachers within the congregations. A relatively small number have taken issue with the study and report and have taken a position against Freemasonry. Some exclude Freemasons from membership. Others exclude them from leadership, as if it is acceptable for the membership to meet in the lodges and take part in ritual which teaches salvation on the basis of another savior.

Northside Baptist Church, in Indianapolis, is a representative SBC congregation which has decided to condone and even defend Freemasonry. They have done so, even though they have seen evidence which substantiates the existence of a Masonic savior. Leadership has examined copies of Masonic Monitors, including the *Kentucky Monitor* which states that Jesus is a savior for Christians, while Hiram Abif is a savior for Masons. The congregation has received multiple mailings over time which documented the facts. Our tract, [Should we ignore their secret savior to maintain unity in the church?](#) was provided to those on the church mailing list. In addition, Xerox copies of [Grand Lodge documents](#) which documented the existence of a Masonic savior, Hiram Abif were provided. [A final letter](#) was published in the Ephesians 5:11, Inc. newsletter and mailed to them during September, 1999. A copy of the [newsletter with supporting documents](#) which substantiate the Luciferian nature of Freemasonry and the existence of the Masonic savior may be download in PDF form. Permission is given to duplicate the document.

When the lodge has a grip on a church

When a congregation has been spiritually compromised in a substantial way and the congregation as a whole, as well as those who stand as spiritual leaders, have demonstrated a stubborn willingness not only to tolerate, but to defend grievous error, it is necessary to confront both the congregation and its leaders in order to avoid judgment. Potential new members, as well as those members who were not present when the nature of compromise was previously shared with the congregation, have a right to information which will allow them to evaluate the spiritual climate in the congregation and the spiritual integrity of leadership.

An Open Letter to Northside Baptist Church (Sept, 1999)

(3021 East 71st St. - Indianapolis, Indiana 46220)

God's people have made a move from one location to another at various times. Perhaps the most remembered move was the time when the people of Israel moved into the promised land. The move took a number of years to come to fruition. First, God led the children of Israel out of Egypt into the wilderness. In the wilderness they became ensnared in the worship of false gods. It happened at the very time at which God was giving Moses the Ten Commandments on the mountain. God told Moses:

Go down, because your people, whom you brought up out of Egypt, have become corrupt.

Exodus 32:7

God was greatly angered at the people because He is a jealous God. As a result of their idolatry, many of the people were killed. God struck the remainder of them with a plague. (Exodus 32:35) Moses, too, was guilty of disobedience. He struck the rock twice with his rod to cause water to flow from it, rather than simply speak to it as God had told him to do. As a result of Moses' disobedience, he was not allowed to enter the promised land. (Numbers 20:11-12) Even though the people of Israel were not right with God, Moses was faithful in revealing God's will to them. Godly leadership, provided by imperfect men, played a part in leading the people to repentance.

God provided specific instructions through Moses. When the Israelites entered the promised land, they were not to live in harmony with the idolatrous people who inhabited the land. They were to destroy the pagan altars and make no treaty with the people. They were specifically commanded not to intermarry with them. The reason was simple. Worship of false gods would be a snare for them. Simply allowing those who were involved in idolatry to coexist with them would cause the people of Israel to engage in idolatry.

Modern Day Idolatry

The people of Northside Baptist Church are considering a move from one location to another. Is the new location the promised land for Northside? Like the people of Israel, the people of Northside are sending a group to scout the new land. The man named as chairman of the land acquisition team is a member of the Ancient Arabic Order, Nobles of the Mystic Shrine. (A.A.O.N.M.S.) He is a Shriner. The Shrine and its ritual are centered around an Islamic motif. The Murat Shrine, where the rituals are enacted, displays the crescent moon of Islam boldly on the

building. The jewelry which Shriners often wear, as well as other Shrine emblems, also display the crescent moon, a star and the scimitar. The scimitar is the large knife which Muhammad used to kill those who worshipped other gods in his drive to "rid the Ka'aba of idolatry." Muhammad and Islam decreed death to all those who do not worship Allah. Allah is one of the many gods which were worshipped by the pagans surrounding the Ka'aba. Allah was chosen for unique worship simply because he was the "Supreme Deity" of the pagan Bedouin people. The people of Islam were no better off after Muhammad "purged idolatry" from the Ka'aba than they were before, because they simply exchanged the worship of one demon for another.

Islam was founded approximately 628-630 A.D., 600 years after the resurrection of Jesus Christ. Muhammad taught and wrote that Jesus was not Almighty God, but rather simply a prophet. Islam claims to pay high tribute to Jesus Christ, yet they hold that He is a prophet who is less significant than Muhammad. The nature of the god of Islam is simple to discern. Allah does not have a son. The simple fact that the God of Abraham, Isaac and Jacob does have a Son makes it clear that Allah cannot be the God of the Bible. 2 John 9 makes it clear that those who do not follow in the teachings of Jesus Christ do not have God.

Does the fact that a man chosen as chairman of the land acquisition committee, as well as other men in the congregation, have embraced the Shrine hold significance for Northside? There are aspects of the A.A.O.N.M.S. ritual which are reason for concern. Shriners take the oath of a Moslem and name Allah as the god of their fathers in the Shrine ritual. It is obvious that Shriners are involved with a false god. Some of the Shriners in our congregation would insist that they are not involved in idolatry because they would claim that Allah is simply another name for God. Others would choose to deny that the ritual mentions Allah, or the Moslem faith in any significant way. Yet there are some in our congregation who have repented of the involvement in the Shrine who have admitted that the ritual does contain the oath of a Moslem and name Allah as God. Since confessions of those in our congregation who have repented agree with printed exposures of the Shrine ritual, there is little doubt about the truth concerning the Shrine ritual. Our situation is not that we are about to enter a promised land in which the inhabitants are ensnared in paganism. Rather, it is the people of Northside who will carry the snare of paganism into any new land.

Shrine Ritual and the Rites of Lucifer

A portion of the Shrine ritual is similar to L'Air Epais, one of the Rites of Lucifer. L'Air Epais is documented in **The Satanic Rituals**, a book authored by Anton LaVEY - the founder of the Church of Satan. LaVEY examined the Shrine ritual and recognized elements of L'Air Epais within it. He wrote:

A striking American parallel to this rite is enacted within the mosques of the Ancient Arabic Order of the Nobles of the Mystic Shrine, an order reserved for thirty-second degree Masons. The Nobles (Shriners) have gracefully removed themselves from any implication of heresy by referring to the place beyond the Devil's Pass as the domain where they might 'worship at the shrine of Islam.'

The Satanic Rituals, page 56

Some at Northside, like LaVEY, would not admit that the Shrine ritual contains heresy. Yet, both Allah and the Devil are demons. Naming Allah as God is no less serious than naming the Devil as God. It does not avoid, or diminish heresy. Islam is a demonic religion which denies the Deity of Jesus Christ.

**The Shrine
A.A.O.N.M.S**



**York
Rite**

**Scottish
Rite**



The Blue Lodge

The Structure of Freemasonry

Membership in the Shrine is available to those who hold membership in a Masonic Blue Lodge as well as membership in either the York Rite, or Scottish Rite. Heresy is not confined to the Shrine. Many Masons claim that the York Rite contains the “Christian” degrees. Yet the first York Rite degree is opened in the name of “God” and Hiram Abif, the Masonic savior. Ties to Lucifer, the Serpent, the Devil, etc., are not unique to the Shrine. They are found in Scottish Rite publication as well as those recommended by Grand Lodges, the authorities of Freemasonry.

The “Holy Spirit” of the Scottish Rite

A Bridge to Light is an official publication of the Supreme Council, 33rd Degree Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, published in 1988. In the description for the 28th Degree, Knight of the Sun, the furnishings of the room in which the degree is conveyed are explained:

The furnishings of the Council of the Knights of the Sun are few... Transparencies throughout the room provide additional light and have upon them the major symbols which are intended to help convey the teachings of the degree. . . . The most elaborate transparency hangs in the North and

may be called the Ancient of Days. The first notable symbol in this complex transparency is its border: the Gnostic worm ouroboros, which is a simplified dragon or serpent biting its tail... The ritual says that the Active Principle seeks the Passive Principle; fullness, is amorous of the void; the serpent's mouth attracts his tail, and revolving on himself, he at the same time flees from and pursues himself.

A Bridge to Light, pp 251-2

The drawing of the dualistic Masonic god, with the serpent devouring his own tail is shown on page 252.

The following explanation is provided:

“There is a Life-Principle of the world, a universal agent, wherein are two natures and a double current, of love and wrath. . . . It is a ray detached from the glory of the Sun, . . . **It is the body of the Holy Spirit, the universal Agent, the Serpent devouring his own tail** (p.734).”

A Bridge to Light, page 253

(Ellipses in the original. They quote from an earlier Supreme Council work, *Morals and Dogma*, by Pike.)



Tying Lucifer to the Grand Lodges

The idea that the serpent is the Holy Spirit is not unique to Scottish Rite Freemasonry. The authorities of Freemasonry, the Grand Lodges, point the way to the “deeper teachings of the craft,” while attempting at the same time to maintain “plausible deniability.” Yet, when the evidence is on the table, the character of Freemasonry is obvious to those with an ounce of discernment. One of the introductory books used by Grand Lodges is *The Builders*, a book written by Joseph Fort Newton at the request of the Grand Lodge of Iowa. Many Grand Lodges recommend the book and some issue a copy to all new Master Masons. In Indiana, the Grand Lodge points to *The Builders* in the *Indiana Monitor and Freemason's Guide*. The *Indiana Monitor* is issued to all new Master Masons in Indiana. It recommends *The Builders*, with the words:

WHEN IS A MAN A MASON? The following was written by Brother Dr. Joseph Fort Newton, as the closing paragraph of his widely read book “*The Builders*.” It bids fair to become a Masonic classic. . .

(Indiana Monitor and Freemason's Guide, page 172)

The Builders contains a glowing three page tribute to Arthur Edward Waite, in a chapter titled *The Secret Doctrine*. Newton writes the following:

Perhaps the greatest student in this field of esoteric teaching and method, certainly the greatest now living is Arthur Edward Waite, to whom it is a pleasure to pay tribute.

The Builders, page 57.

Speaking of Waite's books, Newton wrote:

And the result is a series of volumes noble in form, united in aim, unique in wealth of revealing beauty, and of unequalled worth. Beginning as far back as 1886, Waite issued his study of the **Mysteries of Magic**, a digest of the writings of Eliphas Levi, to whom Albert Pike was more indebted than he let us know.

The Builders, page 59.

The **Mysteries of Magic** contains the following teaching concerning the nature of Lucifer:

What is more absurd and more impious than to attribute the name of Lucifer to the devil, that is, to personified evil, The intellectual Lucifer is the spirit of intelligence and love; it is the Paraclete, it is the Holy Spirit, while the physical Lucifer is the great agent of universal magnetism.

The Mysteries of Magic, page 428.

The next paragraph goes on to explain that the Devil does not exist:

To personify evil and exalt it into an intelligence which is the rival of God, into a being which can understand but love no more-this is a monstrous fiction. To believe that God permits this evil intelligence to deceive and destroy his feeble creatures is to make God more wicked than the devil. By depriving the devil of the possibility of love and repentance, God forces him to do evil. Moreover a spirit of error and falsehood can only be a folly which thinks, nor does it deserve indeed the name of spirit. The devil is God's antithesis, and if we define God as He who is we must define His opposite as he who is not.

The Mysteries of Magic, page 428

Freemasonry denies worshiping Satan. The mindset is easy to understand: "The devil simply does not exist; Lucifer is not the devil, but rather the Holy Spirit."

Grand Lodges point to Lucifer



Grand Lodge members at Northside

All Masons are members of the Grand Lodge. Most likely, some of the Masons who are members of Northside Baptist Church have not read *The Satanic Rituals*, *A Bridge to Light*, *The Builders*, or *The Mysteries of Magic*. Yet, were they led by the Holy Spirit they would know that Freemasonry is incompatible with Christianity based on the ritual teachings in the Blue Lodge.

The man being initiated into Masonry takes an active part in the ritual. In the Master Mason degree, the new Master Mason portrays Hiram Abiff. In that portion of the ritual known as the Legend of the Third Degree, Hiram is unjustly killed, buried and then raised from the grave. At the

close of the ritual, the following summary of the meaning is spoken:

Then, finally my brethren, let us imitate our Grand Master, Hiram Abiff, in his virtuous conduct, his unfeigned piety to God, and his inflexible fidelity to his trust; that, like him, we may welcome the grim tyrant, Death, and receive him as a kind messenger sent by our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Supreme Architect of the Universe presides.

(See **Kentucky Monitor**, page 152.)

The meaning of the ritual is clearly explained: Masons are to imitate Hiram Abiff that they may welcome death and be translated into heaven.

Masonic Savior - Tolerated at Northside

When a man is raised to Master Mason, he is given a small book called a monitor. Monitors are produced for each jurisdiction and are distributed at the direction of the authorities of Freemasonry, the Grand Lodges. The 8th through 13th editions of the monitor used by The Grand Lodge of Kentucky, ***The Kentucky Monitor***, reveal the identity of Hiram Abiff in a discussion of various religions:

All believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome and the Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. The Hindus called him Krishna; the Chinese, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhouvanai; the Egyptians, Horus; Plato, Love; the Scandinavians, Balder; the Christians, Jesus; Masons, Hiram.

Kentucky Monitor, pages XIV-XV

The meaning is perfectly clear. Masonry teaches that Jesus is not unique. Jesus is a savior for Christians and Krishna is a savior for Hindus, while Hiram Abiff is a savior for Masons. ***The Meaning of Masonry***, by Lynn Perkins, clarifies the teaching:

Therefore Masonry teaches that redemption and salvation are both the power and the responsibility of the individual Mason. Savors like Hiram Abiff can and do show the way, but men must always follow and demonstrate, each for himself, his power to save himself, to build his own spiritual fabric in his own time and way. Every man in essence is his own savior and redeemer; for if he does not save himself, he will not be saved. The reader who succeeds in getting back to the real teachings of the masters, including Jesus of Nazareth, will find unanimity of thinking on this matter.

The Meaning of Masonry, page 95.

The evidence concerning the existence of a Masonic savior has been shared with many within the Northside Baptist congregation. As a congregation, the position toward Freemasonry has been to condone and even defend it. Leadership at Northside Baptist Church has maintained a working relationship with Freemasons for many years after the facts were proven using Masonic Grand Lodge documents. It seems not to matter to the “spiritual leaders” of the congregation, or to the members that Freemasonry has another savior and worships a false god. Those who have participated in the rituals and have portrayed Hiram Abiff as he is killed, buried and raised from the grave continue to be considered for membership, as well as for prominent positions with the congregation, including deacon. Some of the leaders have gone so far as to imply that those who oppose the idolatry and false gospel of Freemasonry are demon possessed! Those who speak for

Northside Baptist cannot defend the ground they hold against truth, so they attempt to shoot the messenger. It is a common tactic of those who do not want to repent. Northside is, in every sense, a Masonic church.

God holds the church accountable for what it tolerates as well as for what it teaches from its pulpit. The letters to the churches in the Book of Revelation make this clear.

To the Church at Pergamum He said:

I have a few things against you: You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality. Likewise you also have those who hold to the teaching of the Nicolaitans. Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth.

Revelation 2:14-16

To the church at Thyatira He said:

Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophetess.

Revelation 2:20

Although we have men present who have met in secret to engage in ritual which teaches salvation on the basis of imitating Hiram Abif, we hear messages from our pulpit about Northside being a cutting edge church and a church that can change the world. The truth of the matter is that the congregation at Northside is a congregation which has embraced the world and has formed an alliance with those who are ensnared in paganism and promote a false gospel which is based on another savior. Northside Baptist Church has become corrupted and compromised.

The congregation at Northside has offered sanctuary to those who worship false gods and lift up another savior. Obviously, the Gospel of Jesus Christ and worship of the one true God simply are not that important to many at Northside. Although all genuine Christians are convicted that the Gospel is worth defending, Northside Baptists have not contended for the faith as the Holy Spirit urged in Jude 3. Many at Northside do not consider the Masonic issue worth pursuing. Some would have the Masons in our midst go to hell without hearing God's will concerning Freemasonry voiced from our pulpit. Others would claim that participating in idolatry within the Masonic Lodge and taking part in a ritual in which another savior is portrayed as killed, buried and raised from the grave will not have an impact on a Southern Baptist's salvation. Yet Ephesians 5:5 tells a different story. No idolator will enter the kingdom of heaven. Galatians 1:8-9 explains clearly that the consequence of teaching a false gospel is condemnation. Repentance is the only path to God's forgiveness.

Does the lampstand remain?

There is a remnant at Northside who have not actively embraced compromise, or defended error. Yet, very few of that remnant are able to claim that they do not tolerate that which God hates. Almost all who know the truth remain silent. That silence is evidence of tolerance. Will God hold them blameless? Will He declare that they are lukewarm? Why will He consider them zealous for truth if they are not?

Is it too late for Northside Baptist Church; is the lampstand already gone? Are the numbers and the commitment of the remnant significant enough to awaken the congregation to a need for

repentance? Will they petition God for revival? Do they care enough to require that those they consider to be leaders reveal the whole will of God to those who are ensnared in error?

Responsibility does not rest strictly with leadership. All those who know the truth have responsibility to share it. Concerning Freemasonry, Charles Finney wrote:

Those individuals and churches, who have had the best means of information, owe it to other branches of the church, and to the whole world, to take action and to pronounce upon the unchristian character of Freemasonry, as the most influential means within their reach of arousing the whole church and the world to an examination of the character and claims of Freemasonry. If churches who are known to have examined the subject withhold their testimony; if they continue to receive persistent and intelligent Freemasons; if they leave the public to infer that they see nothing in Freemasonry inconsistent with a creditable profession of the Christian religion, it will justly be inferred by other branches of the church, and by the world, that there is nothing in it so bad, so dangerous and unchristian as to call for their examination, action, or testimony.

Charles Finney was only one of many voices condemning Freemasonry during the 19th century. Another evangelist of the period was Dwight L. Moody. Moody spoke clearly on the issue as well:

I do not see how any Christian, most of all a Christian minister, can go into these lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them and then reproving their evil deeds. You can never reform anything by unequally yoking yourself with ungodly men. True reformers separate themselves from the world. But, some say to me, if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches. But what if I did? Better men will take their places. Give them the truth anyway and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who are separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God and if only one or two go with us, it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

Scripture makes it clear; the penalty for silence is particularly severe for those who are considered watchmen:

"Son of man, speak to your countrymen and say to them: 'When I bring the sword against a land, and the people of the land choose one of their men and make him their watchman, and he sees the sword coming against the land and blows the trumpet to warn the people, then if anyone hears the trumpet but does not take warning and the sword comes and takes his life, his blood will be on his own head. Since he heard the sound of the trumpet but did not take warning, his blood will be on his own head. If he had taken warning, he would have saved himself. But if the watchman sees the sword coming and does not blow the trumpet to warn the people and the sword comes and takes the life of one of them, that man will be taken away because of his sin, but I will hold the watchman accountable for his blood.'"

Ezekiel 33:2-6

The sword is coming. The congregation at Northside is poised to meet the cutting edge. Is there anyone in leadership who will break ranks and sound a warning, or will they all stand before God with blood on their hands? What will Jesus do if He returns to find us standing shoulder to shoulder with men who meet in secret to lift up another savior?

The Myth of the Christian Lodge

Many who have attempted to lead a "Christian" Mason away from the Lodge (that is, they have tried to lead him to repentance and into fellowship with Jesus Christ) have heard Masonic defenses which they know are untrue. Probably one of the most absurd claims which "Christian" Masons regularly make is that they are members of a "CHRISTIAN Lodge." "All of the members in my Lodge are Christians," they claim; "Prayers in my Lodge are closed in the name of Jesus." "There may be some bad things about Freemasonry in other states, or in foreign countries, but none of that goes on in my Lodge.", they explain.

Many mature Christians are able to see that any claim that all the members of a Lodge are Christians must be doubted, based on common sense. In Matthew 13, Jesus spoke of the wheat and the tares. Mature Christians know that all "members of the church" are not genuine Christians - how could the Lodge attain a higher standard? Any Christian who carefully examines the content of Masonic ritual will know that those who embrace Masonic teaching cannot possibly be Christians. Yet Masonic secrecy causes most people not to be in a position to know and/or prove the facts about Freemasonry. The myth of the "Christian Lodge" has proven to be effective with many who don't have access to Grand Lodge documentation which demonstrates the truth. Few non-Masons have access to Masonic documents. Without evidence to the contrary, the desire to give a member of the congregation who is a Mason the benefit of the doubt often causes the reluctant acceptance, or sometimes whole hearted belief, of the myth. The myth of the "Christian Lodge" has caused doubt in the minds of many people we have spoken with. You can imagine how fervently the Christian mother or wife of a Mason must want to believe that her Mason is a good Christian man who would never, NEVER embrace paganism.

The members of a congregation with a Masonic pastor want to believe that they are following a genuine spiritual leader, rather than a man who has mocked the death, burial and resurrection of Jesus in secret. Mothers of guilty death row inmates often believe that their sons are innocent of wrong doing. This irrational aspect of human nature is familiar to all of us. The more grievous the heresy or wrongdoing, the less we want to believe that our friend or loved one could be involved in it. When our man is involved in something which has not been fully revealed, if he is involved in it, then it must not be heresy. The logic is simple -- and flawed.

Grand Lodge documents from all states we have examined can be used to quickly settle the issue in the minds of honest men. Simply examining the elements of ritual found in all Masonic monitors will provide incontestable evidence that Freemasonry has a plan of salvation which does not include Jesus Christ. How could any Lodge actually be composed of Christians who gathered together to teach a false plan of salvation? Freemasonry rejects faith in Jesus Christ as the critical factor in salvation. In the **Legend of the Third Degree**, Masons reenact the death burial and resurrection -- not of Jesus -- but of Hiram Abif, the Masonic savior. -- See **An Open Letter to a Christian Mason** for complete details and copies of the Grand Lodge documents which prove the facts. They are located at:

<http://www.ephesians5-11.org/opnltr.htm>

There is another selected group of Masonic documents we want to use for the purpose at hand. They speak directly to the credibility of the claim that there are "Christian Lodges." Unfortunately, this particular collection of documents will also be used to show how the myth of the "Christian Lodge" is being most effectively promoted.

Masonic Grand Lodge documents actually make no claim that Freemasonry is Christian in nature. In fact, they contain statements quite to the contrary. For example, the Grand Lodge of Louisiana has this to say:

Thus Freemasonry comes to us from the Temple, . . . It makes no profession of Christianity, and wars not against sectarian creeds or doctrines; but looks forward to the time when the labor of our ancient brethren shall be symbolized by the erection of a spiritual temple whose moral grandeur shall be commensurate with civilization; A temple in which there shall be but one altar and but one worship; one common altar of Masonry, on which the Veda, Sutra, Zend-Avesta, Koran, and Holy Bible shall lie untouched by sacrilegious hands; and at whose shrine the Hindoo, the Persian, the Assyrian, the Chaldean, the Egyptian, the Chinese, the Mohammedan, the Jew, and the Christian may kneel and with one united voice celebrate the praises of the Supreme Architect of the Universe.

Louisiana Masonic Monitor, p. 111, 1988

Unity in one common worship among Hindu, Mohammedan, Jew and "Christian" Masons must necessarily exclude Jesus Christ as the object of worship. Since all Lodges are under the authority of, and the ritual is under control of, the Grand Lodges, it would be impossible for anyone who had credibly examined the **Louisiana Masonic Monitor** to believe that a Christian Lodge could exist in Louisiana.

Claims that Indiana Freemasonry would allow "Christian" Masons to practice Christianity in Lodges subordinate to the Grand Lodge of Indiana are laid bare by text found in the **Mentor's Manual**:

The same prohibition, plus another in the first of the Old Charges, prohibits discussion of sectarian religion.

Sectarian religion does not refer to Christian denominations; it refers to Christianity the same as any other of the world's several religions. That means that Christian sermons should not be delivered at Lodge gatherings, nor should Christian prayers be offered, nor Christian symbols displayed.

The prohibition on discussion of religious subjects in Masonic meetings applies to Masons even if every member of the Lodge is of the same religious belief.

Mentor's Manual, p. 16
Grand Lodge of Indiana, 1975

The Grand Lodge of Indiana has taken a clear position. Even if every member of a Lodge professes to be a Christian and even if they are all members of the same denomination, Christian prayers are not to be offered in Lodge. Christian teaching is unwelcome within Lodge and Christian symbols, such as a Christian flag, are unwelcome. If the members are required to leave Jesus Christ outside when they enter the Lodge and the rituals which they perform teach salvation without Jesus, how could those men be members of a "Christian Lodge?"

Membership Requirements

The key membership requirement for Freemasonry is well known. Literature produced by the Grand Lodges makes plain the fact that faith in Jesus Christ is not required as a condition of membership. Faith in God is not required, contrary to the claims of many Masons. What Freemasonry actually requires is faith in the existence of "A Supreme Being." Freemasonry is willing to accept faith in Vishnu - a Hindu god, Buddha, or any other pagan god, as a valid expression of "A Supreme Being." Freemasonry teaches that all men, of all religions worship the same God, knowing Him by many different names.

The truth is quite different. The Scriptures clearly reveal that there is only one God and also reveal that the gods of pagan nations are idols. (Isaiah 45:5, Psalms 96:5) The objects of idol worship are demons, rather than God, according to Scripture. (1 Corinthians 10:19-21). When Freemasonry accepts the Christian, Jew, Buddhist and Hindu as having met the requirement of faith in the existence of "A Supreme Being," it holds pagan gods as equal in nature to the God of Abraham, Isaac and Jacob, the God of the Bible. The nature of Masonic worship is documented in Grand Lodge documents:

. . . Freemasonry is non-sectarian. Before its altar Christian, Jew, Mohammedan, Buddhist, Gentile, Confucian, may kneel together.

Masonry accepts good men who are found to be worthy, regardless of their religious convictions, and strives to make better men of them by emphasizing a firm belief in the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul.

Mentor's Manual, p. 17
Grand Lodge of Indiana

The Fatherhood of God, Brotherhood of Man doctrine teaches that all men of all religions are children of God, whether they be Hindus, Moslems, Buddhists, Jews, or Christians. The Scriptures teach something quite different. Jesus Christ is the one and only Son of God. (John 3:16) Man may become an adopted child of God through faith in Jesus. Even Jews who reject Jesus are not children of God, according to Scripture:

He came to that which was his own, but his own did not receive him. Yet to all who received him, to those who believed in his name, he gave the right to become children of God--children born not of natural descent, nor of human decision or a husband's will, but born of God.

John 1:11-13

Scripture reveals that a person becomes a child of God by ADOPTION through faith in Jesus Christ.

Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.

Romans 8:23

If Jews, like Paul, and the members of the pagan nations who accept Jesus are already children of God, adoption would not be possible. One cannot adopt his own child.

Masonic worship within "Christian Lodges" is identical in nature to worship in all other Lodges; they practice the same ritual. Prayers in ritual are prescribed. Many are found in Masonic documents. Freemasons do not worship God in Lodge, but rather a SYMBOL.

One fundamental of Freemasonry is its non-sectarian character. Any man may offer his devotions to the Deity he reveres, under the Masonic title, no matter what name he may use in his religious worship. . . Thus, Great Architect of the Universe (or any of its variations) is a symbol of Deity as named and worshiped in all religions.

Mentor's Manual, p. 49
Grand Lodge of Indiana

Worship of an idol, symbol, or false concept of God is idolatry, even if offered by a "Christian" Mason.

The Scriptures reveal that a Christian is able to approach the throne of God with confidence because of faith in Jesus, (Eph 3:12, Heb 4:16) Freemasonry teaches that all men may approach God at the Masonic altar on a common level:

To the altar of Freemasonry all men bring their most votive offerings. Around it all men, whether they have received their teachings from Confucius, Zoroaster, Moses, Mohammed or the founder of the Christian religion--just so long as they believe in the universality of the fatherhood of God and universality of the brotherhood of man--meet upon a common level. The Jew returns to his synagogue, the Mohammedan to his mosque and the Christian to his temple--each better prepared for the solemn duties of life by the associations in this universal brotherhood.

Louisiana Masonic Monitor, p. 150,
Grand Lodge of Louisiana, 1988

Part of this Masonic teaching is actually true, but not in the sense that they meant it. Anyone who believes the doctrine of the Fatherhood of God, Brotherhood of Man has not embraced the Gospel. On that basis, he is as lost as the Zoroastrian, Buddhist, Hindu, or Jew who rejects Jesus Christ.

Quite clearly, the myth of the "Christian Lodge" is not true. Any man who has thoughtfully listened to Masonic ritual, or studied Masonic Grand Lodge documents knows that it is not true. Simply put, it is a lie and a Mason or studied person offering it generally knows it is a lie.

Maximizing effectiveness of a lie

Often times, a lie which is told for a man by someone else is more effective and believable than the lie the man would be able to offer with his own lips. Guilty individuals have been found innocent on many occasions in trials where false testimony was given to establish an alibi. Former Worshipful Master and United Methodist Pastor, Harmon Taylor, stated that while he was both a Mason and a pastor and someone in the church found fault with his duplicity, Masonic members of the congregation would "run interference" for him. Harmon usually did not have to deal with those who were critical of the craft. Often, Masons will enlist the efforts of pastors who are Masons to effectively deceive or rebuff a wife, or someone else, who opposes his involvement in Freemasonry. Of course, a more effective defense can be mounted using a shill who is not and has never been a Mason. What would he have to gain by lying? Sometimes the non-Mason defender of the craft actually believes the lie and that makes him just that much more effective. Occasionally, a pastor who "knows what is good for him" will spread the lie of the "Christian Lodge" to defend the Masonic involvement of members, deacons, or elders of the church. He may want to believe it to salve his conscience. Who could possibly be a more effective liar than a pastor? The answer is pretty obvious, actually: a group of pastors, or a group of respected church leaders, who conspired to "investigate" a matter and then provide false testimony.

Scripture tells us that Satan is in control of the world. (1 John 5:19, Rev 12:9) If a prosecutor and the investigators in a fairly well publicized criminal case chose to aid the guilty party, rather than seek justice, they could conspire to falsely investigate the crime and focus the state's case on minor issues. This latter aspect would be necessary to cause the public to believe that justice was being served. For example, they could concentrate on physical evidence from a store which was proof of shoplifting, while ignoring the body in the back room. If an earthly judge were part of the plan, he might sentence the guilty person to probation. Deals made behind closed doors often have an impact on justice even when all of the facts of a crime become known. Anyone who lived through the Clinton years has seen evidence of this. Unfortunately, such influence is not limited to what we perceive as the world. History and Scripture have demonstrated that Satan is at work within the church as well.

If a group of Godly men were to study Freemasonry and issue a report outlining the compatibility, or incompatibility of Freemasonry with Christianity, they would issue a report which contained truth. They would produce a report which was unbiased and objective. If they issued a false report which distorted the teachings of Freemasonry to make it seem compatible with Christianity, you would know that the work was not a Godly effort and you would further know that they did not have the best interests of Freemasons in mind. If many influential members of the congregation(s) authorizing the study are Freemasons and they were able to cause the report to actually be a veiled defense of Freemasonry, it would be an example of what Paul warned Timothy would occur:

For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths.

2 Timothy 2:3-2

The Southern Baptist Convention

Today, the most effective group which is promoting the myth of the "Christian Lodge" is the North American Mission Board of the Southern Baptist Convention. The SBC is the largest

denomination in the United States which can be shown to understand the Gospel. (Catholicism is larger, but they teach salvation on the basis of faith AND works. See Ephesians 2:8-9)

In 1992, at the convention in Indianapolis, the Interfaith Witness Department of the Home Mission Board - the group which became the North American Mission Board - was directed to do a study of Freemasonry and issue a report with recommendation. They completed and published **A Study of Freemasonry** and issued **A Report on Freemasonry**, along with a recommendation. **A Report on Freemasonry** was approved by the convention and remains the official Southern Baptist position on Freemasonry.

A Report on Freemasonry can be found on the website of the North American Mission Board. While the report does list eight elements of Freemasonry which are incompatible with Christianity, it attempts to perpetuate the believe that a man can be both a sincere Christian and a Mason.

For example, consider the following statement from the report:

We acknowledge That many outstanding Christians and Southern Baptists now are, and in the past have been Masons, including such notable past Southern Baptist leaders as . . .

A Report on Freemasonry, p.2

Clearly, the SBC maintains the position that a man can be an outstanding Christian and a Freemason. If you ponder the position taken in the report, you might wonder, "How could a man be an outstanding Christian if he is involved in eight things which are genuinely incompatible with Christianity?"

Additionally, the SBC continues to promote the belief that there are Christian Lodges. In the report we find:

To be sure, **not all Grand Lodges affirm Christian doctrine, and many do not declare Jesus as the unique Son of God; but many do, and for this we commend them.** There is not complete uniformity in tenets or practice among lodges.

A Report on Freemasonry, p.4

Those familiar with the foundational teachings of Freemasonry will instantly know that this statement is false. Some who did not have access to the documents the study and report had been based on, still doubted the truth of the claim that there are "Christian Lodges." When **A Report on Freemasonry** was published in 1993, Jenifer Falk read that paragraph and then wrote a letter to the Home Mission Board (the group which did the study and wrote the report), asking them to name an example Grand Lodge which lifted up Jesus Christ in this way. She received a reply from the HMB which stated:

Our research did not find any local Masonic lodge nor any Grand Lodge which have taken a position for or against the biblical teaching affirming the uniqueness of Jesus Christ as the Son of God.

HMB letter from Tal Davis to Jenifer Falk, September 15, 1993

The HMB response to Jenifer's letter is interesting in two ways. First, it clearly states that those at the HMB knew that the statement on page 4 of the report claiming that some Grand Lodges declared Jesus as the unique Son of God, was not true when they wrote it. Second, the response itself demonstrates either another lie, or additional gross incompetence. It is obvious that the HMB researchers who examined Freemasonry, as well as the man who responded to Jenifer, conveniently ignored or did not comprehend, the foundational Masonic teaching of the

Fatherhood of God, Brotherhood of man. Since Masonic doctrine declares that men of all religions are all sons of God, obviously all Grand Lodges have taken a stand against "the biblical teaching affirming the uniqueness of Jesus Christ as the Son of God" simply by promoting the Fatherhood of God, Brotherhood of Man doctrine. That doctrine is uniform among all Lodges, quite contrary to the position of the SBC report.

Though HMB and NAMB personnel have long known that there are no Lodges, or Grand Lodges which lift up Jesus as the unique Son of God, they continue to distribute the report which contains this falsehood. It is located at:

<http://www.namb.net/evangelism/iev/mason.asp>

New Evidence of SBC Collusion

Recently, this year and last, additional facts concerning the actions of the SBC have come to light. A few Southern Baptists have reported that the North American Mission Board is now producing legitimate apologetic materials on Freemasonry. They are under the impression that the efforts of the North American Mission Board are now honest and true.

Last year, we came into possession of several of the documents which were used as the basis of **A Study of Freemasonry** and **A Report on Freemasonry**. Having these documents allowed us to check the context of quotes found in **A Report on Freemasonry**. Examination of these documents demonstrates portions of Masonic teaching which were in SBC hands during the study. This new information has provided additional evidence of the character of the current SBC position, based on the continued use of the report. All of the Masonic quotes used in this paper were taken from those documents.

Consider the following statement in the report which was used in an attempt to support the believe that there is such a thing as a "Christian Lodge."

Or the explicit reference to Jesus in the Masonic Code of the Grand Lodge of Alabama:

"It is therefore proper and in accordance with Masonic law and tenets for a Mason who believes in the Christ Jesus to offer prayers in the Lodge in His Name."

A Report on Freemasonry, p.2

The actual text in the quoted Masonic document is as follows:

339. MASONRY AND RELIGION

Masonry has no religious dogma other than that it requires a belief in Deity. Any man, good and true, whether he be Christian, Jew, Mohammedan, Parsee, Buddhist, Brahman or Deist may be admitted to Masonry because all these religions require a belief in Deity.

340 SECTARIANISM - WHAT IS NOT

A Mason offering prayer in the Lodge may pray to his God -- observing his own conception of Deity. **It is therefore proper and in accordance with Masonic law and tenants for a Mason who believes in the Christ or Jesus to offer prayer in the lodge in His Name.** None should take umbrage because he addresses his prayer to his own conception of Deity. He must use prayer in the Ritual in all ritualistic ceremonies. Any other prayer is out of order in such ceremonies.

Masonic Code of Alabama, p. 141-2, 1963

First, notice that the SBC report intentionally misquoted the section of text from **Masonic Code of Alabama**. They left out one critical word, the word "or." Notice how the meaning changes

when this single word is included, or excluded. "The Mason who believes in the Christ Jesus" would refer to a "Christian Mason." "The Mason who believes in the Christ or Jesus" would refer to a Mason who believes that Jesus is not necessarily the Christ. Clearly, the Grand Lodge of Alabama takes this latter position because they placed the word "or" to imply there is a difference between Christ and Jesus. The SBC report uses falsehood to attempt to create a favorable impression of Freemasonry, namely that Lodges and Grand Lodges lift up Jesus Christ in a meaningful way, while just the opposite is true.

Notice the context of the quoted passage. The text just immediately proceeding states: "A Mason offering prayer in the Lodge may pray to his God -- observing his own conception of Deity." Take a look at the context in the paragraph **339 - Masonry and Religion**, immediately preceding the quote. Notice that Freemasonry admits men who have faith not in God, but in any god. The Buddhist is accepted based on his faith in Buddha. The Hindu (Brahman) is accepted based on his faith in Vishnu.

SBC officials were being intentionally deceptive when they misquoted "It is therefore proper and in accordance with Masonic law and tenets for a Mason who believes in the Christ Jesus to offer prayers in the Lodge in His Name." Not only was the quote altered by removing a word, but it was taken out of a context which demonstrates the opposite of what those SBC officials attempted to show. The truth of the matter in Alabama Lodges is that a Mason may offer prayer in the name of "Christ or Jesus" or Vishnu, Buddha, or any demon a pagan Mason may worship. Of course, in the rituals which teach salvation, the prayers are prescribed. The position of the Grand Lodge of Alabama is that, "None should take umbrage because he addresses his prayer to his own conception of Deity." If the SBC report were a Godly effort, would the Southern Baptist officials who prepared the report have avoided taking issue with this obvious statement that pagan worship is welcome and defended in Masonic Lodges?

When a man joins in prayer to any god who is not defined as Father, Son and Holy Spirit, he engages in idolatry. The GAOTU is defined as Vishnu, Buddha, Allah, and a host of other pagan deities which Freemasonry declares to be the same spirit as the God of Abraham, Isaac and Jacob. Worship of the GAOTU is idolatry. Idolatry will prevent a man from entering heaven, according to Ephesians 5:5.

The Home Mission Board of the Southern Baptist Convention produced a falsely favorable report. The North American Mission Board continues to distribute **A Report on Freemasonry**, taking the position that it is honest and true, even though falsehood has been identified to them. Do they intend to allow Masons to go to hell without warning about the perils of worshiping a false god?

New Materials by NAMB

The North American Mission Board has published two additional documents, **A Closer Look at A Bridge To Light** and **A Closer Look at Freemasonry**, which some believe represent a Godly effort. After examining this new work and other NAMB materials, it appears that the current Masonic strategy being implemented by the NAMB is as follows:

- Maintain the dishonest report produced by the Home Mission Board, **A Report on Freemasonry**, as the foundation of the NAMB "apologetic" with regard to Freemasonry.
 - Display the report prominently on the NAMB web site.
 - Do not admit that it is a product of intentional dishonesty.
 - Allow the report to constrain the issues which are addressed.

- Maintain the position that a man can be an outstanding Christian and a Mason at the same time.
 - Continue to promote the myth of the Christian Blue Lodge.
- Maintain a double standard when dealing with Freemasonry and other false religions.
 - When dealing with other false religions, such as Mormonism:

Take issue with the key elements of the nature of their false god and their false plan of salvation.

- When dealing with Freemasonry, deal with lesser issues.

Do not address the demonic nature of the GAOTU, the false god which all Freemasons pray to in the Blue Lodge.

Do not address the Masonic plan of salvation which is based on imitation of Hiram Abif, the Masonic savior.

Most Masons are only in the Blue Lodge -- focus on the teachings of the York Rite, and/or Scottish Rite.

When addressing Blue Lodge issues mentioned in the report, attempt to redirect the problem away from the Blue Lodge by focusing on Scottish Rite literature.

Urge Southern Baptists to avoid embracing false teachings and doctrines such as found in the York and Scottish Rites.

- Do not warn the churches that persistent "Christian" Masons are really no different in God's eyes than "Christian" Buddhists, or "Christian" Hindus.
 - Continue to send Southern Baptist Masons out as missionaries.

Today, the Southern Baptist Convention is the most effective voice promoting the myth of the "Christian Lodge." When Jesus returns, will Southern Baptists still be standing shoulder to shoulder with men who meet in secret to teach salvation on the basis of another savior? What WILL Jesus do? See Rev 2:18-29. Individuals and congregations which fund the NAMB are guilty of saying Godspeed in the most effective way possible. See 2 John 9.

How much do Masons know?

Many times we have heard someone say that those in the Blue Lodge, the Entered Apprentice, Fellow Craft and Master Mason degrees, don't know what's going on. Most Masons never go past the Third or Master Mason degree. We have been told that only those in the higher degrees of the Scottish Rite or York Rite are allowed to see the true nature of Freemasonry. But, is that really true?

All Master Masons have been through the Entered Apprentice Degree and the Fellow Craft Degree before being raised to Master Mason. The ritual work, which the men participate in to obtain a degree, is done at a regular Lodge meeting with many Masons usually in attendance. Any man who has attended Lodge regularly has seen other men conducted through the rituals.

Let's examine the rituals which all Master Masons have participated in.

During the Entered Apprentice Degree, they discuss the covering of a Lodge. The following words are spoken:

1 The covering of a Lodge is a clouded canopy, or star-decked heaven, where all good Masons hope at last to arrive. . .

That text represents the answer, of the Senior Warden, to a question asked by the Worshipful Master in the third section of the Entered Apprentice Degree ritual.

A portion of the Master Mason ritual deals with The Three Steps. The following words are spoken:

2 . . .as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties, to God, our neighbors and ourselves, so that in age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

A prayer is offered by the Worshipful Master during the ritual of the Master Mason Degree in the portion known as the Legend of the Third Degree. The prayer occurs just before Hiram Abiff is raised from the dead.

3 Yet, O Lord! have compassion on the children of Thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. Amen.

At the close of the Legend of the Third Degree, the Senior Warden speaks these words:

4 Then, finally my brethren, let us imitate our Grand Master, Hiram Abiff, in his virtuous conduct, his unfeigned piety to God, and his inflexible fidelity to his trust; that, like him, we may welcome the grim tyrant, Death, and receive him as a kind messenger sent by our Supreme Grand Master to translate us from this imperfect to that all-perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe presides.

Any honest person, who thoughtfully examines those words from the ritual of the Blue Lodge, realizes that Masonry is teaching that Masons are saved men. The ritual openly teaches that all good Master Masons hope to go to heaven. It teaches that as a group, Master Masons may die in the hope of a glorious immortality and may welcome the grim tyrant Death as a kind messenger sent by their god to translate them to the celestial Lodge above. There can be no doubt that Masonry is teaching that Master Masons have salvation!

Many of the men who hear those words don't understand the significance. Many assume that the Lodge is a Christian organization and often they miss the entire point of the ritual. A man will not realize the significance until he stands back and considers some critical factors.

In order to understand the significance, consider the following:

The Masonic Lodge is not an organization made of only Christian men.

- The group of men known as Master Masons includes Hindus, Moslems, Buddhists, men who profess to be Christians and men who have no religion other than Masonry.
- Hindus, Moslems, and Buddhists all reject Jesus Christ as Savior and as the unique Son of God.
- Since Masonry is teaching that Master Masons, as a group, may die in the hope of a glorious immortality, and may welcome the grim tyrant Death as a kind messenger sent by their god to translate them to the celestial Lodge above, Masonry is teaching a gospel of salvation which does not require faith in Jesus Christ.

The significant factor in the ritual of the first three degrees of Freemasonry is that they are teaching a plan of salvation which does not depend on faith in Jesus Christ. It is clear from examining only the ritual of the Blue Lodge that the Masonic Lodge is teaching a false gospel. That alone is enough to cause a man who is a Christian to renounce the Lodge. Many have done just that. There may be no stronger argument against the Lodge than the fact that they are teaching a false plan of salvation, one that does not acknowledge the unique nature of Jesus Christ.

How can we prove these facts?

After a man is raised to Master Mason, the Lodge presents him with a small book which is commonly called a "monitor." Most Grand Lodges publish an official monitor for use in their jurisdiction. The monitor is the most comprehensive written training material that a Mason sees. The monitors have different names in various states. A few examples are **Ahiman Rezon** (SC), **Masonic Textbook** (WV), and **Indiana Monitor and Freemason's Guide** (IN). Since monitors are authorized by the Grand Lodges, they are an authoritative source of information. Monitors typically contain material which corresponds to the ritual. Some portions of the ritual are included verbatim.

Portions (1) and (2) of ritual dealing with salvation are found in all of the monitors which we have examined. Additionally, either or both of portions (3) and (4) are found in the monitors for many states. Even though all four elements from the ritual are not included in a given monitor, those words or very slight variations of them are spoken in every Lodge in every state. Sometimes additional information on salvation is included in a monitor. Since each man is given a monitor, even the man who has not attended Lodge regularly can refer to his monitor to verify certain facts about the teaching contained in the ritual.

Since the monitors are published by authorization of the Grand Lodge, it is difficult for a Mason to deny that the information in them is accurate. A monitor can be a very useful tool for leading a Mason who professes to be a Christian out of the Lodge. We are able to provide copies from the monitors for most of the Grand Lodges in the United States. [Many Masonic Monitors are available on CDROM.](#) We can provide Xerox copies of the monitors of almost all of our United States. Even if the monitor is copyrighted, the fair use portion of the copyright law allows non-profit organizations to provide copies of critical pages of any Masonic monitor for educational purposes. Many Masonic publications are entirely without copyright protection. Complete copies of those are available for your use.

[Contact us](#) if you need the monitor for your state.

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Busy Projects

The Testimony of Stewart Bedillion

While pastoring a church in Arkansas, I was asked to take a church that was on a spiritual and numeric decline. I accepted the call, and in November 1990, I became pastor of the First Baptist Church of Columbia, Louisiana. For the first few months, the chairman of the Pulpit Committee regularly visited my office telling me what I could or could not do. He was especially opposed to door-to-door evangelism. Soon I learned that a group of other men shared his views. They criticized most of the former pastors and even explained in detail how they had "railroaded" a full-time youth pastor out of the church. His removal was so slick, they said, that no one in the congregation knew what was happening. Their message was clear, "Do what we want, or we will do the same to you."

They kept me so busy carrying out their plans, projects, and agendas that I had little time to listen to God. When I would move in the direction I felt God wanted, one of them would show up with all kinds of plans and projects. I was continually derailed from God's leading.

There was small numeric growth with these activities, but the church was spiritually dead. Worship was oppressive, as if a dark cloud hovered over the services. Throughout this time the chairman of the Pulpit Committee repeatedly gave me a funny handshake. I had no clue what he was doing.

Finally, God began to speak to me that I needed to listen to His direction, not the direction of these men. His Words were so clear, "Concentrate on worship, revival, evangelism, and making disciples."

When I first began to emphasize worship, I sensed resistance from the Minister of Music, who proudly wore his Masonic ring and tie tack. Several months later, however, he went through a spiritual crisis and prayed to receive Christ. Two weeks later he gave his testimony in church.

After his testimony, I stood to invite others to come forward and receive Christ. I was shocked at what I saw. Although there was rejoicing on a few faces, most were hostile - so hostile that it sent chills up and down my spine. As I looked at their faces, I identified them as Masons and their Eastern Star wives. "This is demonic," I thought.

When I started two discipleship groups, there was tremendous resistance within the deacon body. One deacon, who was also a Mason, tried to wreck every session. When I emphasized a personal relationship with Jesus, he became combative and hostile. He argued so much during Wednesday night Bible study that I had to switch to straight preaching.

Hungry for fellowship, I had been praying for months for a soul-winning partner. God answered that prayer when the Music Minister expressed a desire to go out witnessing. We went from house to house sharing Jesus, and quietly, without fanfare, his Masonic ring and tie tack

disappeared. He told me that God had convicted him about being a Mason, and that he had formally renounced Freemasonry through a letter of resignation sent to the lodge.

Gradually, a group in the church began to catch a vision for having a personal walk with Jesus, learning discipleship, and evangelism. The church services began to change. I could feel God's presence in every service. The Masons, however, were not rejoicing. The one who had so frequently given me the Masonic handshake, called my home and threatened me that if I didn't get the Minister of Music "calmed down," the deacons would "take care of him."

As one group in the church grew closer to Jesus, another group became increasingly resistant toward what God was doing, and hostile toward me as pastor. Seven couples began forming a wall of resistance. Of the seven couples, two individuals were not Masons, nor members of the Eastern Star. One was a Seventh Day Adventist, and the other's father was a 32nd Degree Mason.

During this same period, a sister church was experiencing a touch of God, with the same resistance from Masons. Not willing to participate in the battle, several couples left that church and came to ours. They openly acknowledged that they had been upset because the Masons had squelched the moving of God in that church. The Masonic group in our church immediately began a verbal attack against the newcomers.

One Mason summoned me to his house and warned me that the newcomers could cause trouble in our church because of their attacks on Masonry. He revealed that he was a Mason and that there was not going to be a discussion of Freemasonry at First Baptist. He warned that a previous pastor had tried to deal with the Masonic issue in the church and had created problems as a result.

I located the former pastor and learned that he had maintained a bookstore which contained several books exposing Freemasonry. One night someone broke into the store and stole all the books on Masonry.

"If Freemasonry is just a harmless men's fraternity, why get upset about a few books? Why all the scrambling to hide books and refuse to even discuss Masonry? If Masonry is of God, let's bring everything out in the open and see what wonderful things God has done in Masonry. But if it is not of God, then there are many reasons to operate in darkness and secrecy." These were my thoughts.

It was at this time we began experiencing demonic manifestations during the services. Usually the demons would surface when I preached on our victory over Satan through the blood of Christ. Any aspect of victory in the Christian life or salvation messages would stir up the demons. During a series of messages on revival, and the filling of the Holy Spirit, there was considerable agitation. All of those with demonic manifestations were either Masons or Eastern Star wives.

Hostility toward me began to increase, all directed by the Masons. Deacons' meetings became nothing more than open season on the pastor. Again, led by the Masons.

Finally, the man who had given me numerous Masonic handshakes came to my office, tearing into me about the spiritual atmosphere that was developing within the church. As he was verbally attacking me, suddenly a force, as it were, came out from him and hit me. Evil surrounded me. I sensed oppression. Within two days the oppression became deep depression.

All that week I read books on spiritual warfare to educate myself on what was happening. By Sunday a black cloud of spiritual oppression had settled over the entire church. I told no one of

my encounter with the Mason, yet several people verbally expressed that things were different in the church.

This oppression continued for eight months, while life for me and my family was a living hell. It was as though sharks could smell blood and were coming in for the kill. Vicious attacks by the Masons were leveled against me and my family, and against all who supported me.

I became so physically ill that I had to enter the hospital for two weeks. The church decided to give me a three-month sabbatical, which at first seemed compassionate. It soon was evident that this generous action was a disguise to buy time, so that the Masons could remove me from the church.

When I returned from my sabbatical, the deacons informed me that I was no longer pastor - that the church would have to vote me back in. This was one of those instances in which a few deacons decided their own agenda privately. No one else knew what was going on. This is the way Satan works - always in the dark, in secret, behind closed doors. Satan lost temporarily. The vote was never taken and I was permitted to resume preaching.

Two months later, at a monthly business meeting, the Masonic group succeeded in voting me out. The members voting against me included many who had rarely come to church, and some I had never seen before! I was not permitted to speak, and the meeting was so hostile that I thought I was going to be mobbed. Those who were yelling, screaming, and jumping out of their seats were one and all Masons and their Eastern Star wives.

Shortly after leaving First Baptist I had a counseling session with Dr. Mark Bubek, who is well known both nationally and internationally for his experience in spiritual warfare. After hearing about the man who regularly harassed me in my office, his first question was, "Is he a Mason?" He confirmed that I had been under heavy demonic attack.

I never preached against Masonry, so the attack was not a counterattack. It was simply that the spirit behind Freemasonry opposes anything God-sent, Christ-exalted, Spirit empowered that brings revival to the church. Yes, the Masons reacted negatively to my messages on grace. They were infuriated when I suggested man could not earn his way to heaven. They were not opposed to inviting people to church. They were opposed to the evangelism that was taking place in church, once the visitors arrived. And they were greatly offended by the fact that people in the church were going door-to-door in the community, asking people if they knew that they had eternal life. The Masonic message is one that abhors a Christian life that has Jesus Christ at the center.

The Masons in Columbia regard First Baptist as an extension of their lodge. Well, they have preserved that extension, for today First Baptist has disintegrated into a handful of men and women, primarily the Masonic and Eastern Star group. The price of their success was the destruction of a house of God, and the persecution of its pastor and many God-fearing people. Such is the spirit and purpose of Freemasonry.

Stewart Bedillion

What are pastors to do?

First, take a stand on Freemasonry. Second, write your position in a letter and mail it to your national headquarters.

Stewart may be contacted via [EMAIL](#), or snail mail by writing:

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The following [video tapes](#) of Stewart's messages at the Ministry to Masons conferences are available on-line.

Freemasonry: Its impact on revival

Supporting a Godly pastor in the Masonic battle

Freemasonry: The Trojan Horse In the Church

The Testimony of Pierce Dodson

Overview

This paper reveals something of the true nature of Freemasonry. You will see it, not in the abstract, but in the concrete. Its true nature is not readily apparent as many fine people do belong to this organization, and of course it is involved in various charitable activities which also give it an appearance of being an upstanding organization. But there is a saying that you can't judge a book by its "cover" (how appropriate a word in this case), and Freemasonry must be understood not by its cover but by the philosophy, teachings, and spiritual forces which lie behind it. What I have to say is not meant as an attack on the men who belong to the lodge. I am not an anti-mason, but I am against Freemasonry, a philosophical system which is opposed to the Gospel of Jesus Christ. I truly love the men of the lodge, and I exhort them to break with an organization which has deceived them. My attitude toward the Masons can be found in Paul's words in II Timothy 2:24-26: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will "

In Greek mythology the Trojan horse was the means by which the Greeks successfully brought their army into the city of Troy. It was an act of subterfuge.. The Greeks hid their soldiers in a hollow wooden horse and then left it on the shores outside the city of Troy. The people of Troy took the horse inside, not knowing what was in it; and it became the means to their destruction. The Greeks later emerged from the horse and took the city captive. Interestingly, the people of Troy would not listen to some warnings which were given to them. They thus paid a high price for their ignorance and unwillingness to heed the warnings.

Keep in mind the above story because it has application to the issue of Freemasonry. Freemasonry is Satan's Trojan horse, and it is in the Church of our day, and all too often people won't listen to the warnings which are being sounded. Hopefully every reader of this book will take seriously the warnings being sounded because this really is a deadly issue (See *Deadly Deception* by Jim Shaw and Tom McKenney.)

Conversion and Call to Ministry

I was born and raised in a Southern Baptist home where I was converted to faith in the Lord Jesus Christ at the age of nine. Some years after receiving a call to the ministry, I attended Southern Baptist Theological Seminary in Louisville, Kentucky. I graduated with a master of divinity degree in theology, but there were things I was to learn later that I did not get in preacher school. God has his own school of instruction and preparation, and often much is learned about His ways in the laboratory of life. Also He has a rather unusual special classroom, the furnace of fire, which is very useful to Him. The Holy Spirit is always the tutor and the textbook is always the Word of God, the Bible.

Early Ministry

Before finishing seminary I became pastor of a church in Kentucky. While at this church, I served on the state executive committee for a three year term; and during the last year or two of my tenure at the church, our church used radio in a rather creative fashion to carry the Gospel of Jesus Christ to the community. Also the church was very supportive of missions during my almost fourteen year ministry at this church. Missions were and still are a great passion of mine.

After such a long ministry at this one church, I accepted a call to a church in my home state of Tennessee. It was to be some homecoming! I did not know what was in store for me. However, God did and He doesn't make any mistakes. Unknown to me He had been preparing me for what lay ahead. Soon after going to this new field, I was to step into what I have described as the twilight zone. I haven't really come out yet. You'll soon see what I mean!

I took a prominent county seat church in a small town, and things started off very well. However, I do remember that before accepting the church there was an occasion as my wife and I drove into town that I made some comment that I hoped that the church was not full of Masons. How prophetic, it was!

After leaving Kentucky, I came down to the new field of ministry without my family. For almost a week I lived in a motel, but an interesting and prophetic event of sorts occurred the day my family arrived to join me in Tennessee. A man and his wife came to my office at the church late in the afternoon and shared with me the account of how their daughter was being harassed at school by a couple of Satanists. Now that's some way to get started in your counseling ministry! Also I believe it was that same week that I heard the story of a stabbing which had occurred in that community prior to my coming where someone into the occult or outright Satanism had been involved. What was going on in this place? I would find out soon enough.

A Casual Conversation

Some weeks after starting at the church, I was in my office; and I had just about finished putting my rather large library on the shelves when I began a conversation with two ladies about the subject of Freemasonry. I was now aware that a number of my deacons belonged to the Masonic order. To those who don't know any better, that's no big deal; but to those who are informed about this issue and really understand it, it's something to be concerned about. Sad to say, but Christians of our day, including most preachers, are not very knowledgeable about this topic, and consequently the Church has suffered for its lack of knowledge and discernment (Hosea 4:6).

One of the ladies in the office that day commented that her husband was a Mason, but she did not get angry with me over what I said about the subject. The other lady eventually read a book about Freemasonry so she came to learn even more about the subject. Both of them seemed to take the conversation in stride, and I don't think I really gave a lot of thought about the possible ramifications of that conversation. [Note: If women only knew the real esoteric meaning behind the Masonic symbol of the square and compass, they probably could do more to lead men out of the lodge than preachers ever could.]

Some weeks following that conversation with the ladies, the Southern Baptist Convention held its annual meeting in Atlanta, Georgia. I attended that meeting as I had done for years. At one of the sessions, I was shocked when a motion was made on the floor of the convention for a study to be done on Freemasonry. There were others present from my church who heard the motion. None of us knew how that issue was about to explode in our faces. Certainly I did not know what was just ahead.

A Mason Becomes Aware

Right after my return to the church field from the convention, I learned that the cat was out of the bag. My conversation in the church office was now known to others. The lady who was married to a Mason and a part of the conversation weeks earlier in the office had told her husband what I had said. However, in all fairness to her, she did not do so maliciously nor did she probably ever in her wildest nightmares imagine what would eventually transpire. If I am not mistaken, the husband and wife were sitting around talking one night when he told her that he felt I would be opposed to the lodge. Supposedly, he noticed a funny look come over her face, and he then pulled out of her what I had said about Masonry.

How did he reach such a conclusion? I am not certain, but either he got such an idea from some veiled reference(s) I had made in regard to Freemasonry or from a sermon which countered the theology of Masonry. Actually I never preached a sermon on the subject of Freemasonry in that church, nor did I even make one direct reference to it by name, only some veiled references. But I had preached a two-part message on the exclusive nature of the Gospel of Jesus Christ, knowing how that stood in stark contrast to the inclusive nature of Freemasonry. Possibly this man had understood enough of the teachings of Freemasonry to realize that what I was saying contradicted the theology of Freemasonry. Most Masons never pick up that contradiction. In fact

few do! But the two systems of thought are as far apart as the east and the west, and they cannot be reconciled. One is a broad road and one a narrow road, and they don't lead to the same destination.

Masonic Response Begins

Now let's get back to the story. The Mason who learned of my feelings about Masonry did not first call me. Had he done so maybe things would have gone differently but who, but God, knows. Instead he called a lodge brother who was a deacon in the church. From that point things went down hill and fast. I lasted about thirty days after that time. My total time on the job was four months. That was quite different from my previous pastorate, but the church where I stayed so long was not controlled by the spirit of Freemasonry. And that can make a world of difference. My story is evidence of that. There was a regularly scheduled deacons' meeting the next week after I came back from Atlanta. It came before I fully realized the seriousness of what was going on, but I did have a sense of foreboding that night just prior to that deacons' meeting. I didn't know if I had a premonition of something bad about to happen or if I was just paranoid. I soon found out!

Deacon's Meeting

The deacons' meeting did not go very well. I felt I was treated rudely by one of the Masons and it was evident to me that he was angry. He knew my feelings about Masonry, and I was one of the few people present who knew what the burr was in his saddle. Somehow we managed to get through that meeting, but I was really upset. The fat was in the fire!

The following night I received an angry phone call from this man who began the conversation by loudly proclaiming that he had heard that I had called Masonry a cult. And to my discredit, I reciprocated and loudly affirmed that I did and it was. Fortunately, we both calmed down after that fiery beginning and both of us prayed before we hung up. But things were now set on a collision course. Over the ensuing days realizing that I might have a humongous problem on my hands, I decided that as a new pastor without a solid base of support, I had better take some steps to educate some people so if the issue became a public one I would have some support. I began to distribute some literature clandestinely, but I wasn't as discreet as I should have been as to whom I gave the literature. It later backfired.

A Vision

At some point in all this scenario, something came to my attention which really drove home the serious import of what I was involved with. Some of my Southern Baptist brethren will have a problem with the following account, but I don't. Someone revealed to me that some years earlier she had had a vision. That got my attention! Baptists just don't have visions unless maybe they had a chili supper the night before. This person was a respected member of the church and knew the church very well. This person claimed to have seen in this vision Satan holding the church in

his grip. The vision was compared to the Sherwin Williams paint logo where the can of paint is turned upside down on the globe, and the spreading paint seems to be gripping the globe. Was this a revelation from God? Did the Freemasonry connection help explain the vision? The answer to both questions is in my opinion yes.

By the time I heard about the vision, I knew that about one third of my eighteen deacons were Masons. I did not know until later that possibly another two to three dozen others in the church belonged to the lodge or its women's auxiliary, the Eastern Star. Those numbers constituted a nice group when you consider that the church had maybe about three hundred active members. But Satan's presence and power were manifested in ways other than what happened in that church. In the town on main street, there was a liquor store called Lucifer's Liquors. I have never seen a liquor store more aptly named. So Satan was being advertised with a "neon" sign on main street in this town. Of course if folks had known all the other activity that the devil had going on there, they could have put some similar signs up other places as well.

Masonic Cemetery

Also had I driven to the cemetery before I went to interview at that church, I would have been enlightened. For there in the cemetery is a special section called the Masonic Gardens, and there is laid out a miniature lodge hall in that special area of the cemetery. It has a marble altar with a marble Bible on it and the lodge chairs placed as they would be found in a lodge. Maybe I better check the local cemetery before I consider any other church in the future.

However, it would probably be fair to say that Satan holds more than a church in that town in his grip. His influence is pervasive throughout the entire area, and it will be anywhere that Freemasonry is as strong as it is there. [Note: See Dr. Peter Wagner's Breaking Strongholds In Your City] Before picking up the next event in my story, let me give some further insight into what I was up against. In addition to the clue at the cemetery about Masonry's influence in the area, there was other background information which I probably could not have known before accepting the church, but it is quite revealing to say the least.

The Congregation's Masonic History

Start with the fact that a former long-time pastor of this church (better that twenty years as pastor) who still lived in the community was a Mason. And of all ironies, he rejoined that church not too long after I came as pastor. But on top of that, the interim pastor of this church who had served the congregation just prior to my coming was also a Mason, and apparently there had been other Mason preachers at the church, possibly serving as interims at other times when the church had been without a pastor. And if that were not enough (and it really is too much), there had been a revival meeting held some months prior to my coming to the church where one of the guest ministers was -- you guessed it -- a Mason. Some or all of these ministers' names were thrown up to me at a deacons' meeting as if their membership in the lodge as ministers legitimized Freemasonry. Believe me, it doesn't! All ministers, though surely having joined the lodge in ignorance, need to repent of their involvement in Freemasonry. I would lovingly plead with them in the name of the Lord Jesus to do so. It is imperative that they get out!

R. A. Torrey aptly pointed out the contradiction between being a Christian and a Mason when he said you could be a Christian and a Mason at the same time but that you could not be an intelligent Christian and an intelligent Mason at the same time. If that statement is generally true and it is, then how much more of a contradiction is it to be an ordained minister of the Gospel of the Lord Jesus Christ and to hold membership in Freemasonry? It is an egregious contradiction!

An Unscheduled Deacon's Meeting

The next event in my saga was that a piece of literature, a John Ankerberg booklet, was given to the wrong person who in turn brought it to one of the Mason deacons. Then I got a phone call on a Sunday afternoon and was told there was to be a deacons' meeting after the Sunday night service, and the caller asked if I knew about it. I responded that I had not been told about it, but that I had a suspicion that Freemasonry might just be behind this clandestine meeting. It was apparent that I, the pastor, was not welcome.

Interestingly, we were scheduled to have the Lord's Supper that Sunday night. Fortunately, one of the deacons had enough moxie to stand up to one of the Masonic deacons and ask how the deacons could take the Lord's Supper and then turn around and have a secret meeting behind the pastor's back. That was a pretty good question! Maybe I shouldn't have been surprised since Satan had set a precedent about two thousand years ago of doing someone in following the observance of the Lord's Supper. *Deja vu!* '

At any rate, secret meetings are not exactly out of the ordinary for Masons. This meeting was probably meant to roast me in absentia, but when the objection was raised, I was issued a last minute invitation just before the service that night. After the service which included taking communion, I went upstairs to a room where the deacons and I sat down. Keep in mind there were deacons who did not even know what the meeting was about, but most or all the Masons knew. You might say that it was their meeting.

We were all seated around the room against the walls. Once the show got going and the literature I had distributed was produced, I was confronted by a Masonic deacon; I got up and took a seat in the middle of the room facing the deacons. One of the first things I did was to tell how other preachers like Finney, Moody, and others before me had opposed Masonry. That didn't go over very well with one of the Masons and he tried to shut me up. However, he probably wasn't prepared for the way a non-mason deacon told him to be quiet and let me speak. The meeting was quite a tense one. Near the end I was asked if I could work with them (the Masons), and I responded that I could probably give an answer, but I would prefer to wait and answer at a later time. I closed the meeting with prayer. The meeting was comparable to nine rounds with Mike Tyson. Afterwards one deacon remarked to some of his peers that he would give up being a deacon before he would give up his lodge membership. Does that say something about where his loyalty lay? That's what Jesus meant when he said a man could not serve two masters.

Tensions continued to build, and apparently there was some talk going on in town about the trouble at church. A prominent community figure later told me that he had remarked to his wife that things were about to explode at the church. On the Wednesday following the deacons' meeting, I was informed by a non-mason deacon that he had received a visit that day. Possibly he

was being checked out to see where he stood in regard to me. He and I speculated that some effort to oust me might be in the works, but we did not know for sure. He did share with me how that area had seen some violence in days past, and of course you know how encouraging that was to me. Things were heating up!

Standing Alone

That Wednesday night I was to speak on a subject that was part of a series I had been doing. Of all things I was to speak on the subject of standing alone. Talk about the providential hand of God, it was evident to those with eyes to see. Actually I had some suspicion that an effort could even be made to remove me that night, but that was not to be the case. In fact as I looked out over the congregation that night, I realized that my opponents were not ready to act yet. I stuck to my planned topic though I knew how nervous I was. I got through the service and there were no incidents that night. But the bomb was still ticking!

The following Sunday morning a Mason deacon took me by the arm and escorted me into the church office, closing the door behind us. He wanted to know if I had reached a decision yet about being able to work with the Masons. I knew the utter incompatibility of Freemasonry and Christianity, especially among the church leadership, but that is not very widely understood in our day. I felt that basically these Masons had two options: renounce Freemasonry or step down as a deacon in the church. In response to his question I said, "The issue here is truth". His response was quite revealing to those who understand the philosophy of Freemasonry. He said that what was true for me was not necessarily true for him. Had I been talking to New Ager, Shirley McLaine, the comment would have been expected, but this was a Baptist deacon who also apparently had ingested the deadly, false philosophy of Freemasonry.

That afternoon I struggled with my dilemma. I felt intense pressure, and probably the enemy was beating up on me really big time. At first I thought that I would try and last thirty days and see if something could be worked out. My wife and I had just bought our first house and we have two young children. We had not even paid the first house payment. In addition there were guests in our home from my former church in Kentucky and they were blown away by all that was going on. But it was again providential that they were there to be with us, and the dramatic weekend before another Kentucky couple had been down. Thank God for friends!

Resignation

I very quickly discarded the thirty day idea, and then gave some consideration to a two week trial. But right or wrong, I then decided I would go ahead and resign that very night. I was not going through this agony any longer. So I made a call and told the deacon chairman that I would like a meeting before church with the deacons, but I did not say what was on my mind. When I met with them later, no one tried to stop me from resigning, not even my supporters. It was that kind of climate.

There was to be a special program at church that night, but I don't think I exactly knew what the youth were doing, except that it was a musical. Guess what it was? It was a musical drama

entitled "The Big Picture" and it was based on Romans 8:28. The theme was that you don't understand your trials when you're going through them, but you have to wait to see the big picture later. I was about to go through one of the most traumatic experiences of my life, and there could not have been a program more appropriate to the occasion. Again God's providential hand could be seen. He really was in control! I sat in the pew that night with my wife. A former Mason who had been a deputy in another town came to be with me, and a preacher friend's wife came to be with my wife. The youth finished their program and then I got up. There were visitors there, including a group from another nearby state. I read most of what I said from a prepared text. I resigned without anger or animosity and never once mentioned Freemasonry. I stated that there was a situation in the church which made it impossible for me to fulfill my calling to the ministry of the Gospel and my calling as pastor of that church.

About fifteen months had elapsed between the former pastor's leaving and my coming, and now I was resigning after four months. There were people in shock, some cried and many came to the front to speak with me. I sought to be gracious and somehow got through it all. What a night, I shall never forget it! I stayed up until three or four o'clock the next morning with friends, but never really went to bed.

Christian Friends are a Blessing

I would insert at this juncture what a blessing it was that God gave us some special friends during those days. Friendships forged in the flames are the strongest, and I am grateful for Christian friends who stood with us. We also got much support from our former church members back in Kentucky, and they really were a great blessing.

Our house then went back on the market before the first payment was made. However, God came through and took good care of us. Remarkably, I'm probably one of the few preachers on record who was paid longer not to be the pastor of a church than he was to be the pastor. That came about because a non-mason deacon recommended that the church pay my salary for the next six months if necessary. So praise God, He really did prepare a table before me in the presence of my enemies. (This arrangement was reached only after I was gone and was not arranged before I left. I left cold turkey.)

God Sends a Message

This is probably a good place to share another very fascinating story which has God's fingerprints all over it. Within a few weeks of my resignation from the church, one Sunday my family and I visited a church in a nearby, large city. The visiting preacher announced his main text for the morning service and began to read from Genesis 50:19-21, "And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly to them. " I knew it was no accident that we were there to hear such a message though honestly I came with the intention of talking after the service with the guest speaker. But God wanted to say something first!

But it gets wilder. We drove down into Georgia that afternoon and visited with a pastor whose church had successfully dealt with the Freemasonry issue, even to the point of removing a Masonic cornerstone from the church building. That's what you call cleaning house. But after that visit, we headed back to the city where we had been that morning, and were we in for a surprise.

The preacher at the church we visited that night was a friend of mine who did not know we were going to be present that night. He did see us and spoke to us shortly before the service however. Then when he got up to preach, he announced that he was doing something out of the ordinary in that he had changed his sermon from what he had planned to preach (apparently he had done so that afternoon). He then announced his text was Genesis 50:19-20. Now that's what I call making your point! God wanted my wife and me to understand that He had a purpose in all that was taking place and that He would provide for us. Believe me, he has and is still doing so! He is faithful--trust Him. He'll meet you in the furnace!

Since the house did not sell right away, we were forced to stay in that small town. We didn't just run away. We maintained a residence there for another year and a half. I think God may have allowed that so that our presence was a constant reminder of what had been done at that church. God wasn't going to let it be easily swept under the carpet. But that church's rebellious spirit, or at least some of its members' rebellious spirit against God ordained leadership, is not an isolated problem; it is to some extent found in many of the churches of the Southern Baptist Convention. Some Southern Baptists don't understand authority as God has established it. The same spirit of rebellion rampant in our nation is tragically at work among the people of God and Freemasonry is its ally.

The Fruit of the Stand

I might add that in time a new church was formed as some people just did not feel that they could stay in the church which had allowed me to leave. Today that church has a new building at a great location. It has adopted by-laws which prohibit members who belong to secret societies from holding office in the church. That is the least a church should do! Personally, I would hold that no one be admitted to church membership who holds membership in a lodge, but that's not politically correct thinking in this Laodicean age. Is it?

Called to Another Congregation

About six months after I had stepped down, I received a phone call. The money from the church was about to run out. God surely is never late, but often He cuts it awfully close. The caller was the chairman of a pulpit committee back in Middle Tennessee, and he wondered if I could fill in and do some preaching. Of course I accepted. Again God was taking care of us as He had promised in those two sermons.

Later I was installed as that church's interim pastor without the church even voting on me. I was the choice of their pulpit committee to hold that position. The committee all knew about the issue

which had cost me my previous church and that was no problem to them. After about five months into my ministry there, I agreed to allow the committee to submit my name before the church as a candidate for its pastor. But hold on--here we go again!

There were some folks in this church who had ties back to the area where my last church had been. This link brought some word to the people where I was now serving. However, I had already told all the pulpit committee and later others as well about my experience. Let's face it--I hadn't run off with another woman or embezzled from the church, but some who have have not been treated like I have been.

But with all the hoopla over Masonry surrounding me, the deacons in this church wanted to meet with me and talk with me about this matter. I agreed to do so. At the meeting, not only did I share my position, I showed them a video tape, "From Darkness To Light", by Jeremiah Films. I also answered some questions. None of their deacons was a Mason, but one was sympathetic to some Freemason friends, and he told them what had transpired in the meeting. I don't think the Masons cared too much for the film, but their numbers were much smaller in this church. Nevertheless, that didn't stop them from causing a stink.



Masonic Response

It was like the replaying of a bad movie. Word got out that the church was going to vote on a date to call the preacher, and the Masons came out to cut me off at the pass. I still think it was a colossal tactical blunder on the Masons' part, but they decided they were going to take a shot at me at that time, instead of just waiting for the actual vote on me which was to come later.

The Masons had all their number present on that Wednesday night when only a date was to be set for my trial sermon. Some of them never came on Wednesday nights, but this time they were there. In fact one of their number had not been to church in ages, Sundays or Wednesdays, and some people did not realize he was even a member of that church. One member later remarked to me, "Well, the Lord couldn't get him to church but the lodge sure did."

At a certain point while the moderator was presiding, the Masons all got up out of their seats and headed to the front. One of them pointed his finger at me and called me a trouble maker. I'm sure that many times the Lord Jesus was viewed as a trouble maker, and Elijah was called the same thing by Ahab. And look at Paul, almost everywhere he went things were stirred up. But that's just not kosher today. Many churches had just rather be dead. They wouldn't dare allow a disturbance even if the cause of Christ would be served.

Now back to the O.K. Corral, I mean church. There in front of everyone, this same man challenged me to meet with all the Masons, a meeting they had tried once before to arrange, but they had failed to get their way. Before everyone I let him know that I would meet with the Masons but that the deacons and pulpit committee would also be present. That wasn't what they wanted. They wanted a meeting only on their terms (sound familiar), and you can bet it would have been used to try to intimidate me. They never got their meeting. Of course the atmosphere was tense. You could cut it with a knife. Fortunately none of my family was present to see, hear, or feel the shameful affair. It was ugly!

There was such a foreboding presence there that night that a lady came up to me afterwards and asked me if I could be in any danger. I replied that I could be. The history of Freemasonry has had its share of violence in spite of its denials, and I feel that as this issue comes more out into the open, violence could occur again. It's the nature of the beast! Generally when challenged, Masonry will show its true colors. Masonry can tout its hospitals and charities, but when you really begin to expose it to the light, often the real god of the lodge comes out from behind the mask and shows himself. I know, I have seen it happen twice!

In the days following that Wednesday night service, where I believe the Masons shot themselves in the foot, the Masons worked to discredit me. But when push came to shove, they were still unable to get enough votes to keep me from receiving a call to be pastor of the church. They did get a lot of no votes, however, many people were just intimidated by the whole mess. Thus some voted no, not so much because they were opposed to me, but because they thought it was for the good of the church. Of course I was bothered by the fact that the vote was not a really good one, and there were other negative factors to consider also. I struggled over what to do and finally decided to decline the call of the church.

The very next day after I announced my decision to the church, one of the Masons had my name taken off the church sign, thinking I was gone. But I had only declined the call as pastor; I was still the interim pastor. The Masons had to live with me for another two to three months. So I stayed around until the church called a full-time pastor and then I stepped down. I left the church in November, 1992. I have not chosen to take a pastorate since that time. To some extent I am banned by the Baptists, though not altogether, a pariah among my own people, branded by this issue in which my position is the correct one, the Christian one. All I have been through is a high price to pay and keep paying, but I don't regret what I've been through. Misunderstood, yes, mistreated, yes; but mistaken, no; not on an issue where I know that I know I am right! I thank God for the privilege of suffering for His name's sake. And very likely there will be more to come.



Summary

From the above account, you have seen in a personal story how Freemasonry was Satan's Trojan horse, having given him access into two churches without any alarms being sounded. Freemasonry is a very useful tool since it usually goes undetected and yet is still able to inflict its damage.

This Trojan horse can expose an individual and a church to the powers of darkness because of its occultic nature and its false gospel, both of which are not readily apparent to most of its initiates. It can therefore serve as a damper on the Holy Spirit and can quench His work in both an individual and a congregation. It can stunt an individual's spiritual growth if he is truly born again, and it can keep men from a saving knowledge of Jesus Christ if they are not truly regenerate.

Sadly, its impact and effectiveness are greatly enhanced because it is not a kosher issue to address in our day, politically incorrect if you will. On an individual basis, nearly all of my minister colleagues are silent on this issue, some afraid to speak out, others not knowledgeable enough about the issue to be concerned. At the denominational level (Southern Baptist

Convention), there was an opportunity in 1993 to address this issue, but it was badly botched as a very weak study was published and a compromised position was adopted. But it's not just the S.B.C. that is failing to deal with this issue, there are other denominations which are silent as well. Also few independent ministries address this either. It's as if almost the whole Church is in bondage to this stronghold. How sad?

As I draw near to the conclusion of my testimony, one further word is in order as to how. Freemasonry is used as Satan's Trojan horse. I must not fail to point out that it serves a subversive function, not only as a means of invading thousands of churches, but as a means of invading our political, judicial, military, and law enforcement systems, thus helping to undermine these areas of our society as well and subverting our republican form of government, paving the way for the New World Order.

If the reader wishes to be informed regarding this aspect of this issue, then consult Gary Kah's 'En Route To Global Occupation', Jack Harris' 'Freemasonry: The Invisible Cult In Our Midst', or John Daniels' 'Scarlet and the Beast', 3 vol. Americans must wake up soon, or it will be too late, if it is not already. May God help us! Therefore the battle goes on and so does my personal saga. Fortunately, because Jesus Christ is my Lord, ultimately no matter what transpires in my personal life, I am in His hands and He holds my future. And because of the victory of Jesus Christ in His life, death, and resurrection, I have assurance of His ultimate victory over all forms of evil, including Freemasonry. Hallelujah! What a Savior!

As I finish my story, I want the reader to understand and I want to emphasize that the issue of Freemasonry cannot be fully understood or its seriousness fully appreciated apart from the subject of spiritual warfare as briefly explained in these closing paragraphs. Freemasonry may well be Satan's masterpiece in sabotage, subversion, and deception. It is an ingenious scheme. However, keep in mind that the enemy is not the Mason himself, it is Satan (Lucifer), "the angel of light", and his demonic host who assist him. Christians are to love all men, but we are to expose the works of darkness (Ephesians 5:11), defend the faith (Jude 2), and call all men to repentance and faith in the Lord Jesus Christ (Acts 20:21). We must do no less!

In conclusion, read the following words spoken by Adrian Rogers because they explain my attitude about truth, whether it relates to Freemasonry or some other issue: "It is better to be divided by truth than united in error; it is better to speak truth that hurts and then heals than to speak a lie; it is better to be hated for telling the truth than to be loved for telling a lie; it is better to stand alone with truth than to be wrong with the multitude."

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The Character, Claims and Practical Workings of Freemasonry

by Charles G. Finney, 1869

Charles G. Finney (1792- 1875), a lawyer and Master Mason, became a Christian at age 22. Two years later (1824), he renounced Freemasonry and became one of several great evangelists during the Second Great Awakening in America.

Finney was a prolific writer on Bible topics, but few know he coauthored an anti-Masonic newspaper with Dr. Jonathan Blanchard, a former 33 degree Mason, who later became president of Wheaton College. Finney and Blanchard had both joined the Anti-Masonic Movement, which in 1827 was founded in protest against the 1826 Masonic murder of Captain William Morgan, a former Freemason who was killed for publishing the secret works of the Lodge. Finney wrote, “The facts [about Morgans Masonic murder] were such, the revelations were so clear, that the Baptist denomination backed down, and took the lead in renouncing and denouncing the institution.. Great revivals immediately followed over that whole region. The discussion of the subject, and the action of the churches.... [caused]. . .in 1830 the greatest revival [to] spread over this region that had ever been known in this or any other country.”

When Freemasonry was exposed as the force behind the murder of Morgan, God had beforehand prepared a number of evangelists to preach the gospel. When revival broke out, 45,000 Masons received Christ as Savior and renounced Freemasonry, resulting in the closure of 2,000 lodges. Finney informs us that prior to our Civil War, while the Church was preoccupied with abolition of slavery, Masonry rose beyond its former strength. Before the Morgan Affair, membership was 50,000. After the Morgan Affair only 5,000 remained. However, on the eve of Civil War the count was 200,000. By the end of the War it had increased to 500,000. This so alarmed Finney that he was compelled to publish this book in 1869 to warn the Church. Finney writes from the strength of a prosecuting attorney. His argument on the conflict of interest between Masonic oaths, oaths of public office, and oaths of the judiciary are indeed compelling. However, his strongest message is to the Church. He gives six reasons in the final chapter why the Church will be held accountable before God for its action or inaction toward Freemasonry.

JKI Publishing of Tyler, Texas has reprinted Finney’s book on Freemasonry. While Finney’s work remains unaltered, JKI has added some updates in a Foreword, Introduction, Epilog, and Appendix.

Foreword is written **by Ed Decker**, who has published many books on Freemasonry, and has spoken on the subject in several countries. In telling his story of being poisoned with “a high, lethal dose of arsenic” by two Masons. Mr. Decker confirms that Masons still murder people today who threaten the exposure of their secrets.

Introduction and Epilog are written **by John Daniel**, author of both *Scarlet and the Beast* and *Secret Societies and their Infiltration of the Seven Churches of Revelation*.

From court records and depositions, Mr. Daniel details the history of the Masonic murder of William Morgan. He confirms that at least 136 Masons were involved. He takes you into their lodges and lets you listen to their plans to murder Morgan. He reprints a coded newspaper article from Grand Lodge of New York, calling on Masons to take up arms against Morgan. Daniel decodes the message by using Masonic code books. The decoded message reads, “Master Masons and Royal Arch Masons are to capture and kill William Morgan for his crimes against Freemasonry.” Mr. Daniel names key players in the murder plot. They were sheriffs, constables, coroners, doctors, innkeepers, clergymen, politicians, etc. He confirms from Masonic sources that the Anti-Masonic Movement, and the great revivals that followed, nearly killed

Freemasonry. This, of course, upset the Fraternity. Hence, the Lodge planned a relentless retaliation against the Church, which continues to this day. The most effective retaliation was launched in 1926. It began with a written order to all Masons to infiltrate local churches, "liberalize them, modernize them, and render them aggressive" for Masonic use.

The **Appendix** concludes the book with contemporary testimonies from four Pastors who have met with Masonic retaliation. After reading this book, you will understand why evangelism is dead in mainline churches today. Therefore, we dedicate this book to renewed revival in our churches!

Mail check or money order to JKI Publishing, POB 131480, Tyler TX 75713 - Credit Card orders call 1-800-333-5344 \$18

Ex-Masons for Jesus was formed by men who left Freemasonry to follow Jesus Christ. We work with former members of the many Masonic organizations, including Blue Lodge, Scottish Rite, York Rite, Ancient Arabic Order, Nobles of the Mystic Shrine (Shriners), Rainbow Girls, Job's Daughters, DeMolay and Eastern Star to reveal the truth about Freemasonry to the Church.

[Our Ministry Vision](#) [Statement of Faith](#)

[Death Burial and Resurrection in the Masonic Lodge](#)

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**Ex-Masons
for Jesus**

Discussion Board

Masons are welcome.

Our Ministry Vision

Ex-Masons for Jesus is an organization of Christian men and women who were once members of a Masonic Lodge or one of the affiliated Masonic organizations such as Eastern Star, DeMolay, Job's Daughters or Rainbow Girls.

We have left Masonry because of our commitment to Jesus Christ and a realization that Masonry is not consistent with a sincere expression of the Christian faith. We have found that participation in Freemasonry interferes with a close relationship with Jesus Christ.

We seek to expose the non-Christian nature of the teachings of Freemasonry and to make ourselves available to witness and testify of our firsthand knowledge. Our purpose is to encourage others to renounce Freemasonry and through education, to prevent still others from being seduced into joining.

We stand upon the Holy Bible as the inerrant word of God and are admonished by the words of Paul:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Corinthians 6:14 - 7:1 (KJV)

Statement of Faith

- **We believe in one God who is eternally existent in three persons-- Father, Son and Holy Spirit who are infinite in glory, wisdom, holiness, justice, power and love.**
- **We believe that God created everything out of nothing for His own purpose and pleasure through the person of the Son.**
- **We believe man was created in the image and likeness of God; but through the sin of Adam, man fell into sin and is, therefore, lost apart from Christ. When he sinned, mankind incurred both physical and spiritual death; thus man became eternally separated from God and is incapable of providing redemption for himself. Except a man be born again, he cannot see the kingdom of God.**

- We believe that the 66 books that comprise the Bible are the plenary, verbally inspired Word of God, inerrant and infallible in the original manuscripts, and the guide and final authority in matters of faith and day to day life, interpreted by the Holy Spirit to each individual believer.
- We believe Jesus Christ is true man and God, who in His incarnation was conceived of the Holy Spirit and born of the virgin, Mary.
- We believe in His earthly ministry Jesus Christ lived a sinless life that fully pleased His Father and that He performed miracles.
- We believe that the Lord Jesus Christ of His own free will died on the cross to be the sacrifice for the redemption of man and that He bore the judgment required by God's holy justice against sin, thus making it possible for God to remain just and yet at the same time to justify those who believe in His Son Jesus Christ.
- We believe by the power of God, Jesus Christ was raised from the dead in the same body now glorified. He ascended into Heaven where, at the right hand of God, He continually makes intercession for us.
- We believe the Holy Spirit is co-equal with the Father and the Son; regenerates the believing sinner; indwells, guides, instructs and empowers the believer for Godly living and service. The Holy Spirit guides and gives power to the church, the body of Christ, to fulfill the Great Commission, and convicts the world of sin, man's un-righteousness, and resulting judgment by a Holy God.
- We believe in the existence and personality of Satan, his complete opposition to God and his power over the unregenerate.
- We believe Salvation is the gift of God and includes the forgiveness of sins, the imputation of the Righteousness of Jesus Christ, and the gift of eternal life. Union with the triune God provides all blessings in this life and the life hereafter.
- We believe salvation is received by faith alone, apart from all good works and merit. Faith which leads to salvation produces repentance in the life of a believer.
- We believe that those who by faith alone and through no merit of their own receive the Lord Jesus Christ as Savior are miraculously born again of the Holy Spirit and become children of God and partakers of His divine nature and eternal life.
- We believe that the Holy Spirit baptizes all true believers, that He indwells believers, bestows spiritual gifts upon them, and empowers them for service and holy living.
- We believe that by His Word and power God has given us everything pertaining to life and godliness, including not only salvation from the penalty of sin but instruction in righteousness for present sanctification and victorious living to the glory of

God.

- **We believe that the ordinances of water baptism and the Lord's Supper are to be observed by all believers in obedience to our Lord until His return.**
- **We believe the church, the Body of Christ, is composed of all those who have heard the Gospel of grace through faith and have been regenerated by the Spirit of God.**
- **We believe the purpose of the church is to witness concerning Jesus Christ according to the Scriptures, and to preach the Gospel among all nations.**
- **We believe that at death the souls of the redeemed pass immediately into Christ's presence, to remain there until the resurrection of the body at Christ's return for His bride. We also believe that at death the souls of the lost go to Hell, where they will remain until they are brought before Christ at the Great White Throne final judgment to be judged according to their works and cast into the Lake of Fire, there to remain eternally.**
- **We believe Jesus Christ will come again to receive unto Himself those who believe in Him, that where He is, they may be also. He will come again personally and visibly to establish His kingdom.**
- **We believe that those who are following Christ do not walk in darkness. Conversely, if a man is walking in darkness he is not following Christ.**

Ex-Masons for Jesus

Death, Burial and Resurrection in the Masonic Lodge

Most professing Christians who are members of the Masonic Order have no idea that what actually transpires during the Hiram Legend of the Master Mason degree is the new member's baptism into the religion of Freemasonry.

The new member, called a candidate, is neither sprinkled nor immersed; there is no water involved in the ceremony. Perhaps this is why professing Christians who are members of the Order don't recognize the ceremony as being what it actually is. For most, when they hear of baptism, they seem to automatically think of a sprinkling of water, or total immersion in a baptismal font. Perhaps this is the reason for the obvious question that comes to the minds of most Christians who are outside the lodge: "How can you possibly have something called a baptism, without water?" The answer is very simple, yet it is also complex.

Symbolism and allegory are the keys to understanding Freemasonry. They are the keys to understanding the baptism of the candidate that is exemplified by his symbolic death, burial, and resurrection as he is supposedly portraying a person by the name of Hiram Abif during

an acted out drama that is admittedly a trumped up chain of events that never happened in the first place.

To help us in our endeavors to better understand the allegories and symbolisms of the Hiram Legend, there are a few words that should be defined. I have used the dictionary of the 'World Book Encyclopedia' as a reference, which is a Thorndike-Barnhart Dictionary, published exclusively for Field Enterprises Educational Corporation. When a different source is used, I will so indicate.

Resurrection defined

Resurrection is defined as being:

"a coming to life again; rising from the dead." A second definition given for this word is, "a being alive again after death."

Baptism defined

The definition of baptism is,

"the act of baptizing; rite or sacrament of dipping a person into water or sprinkling water on him, as a sign of the washing away of sin and of admission into the Christian church."

This is the definition of the word, baptism, that most of us who are Christians think of, thus the confusion about the "waterless" baptism performed by the Masonic Order. However, look very closely at this second definition of the word, from the same dictionary:

"any experience that cleanses a person, or introduces him into a new kind of life."

As you can see, the scope of baptism, particularly outside of the Christian church, has now been broadened with this second definition of the word.

I would like to quote from an additional source, regarding the definition of baptism as it pertains to at least one major Christian denomination of the body of Christ. From the Report of Committee on Baptist Faith and Message, as adopted by the Southern Baptist Convention on May 9, 1963, we find this:

"Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership.....".

Here it is clearly spelled out that the baptism a Christian believer undergoes is symbolic of the believer's death, burial, and resurrection, "...to walk in newness of life in Christ Jesus."

Note the similarity between this definition and the second definition of the word previously quoted, which also speaks of being introduced into "...a new kind of life".

Salvation defined

The word, salvation, is defined for us as being,

"a saving of the soul; deliverance from sin and from punishment for sin."

Of course, we must define Freemasonry, in order that we may more fully understand what it is we are dealing with, and in all fairness to the Order, I think we should allow Freemasonry to offer up its own definition. The Heirloom Bible Publishers, Wichita, Kansas, publishes a Master Reference Edition of the Holy Bible, King James Version, exclusively for

Freemasonry. As far as I have been able to ascertain, its primary distributor to lodges and individual members is the Macoy Publishing & Masonic Supply Company. On page 26 of this Heirloom Masonic bible, we find the following:

"Freemasonry has been well defined as, 'A peculiar system of morality veiled in allegory and illustrated by symbols'."

And because of this definition of Freemasonry, we are necessarily brought to the definition of the word, allegory:

"a long and complicated story with an underlying meaning different from the surface meaning of the story itself."

Bearing all this in mind, let us now take a look at what transpires within a Masonic lodge room, as a new member, called a "candidate", undergoes the three degrees of Blue Lodge Masonry. This "walk through", by the way, including the legendary portrayal we will be into shortly, is as per Nevada's blue lodge ritual, which is where I was a Mason.

An overview of ritual
The degrees are named as follows: The first degree is called Entered Apprentice; the second degree is Fellow Craft; and the third degree is Master Mason.

The Entered Apprentice and Fellow Craft degrees, mechanically, are pretty much in "lock-step" with each other. The lessons and teachings covered in each of these degrees is different, one from the other, but the mechanics are basically the same. In each of these degrees, the candidate dons the required clothing, which includes a blindfold; he enters the lodge room and is conducted around the lodge room for inspection; he kneels at an altar to assume an obligation; his blindfold is removed; he is invested with certain signs, grips, and words; he proves to the principal officers that he can properly communicate said signs, grips, and words, he is presented, emblematically, with the Working Tools of the degree; he is led from the lodge room so he can change into his regular clothing; and he is then returned to the lodge room for further instruction, by way of a lecture.

In the Master Mason degree, however, once the candidate has undergone procedures somewhat similar to what he experiences in the Entered Apprentice and Fellow Craft degrees, but before he receives instruction by way of a lecture, which he will hear later, he finds himself in a very different situation. After donning his own clothing, rather than returning to the lodge room for instruction, by way of a lecture, he is returned to the south side of the lodge room and escorted to the empty chair which is the station of the Junior Warden, one of the three principal officers of the lodge.

He is given a ruse of an explanation that he will be sitting in the station of the Junior Warden, as an honorary sort of thing, in celebration of his having become a Master Mason.

The jewel of the Junior Warden is hung around his neck, and he is shown a very simple procedure he is to follow when the Worshipful Master raps his gavel, signaling the members present that lodge has resumed. His instructions are to stand the gavel that is resting on the stand in front of him, to an upright position, signifying that lodge has returned from refreshments to labor (in other words, signifying that the short recess period called for the purpose of allowing him time to get back into his regular clothes is now over with).

The Worshipful Master raps his gavel; the candidate leans forward and places the Junior Warden's gavel in the upright position; then he sits back to enjoy the celebration of his achievement, or so he thinks.

However, the Worshipful Master raps his gavel a second time, looks to the candidate and says, "Brother Junior Warden, what is the hour?". The candidate stands up, but he is usually very confused at this point, because he has no idea what the meaning of the question is. The Worshipful Master raps his gavel again and repeats, "Brother Junior Warden, what is the hour?".

Now the Senior Warden rises and says, "Worshipful Master, there appears to be a stranger in the South."

The Worshipful Master says, "What?! A stranger in the South?! Brother Senior Deacon, conduct the stranger to the East."

The candidate is then brought before the Worshipful Master who tells him: Even though he has been obligated as a Master Mason; even though he has received the Working Tools of a Master Mason, including the proper use of the Trowel, the principal Working Tool of a Master Mason; even though he has been taught to wear his apron as a Master Mason; and even though he now wears the jewel of the Junior Warden, one of the three principal officers of the lodge, he has not yet attained to the Sublime Degree of a Master Mason. He has not yet proven himself to be a Master Mason.

The Worshipful Master advises him that there is one more hill he must climb, so to speak - one more test he must pass, to demonstrate that he is indeed a Master Mason. He is informed that it is a dangerous way to go, and that he may even meet with death, as did once befall an eminent brother of this degree.

(Please note a similarity at this point, between Christian baptism, and what I refer to as Masonic baptism: I have already quoted from the Southern Baptist statement on baptism that baptism "... is prerequisite to the privileges of church membership..." In a Masonic lodge room, the Worshipful Master informs the candidate that what he is about to endure is prerequisite to his becoming a Master Mason.)

The Senior Deacon conducts the candidate to the altar, where he is once again blindfolded. He is caused to kneel and pray. He is told that his prayer may be mental or audible, and when he has concluded it, he is to audibly say "Amen", and rise. Upon conclusion of the candidate's prayer, the Hiram Legend begins.

The candidate represents Hiram Abif in ritual. The candidate is caused to represent a character named Hiram Abif. Even though there is no historical evidence to back up any part of the "drama" that is about to unfold, it is explained to the candidate, or initiate, that Grand Master Hiram Abif was the Grand Architect at the building of King Solomon's Temple. Supposedly, Hiram knows some sort of a secret which, by its mere possession, a person would be allowed to pass himself off as a Master Mason, or journeyman builder, if you will, thus allowing him to travel and work in foreign countries, and to receive Masters' wages.

It had been promised to the workmen on the temple that upon its completion, those who were found worthy would receive the secrets, but three of the Fellow Crafts got a little over anxious and entered into a pact of extorting the secrets which Hiram supposedly held. So, one day Hiram is confronted by these ruffians, demanding the secrets from him. He refuses their demands, and they kill him.

Death

It is at this point that the candidate, portraying Hiram Abif, experiences part I of the

symbolism of baptism - Death.

At midnight, or low-twelve, under the cover of darkness, they remove his body from the temple grounds and take it to the brow of a hill where a grave had already been dug for the purpose, and bury him.

Burial

It is at this point that the candidate, portraying Hiram Abif, experiences part II of the symbolism of baptism - Burial.

The ruffians attempt to flee the country, but they are discovered by three Fellow Crafts who had been sent out in search of them. They are returned to the temple and brought before King Solomon, who is portrayed by the Worshipful Master. They confess their guilt, and are summarily executed.

A new search is launched to find the remains of Hiram Abif. These same three Fellow Crafts return to the brow of the hill where they had come across the ruffians, and there they discover what appears to be a newly made grave. They dig down and find a body. Owing to the high state of decomposition, the body cannot easily be recognized, but the Fellow Crafts remove the jewel from around its neck and carry it back to King Solomon, who identifies it as being the jewel of Grand Master Hiram Abif.

King Solomon then leads a procession to the gravesite, presumably for the purpose of removing the body from the grave and returning it to the temple for more decent interment.

Further, he advises the workmen that even though the Master's Word, which it had been promised they would eventually receive, has now been lost, he will devise a substitute word that will do just fine until the real word is found again.

In a lecture that the candidate is to hear later on, after the conclusion of the Hiram Legend, he is told that the body of Hiram was indeed removed from the temporary grave and returned to the temple, where it was buried in due form. But that is not what transpires at the gravesite.

Rather, King Solomon orders the Senior Grand Warden (Hiram, king of Tyre) to raise the body by the grip of an Entered Apprentice. The Senior Grand Warden applies that grip to the cadaver, but owing to the high state of decomposition, the skin slips from the flesh, and the body cannot be raised. King Solomon then orders him to apply the grip of a Fellow Craft. He does so - first, with the Pass Grip of a Fellow Craft, and then with the Real Grip of a Fellow Craft - and for the same reasons as before, neither of those grips is strong enough. King Solomon asks, "What shall we do?". And the Senior Grand Warden suggests, "Let us pray."

The Chaplain then leads all those present in a prayer which concludes with,
"Yet, O Lord, have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation."
(Nevada ritual, p. 137)

Resurrection

After praying for the salvation of the fallen martyr, King Solomon states how timely the prayer is, and declares that the body will be raised. After determining a substitute word to replace that which was supposedly lost upon the death of Grand Master Hiram Abif, King Solomon informs the craftsmen that the substitute word will be the first word uttered after the body is raised. The Worshipful Master, who up to this time has been portraying King Solomon, then reaches down and grasps the hand of the candidate, who up to this time has

supposedly been portraying Hiram Abif, with the real grip of a Master Mason, or lion's paw.

And by the real grip of a Master Mason, the candidate is raised

"from a dead level to a living perpendicular".

(Officers' Manual of Lodge Organization and Operation - Nevada, p. 96) (Note: This is not the terminology that is used during the legend, but I bring this phrase to your attention because you will see it a little later on.)

As the candidate is "raised", he and the Worshipful Master assume the position known as the five points of fellowship; and while in that position, which is foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek, or mouth to ear, the Worshipful Master whispers the words, "Mah-Ha-Bone" into the ear of the candidate, "Mah-Ha-Bone" being what is called the substitute for the Master's Word.

And it is at this point, known as "raising", that the candidate symbolically experiences the third and final stage of the symbolism of baptism - Resurrection.

With the exception of explaining to the candidate what the word, "Mah-Ha-Bone" means - "What, the Builder"; and instructing him in the proper use of the Grand Hailing Sign of Distress, this pretty much concludes the second section of the degree.

You know doubt have noticed by now that there is no re-interment. No body is returned to the temple for the purpose of burying it in due form, because at this point, there is no body. The purpose of the Hiram Legend is NOT the re-enactment of some nonsensical fairy tale with a moral attached to it, much like an Aesop's Fable. The REAL intended purpose of the entire staged production, this "allegory illustrated by symbols", is just exactly what is symbolized - the death, burial, and resurrection of the candidate, that symbolism being exactly the same as is done by immersion in the baptismal font of a Christian church.

The candidate, "representing" Hiram Abif, has not been initiated into a fraternity. Rather, the candidate, representing no one but himself, has been baptized into "the religious faith of Freemasonry". (Remember that phrase. You will be encountering it again.)

Why do those who profess to be Christians not realize what it is that is happening to them at the time? The explanation is quite simple:

Allegory - "a long and complicated story with an underlying meaning different from the surface meaning of the story itself."

Generally, I would say that if an individual has had no discernment up to this point that he is involved in a religion, after undergoing the first degree, the second degree, and the first portion of the third degree, the chances are better than not that it isn't going to happen during the "raising", or resurrection.

But even if a Christian does realize what it is that is happening, think of his circumstances at the time. Here he is, lying on the floor, surrounded by all these men. At this point, his blindfold has already been removed, and what is he confronted with? Maybe Mr. Johnson, his boss at work, is standing there. Maybe his very best friend is looking down at him. Maybe he is looking at his dad, his grand-dad, his uncle, his brother, standing over him. It would take a tremendous amount of courage on his part to pick himself up off the floor, say to those present, "Hold on, I now realize what is happening here, and because I am a Christian, I will have no part in it"; and then just walk out of the lodge room, leave the premises, and never look back - never come back again. Chances are better than not, you will not see or hear of something like that happening.

Most Masons do not attend Lodge regularly. Why? But I would like to say this much about it. I used to wonder why it was that even though the lodge I was in was doing degree work in one degree or another about 25 nights a year, sometimes more, plus farming out candidates to other lodges on occasion, for five years as an officer in the line, it seemed as though I kept seeing the same old faces on the sideline every night. A few additional ones would show up now and then, but not all that many. And I used to wonder: "After everything a man goes through to become a Master Mason, why would he just all of a sudden, drop out of sight?"

Maybe we have a partial answer after all. I'm not going to try to claim that a delayed discernment happened in every instance. I won't even try to claim that is the answer in most instances. But maybe, just maybe that is the reason in some of the instances. Maybe the discernment was there that night, but what was lacking was the courage or conviction to do something about it at the time. Or maybe the realization came later, after possibly sharing that evening's events with a discerning Christian wife. Maybe in some instances, a man shares with his wife what transpired that night, and when he's finished, he says, "Boy, I've sure never been through anything like that before." To which she says, "Oh yes, you have. You certainly did go through something like that before. It was the day you were baptized, when your immersion was symbolic of death, burial and resurrection. You have been baptized by the lodge - into what, I can only guess at - but you have been baptized into Freemasonry."

In any event, he sends his dues money in every year, but just sort of drops out of sight. Unfortunately, just "dropping out of sight" is not an acceptable substitute for repentance, for praying for forgiveness, for asking Jesus Christ to come back into your life as your Lord and Savior, and for officially leaving the false religion of Freemasonry.

I will now solidify what I have had to say about the Hiramite Legend so far, regarding it's being nothing more than a fairy tale, with evidence to support my claims. The Grand Lodge of the State of Nevada distributes a booklet entitled, The Lodge System of Masonic Education. On page 4 of the section titled, The Master Mason Degree, we find this:

"The allegory of the Master Mason Degree is not true in any factual sense, except in the historical background from the Biblical account of the building of the Temple. That the Hiramites were Grand Masters; that the workmen on the building were Entered Apprentices, Fellow Crafts and Master Masons; that they met in the various apartments of the Temple, with different numbers required for various quorums; that the events depicted in the ceremony actually happened, are not factual statements."

The temple is spiritual, not physical. You see the word "allegory" here, and you no doubt remember its definition. A little further down the page, we now pick up on the word "symbolism", or "symbolic":

"Q. What is the symbolic meaning of King Solomon's Temple?

Symbolic interpretations concerning the Temple of Solomon, in all of its aspects, are practically inexhaustible. All rational opinion, however, seems to center on the symbolic representation of Man as a Temple of God."

Additionally we find this, on page 58 of the Heirloom Masonic Bible, previously quoted from:
"Some of the most sublime symbolisms of Freemasonry relate to the building of this spiritual

temple under the principles and tenets of Freemasonry, based upon the building of Solomon's Temple by Operative Masons. These Operative Masons constructed the material temple of stones, cedars, with ornamentations of gold and precious stones, while Freemasons are constructing the spiritual temple of moral, ethical and spiritual virtues."

From the Officers' Manual of Lodge Organization and Operation, from the Grand Lodge of Nevada, page 100:

"The Temple of Solomon is a symbol of perfection; a symbolic representation of man as a temple of God."

With these statements, we not only establish the fact that the Hiram Legend of the third degree - or Master Mason degree, second section - is a fairy tale; but we also see how, by veiled allegory and symbolism, the construction of the "temple", if you will, is not in reference to the building of King Solomon's Temple at all, but rather, as was previously quoted:

"Freemasons are constructing the spiritual temple of moral, ethical, and spiritual virtues."

The entire Hiram Legend, including the involvement of the candidate, has now been taken from a material, historical level, to some sort of a pseudo-spiritual level. A quantum leap - a quantum leap, indeed - for something calling itself a fraternity, isn't it? Indeed it is. But NOT for a religious faith. And we'll get to that statement in a moment.

But for now, let's look at a term we hear so much of, pertaining to the Master Mason degree.

In my own testimony I have stated I was "raised" to the Sublime Degree of Master Mason.

What exactly does this term "raised" mean?

Raised

This comes from a 'Questions and Answers' section of the Heirloom Masonic Bible previously referred to (p. 55):

"Raised - What is the significance of this term?

A. When a candidate has received the Third Degree, he is said to have been "raised" to the Sublime Degree of a Master Mason. Literally, this refers to a portion of the ceremony; but more significantly, it refers symbolically to the resurrection, which is exemplified as the object of the degree. See Resurrection".

Now, I want you to remember this notation, "See Resurrection". It is inserted in this item in such a way as to indicate, "Go to the term "resurrection" for the connection to this term, "raised". We're coming back to this later.

I would like to add here: While coming up short of actually endorsing the Masonic Bible this quote and others, come from, the Grand Secretary of the Grand Lodge of the State of Iowa does say, "...Heirloom Bible would never knowingly publish information in their Bible that was not accurate." This comes from a letter I received from the man, and I have no reason whatever to question his statement. As a matter of fact, I would carry an application of this statement even further. I do not believe the Macoy Publishing & Masonic Supply Company would knowingly distribute a Masonic Bible, or any other Masonic publication, for that matter, that was not deemed by Freemasonry to be accurate.

Nor do I believe the Grand Lodge of Nevada would permit any of its constituent blue lodges to distribute such a publication to their members, knowing it to be in error, and that is how I got my copy. It was a tradition at Vegas Lodge No. 32 that on the evening a candidate was

"raised", he was presented with a copy of the Heirloom Masonic Bible, as a gift from the lodge.

And also, before going to any official Grand Lodge publications for statements on this subject, I wish to quote from the Encyclopaedia of Freemasonry' by Albert G. Mackey, and I do so, at this time, for a reason.

When you attempt to quote passages to Masons, from the writings of highly recommended Masonic writers, such as Albert G. Mackey, Albert Pike, Henry Wilson Coil, and others, regarding their statement that Freemasonry is, indeed, a religion, for example, the lock-step response almost always seems to be, "None of those writings have been officially recognized by any grand lodges, therefore, any statements from such publications are nothing more than the writers' own personal opinions."

All right, let's take a look at Mr. Mackey's "personal opinion" on this issue, and see how it stacks up in comparison to the statement from the Heirloom Masonic Bible. First, let's go back to the statement that appears in the Heirloom Masonic Bible. Here it is:

"Raised - What is the significance of this term?

A. When a candidate has received the Third Degree, he is said to have been "raised" to the Sublime Degree of a Master Mason. Literally, this refers to a portion of the ceremony; but more significantly, it refers symbolically to the resurrection, which is exemplified as the object of the degree."

Okay now, from Mackey's Encyclopaedia of Freemasonry:

"Raised. When a candidate has received the third degree, he is said to have been "raised" to the sublime degree of a Master Mason. The expression refers, materially, to a portion of the ceremony of initiation, but symbolically, to the resurrection, which it is the object of the degree to exemplify."

It looks as though the Heirloom Masonic Bible might as well have quoted directly from Mackey's 'Encyclopaedia...', doesn't it? But we must remember the arguments from the defenders of the faith - Masonic faith, that is - in regards to alleged "personal opinions", right? So, let's see what something a little more official has to say on the subject.

Nevada's The Lodge System of Masonic Education, Master Mason Degree section, page 3:

"Q. Why is it said that a candidate is "raised" to the Sublime Degree of Master Mason? A. This expression refers MATERIALLY to a portion of the ceremony of the Third Degree, but SYMBOLICALLY it represents a resurrection after death and a Mason's faith in immortality."

The only noteworthy difference I see between what was said in the previous publications, and what is stated here, is the official documents addition of the term, "and a Mason's faith in immortality." Continuing with this same publication's remarks on the matter:

"Here is the SUBLIME climax of the symbolic Degrees, and if a Brother misses its meaning, and sees the living, dying and "raising" of the Master only as a literal drama - designed to teach the virtues of fortitude and inflexible fidelity - he has found Light but partially. To him the Sublime Degree is no more than a theatrical play with a moral."

Similarly, we find this statement in Nevada's Officers' Manual..., page 95, under the heading, "Hiram's Legend":

"The tragedy of Hiram Abif is the climax of the Master Mason degree, the essence of Freemasonry, the foundation of its philosophy. To understand its symbolism is to understand Masonry; to miss its significance is to remain forever in outer darkness."

Translation? There is tremendously more to it than the explanation given to the newly raised Master Mason in the lecture that it is a lesson in courage in trust.

Allegory: "a long and complicated story with an underlying meaning different from the surface meaning of the story itself."

Surface meaning: A lesson in courage and trust.

Underlying meaning: Death, burial, and resurrection of the candidate. Baptism into the religion of Freemasonry.

In answer to the question of the significance of the term "Raised", as previously quoted from the Heirloom Masonic Bible, you will recall the notation at the end that simply said, "See Resurrection". Let's take a look at what it has to say about "Resurrection". On that same page 55, one column over, we find this:

"Resurrection - Does Freemasonry teach that the body shall be raised and given eternal existence.

A. The doctrine of the resurrection of the body to a future and eternal life constitutes an essential dogma of the religious faith of Freemasonry. The requirement for adherence to this doctrine holds equal rank with the demand for belief in Deity and in the immortality of the soul. It is more authoritatively inculcated in the symbolism of the Third Degree than is possible by any dogmatic creed. Throughout the ritualisms, symbolisms, legends, and lectures of the Order, these doctrines are affirmed."

Now, that is quite a mouthful for an organization that denies being a religion. We have "essential dogma", "doctrine", something that is even more authoritatively inculcated than any "dogmatic creed" - All in reference to what? "the religious faith of Freemasonry". I told you earlier you would be hearing that phrase again, and there it is.

Enough said on this subject.

We now have two additional areas to consider in regards to the Hiram Legend: First of all, and this is very important, Its origin; secondly, and equally important, its purpose.

Is Jesus Christ represented in Masonic Ritual?

Some will attempt to tell you that the "raising", or resurrection of the candidate, is somehow symbolic of, or related to, the resurrection of Jesus Christ. As a matter of fact, the Heirloom

Masonic Bible makes a feeble attempt at this. Well, if this ceremony is intended to be somehow representative of the resurrection of our Lord and Savior Jesus Christ, why don't they say so? If this ceremony of theirs is actually a Christian baptism, in the name of the Father, the Son, and the Holy Spirit, why don't they do it that way?

Not a word about it in any of their rituals; not a word about it in any of their monitors, and these are the official documents regarded as the sources of all the teachings of Freemasonry, yet you cannot find one single word about the Hiram Legend having anything whatever to do with any Christian ceremony of a similar nature.

Rather, upon examination of official grand lodge documents, what we DO find, is statements of this nature:

"The Hiram legend is believed to have been a part of Freemasonry at least as early as 1725, but the idea that lies behind it is as old as religious thinking among men. The same elements existed in the allegorical ceremonies of those ancient religions which we refer to collectively as the Ancient Mysteries."

(Nevada's Officers' Manual..., p. 96)

I don't see any mention here of Christianity. Only something called the Ancient Mysteries.
And what does Mr. Mackey have to say about the Ancient Mysteries?

"Each of the Pagan gods had, besides the public and open, a secret worship paid to him, to which none were admitted but those who had been selected by preparatory ceremonies called initiation. This secret worship was termed the Mysteries."

(Ancient Mysteries -
Mackey's Encyclopedia of Freemasonry)

Secret Worship?! This is supposed to somehow have something to do with Jesus Christ?
This is supposed to somehow have something to do with some sort of Judeo-Christian ceremonies? I don't think so.

'Jesus answered him, 'I have spoken openly to the world; I always taught in synagogues, and in the temple where all the Jews come together; and I spoke nothing in secret'." (John 18:20)

Were the baptisms performed by John the Baptist done in secret? How secret do you suppose the Sermon on the Mount was?

No, my friends, they did not learn their secrets from our Lord and Savior - they did not learn their secrecy from any sort of Judeo-Christian practice. They learned their secrecy from the Ancient Mysteries.

Mr. Mackey goes on to say:

"The most important of these mysteries were the Osiric in Egypt, the Mithraic in Persia, the Cabiric in Thrace, the Adonisian in Syria, the Dionysiac and Eleusinian in Greece, the Scandinavian among the Gothic nations, and the Druidical among the Celts."

Isis, Osiris, Dionysus? Obviously, yes. The God of Abraham, Isaac, and Jacob; the Father, Son, and Holy Spirit? Obviously, not. Equally obvious, Freemasonry has a great deal to do with the Ancient Mysteries.

From the Book of Constitutions, Grand Lodge of South Carolina, page 144:

"The legend of the third degree has been considered of so much importance that it has been preserved in the symbolism of every Masonic rite. No matter what modifications or alterations the general system may have undergone - no matter how much the ingenuity or the imagination of the founders of rites may have perverted or corrupted other symbols, abolishing the old, and substituting new ones - the legend of the Temple Builder has ever been left untouched, to present itself in all the integrity of its ancient mythical form.

"The idea of the legend was undoubtedly borrowed from the Ancient Mysteries, where the lesson was the same as that now conveyed in the third degree of Masonry."

Therein lies its origin - now, what about its purpose?

Officers' Manual of Lodge Organization and Operation - Nevada, page 96:

"The drama emphasizes that the man of evil within us can neither be trained nor educated out of us. He must die, so that the good man in us may live. Man's base and imperfect

disposition must perish utterly if his higher will is to triumph. As every man must lay down his natural life to achieve immortality, so must the candidate, if he is ever to become a Master Mason in reality, lay down his life of ignorance, of passions, of the desire to do whatever is base or ignoble.

"Viewed in this light, the drama of Hiram the Builder is a symbol of redemption - and redemption is the central theme of this degree. "Raised from a dead level to a living perpendicular" suggests far more than a physical accomplishment."

Indeed it does.

And from the Lodge Manual of North Carolina, page 52:

"The important part of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul; and hence it has been remarked by a learned writer of our Order that 'the Master Mason represents a man saved from the grave of iniquity and raised to the faith of salvation'."

One Grand Lodge jurisdiction says "redemption" - another says "salvation" - leaving us with yet one more word to define:

From the World Book Dictionary:

redemption: a redeeming; a being redeemed; deliverance, rescue; deliverance from sin; salvation."

And finally this, from the Nevada Masonic Monitor, Third Degree - Master Mason, pages 2-3:

"It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness,...to teach the immortality of the soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and a better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution"

Joseph Fort Newton wrote a book titled, *The Builders, A story and Study of Freemasonry*'. It has been called:

"The ablest and most inspiring one-volume work in the literature of the Craft."

This book was originally published in 1914, and most recently was copyrighted and published by the Macoy Publishing & Masonic Supply Company. On page 9 of Macoy's catalog #124, we are told:

"Many Grand Lodges present a copy to each newly raised Mason."

Mr. Newton relates to us in his foreword:

"...I wrote *The Builders*, at the request of the Grand Lodge of Iowa."

In more detail, we find this on page xxi of the section titled, "The Anteroom":

"Written as a commission from the Grand Lodge of Iowa, and approved by that Grand body, a copy of this book is to be presented to every man upon whom the degree of Master Mason is conferred within this Grand Jurisdiction."

Folks, that's as official as it gets.

And regarding the Hiram Legend, Mr. Newton tells us this on pages 270-71 of the 1979 edition:

"How many Masons fail to grasp the master truth of the Master Degree! And yet the candidate is not altogether to blame, since the historical lecture does not even mention it, much less expound it. That lecture only reminds the candidate that Masonry cherishes the hope of a glorious immortality - that is all. Whereas in the degree itself immortality is not a vague hope to be cherished here and realized hereafter. It is a present reality into which the candidate is symbolically initiated; a fact to be realized here and now. If our ritual does not convey this truth, it behooves us to see that it does, first by laying hold of the truth ourselves, and second by so shaping our ceremony, or at least by so explaining it, as to make the truth unmistakable. Manifestly, if we are immortal at all, we are immortal now, and to know that fact is the one great human experience."

In what can only be considered as an extremely critical statement, Mr. Newton, through The Builders, has been pleading with the Craft since 1914 to PLEASE tell the truth to its initiates!!! To PLEASE, no longer VEIL the truth, but openly REVEAL it, as he says, "...as to make the truth unmistakable."

I have been pleading with the Craft for the entire 14 years since I left the lodge to PLEASE, at least be honest with your own membership!!! But so far, this same plea which Mr. Newton first penned in 1914 continues to fall on deaf ears. As far as I am concerned, by the official documents I have referred to, the truth is there to be found, if a member of the Order digs for it, but what do they continue to teach in the lectures?:

"You, my Brother, have this evening represented that cunning workman who fell a martyr to his integrity and inflexible fidelity." (Nevada Ritual, p. 141)

To this very day, in the lecture appertaining to the Hiram Legend, that is still all they are telling you about it. It continues to this day to be "veiled in allegory", as opposed to Mr. Newton's plea, "...to make the truth unmistakable."

If it is the intent of the Craft, by its various monitors, to make the truth unmistakable, the Craft has failed miserably in its endeavors. To this day, virtually every single Mason I have ever debated this matter with, either refuses to admit the truth, thereby deliberately lying in a feeble attempt to defend the honor of the lodge - there's an irony for you - or is so totally ignorant of the facts that he doesn't know the truth himself. In either case, the circumstances are deplorable and totally devoid of principals and honor.. Because either the member is lying or the lodge is deliberately lying to the member and he is nothing more than an unknowing pawn.

Please care for those men who are being misled by the lodge. Please love them. Please pray for them. Please talk to them. But do not allow them to corrupt, destroy, or dilute the teachings of a Church of the Living God. The body of Christ is HIS church, not the lodge's.

Heed the warnings spoken to the church at Pergamum: "You have there some who hold the teachings of Balaam, ..." Don't you EVER allow a House of God to become a temple of Baal!

If members of your congregation want to do battle in defense of Freemasonry, and threaten to lay siege upon the offering plate because you choose to not co-exist with the pagan teachings of non-believers, then you should let them walk right out the door and take their checkbooks with them. The apostles did not need Judas' 30 pieces of silver to finance their

ministries, and neither does this church.

You stand behind that preacher man who has the strength and the courage to stand up to Freemasonry and its false prophets. Don't you ever turn your back on him, because all he's doing is exactly what he is supposed to do - he is standing on the Written Word of God and tending to his flock in accordance with its teachings. And as long as he continues to do so, you back him all the way, because as long as he is standing on God's Infallible Word, he's going to tell you the truth, and that is the truth that sets you free.

God bless you.

Duane Washum
Ex-Mason for Jesus
Past Master - Vegas Lodge #32

The Men's Club

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Suppose that a group of pagans got together and decided that they wanted to form a men's club and each man independently decided that he wanted to start every meeting with a prayer to his demon god. They could all agree to this, but they would have a rough time selecting a name which all could embrace. Hindus would want to worship Vishnu, and of course, the men of other pagan religions would want to worship their demon god by the name they commonly use. They could not agree to use the name for the demon god of any one pagan religion without favoring one religion over another. Additionally, if they choose to use an obviously pagan name for the object of worship, they will have a hard time getting even immature Christians to join the club and join in worship with them. (And that is exactly what the demons would want.) If they choose a neutral name, such as the Sovereign Grand Creator of the Universe, and open all of their prayers in his name, all of the pagans can be satisfied. But are they now worshipping the God of Abraham, Isaac and Jacob, the God of the Bible? No, they are still worshipping demons.

Now consider the situation if a Christian were to walk into a Hindu temple and take part in the worship service, assuming that he was worshipping Jesus, by joining in corporate prayer to Vishnu. Would the God of Abraham, Isaac and Jacob be willing to accept worship in this manner? The answer is found in Paul's first letter to the church at Corinth. Paul wrote:

". . . the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons. You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons. Are we trying to arouse the Lord's jealousy? Are we stronger than he?"
1
Corinthians 10:20-22

Now consider the situation if the Hindus agree to change the name which they use from Vishnu to Sovereign Grand Creator of the Universe. Even if they are able to agree to change the name that they use to identify their demon, elements of pagan worship rituals, such as circumambulation, remain. With a substitute name for the demon, would it then be acceptable for a Christian to participate in the Hindu ceremony of worship? What if the Hindus decide that when a man who calls himself a Christian officiates at the services, they

will allow him to close prayers to Vishnu in Jesus' name. Would that make it "Christian?" If over time, the number of men who claimed to be Christians increased and the number of Hindus decreased, until finally there were no more men who professed to be Hindu taking part in the Hindu rituals of worship, would it then be "Christian?"

How is this different from worship in the pagan men's club? Of course, the men's club would claim that their club is not a religion. Is the worship of demons through prayer made any less idolatrous by the claim that it is not a religion?

These situations accurately model the worship which takes place in Masonic Lodges today. Freemasonry teaches that there is one God and men of all religions worship that one God using a variety of different names. In a Masonic Lodge, all join in corporate prayer to the Great Architect of the Universe, (GAOTU). Christopher Haffner wrote *Workman Unashamed, The Testimony of a Christian Freemason*. Haffner correctly espoused Masonic teaching when he wrote:

"Now imagine me standing in lodge with my head bowed in prayer between Brother Mohammed Bokhary and Brother Arjun Melwani. To neither of them is the Great Architect of the Universe perceived as the Holy Trinity. To Brother Bokhary He has been revealed as Allah; to Brother Melwani He is probably perceived as Vishnu. Since I believe that there is only one God, I am confronted with three possibilities:

They are praying to the *devil* whilst I am praying to God;

They are praying to *nothing*, as their gods do not exist;

They are praying to the *same God* as I, yet their understanding of His nature is partly incomplete (as indeed is mine--1 Cor 13:12)

It is without hesitation that I accept the third possibility."

(*Workman Unashamed*, p39)

It is truly a shame that Haffner did not read and understand chapter 10 of 1st Corinthians. If he had, he would have understood that pagans worship demons, not God. Islam denies that Jesus Christ is the Unique Son of God. Rather, it declares that Jesus was only a prophet. Islamic doctrine declares that Allah, the god of Islam, does not have a son. Since the God of the Bible has a Son and Allah, the God of Islam, does not have a Son, Allah cannot be the God of the Bible. Furthermore, if Haffner had read and understood the book of 2nd John he would have understood that those who reject Jesus Christ and do not follow in His teachings do not have God. John wrote:

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds (2 John 9-11)

With an understanding of this passage, it is possible to know that those who organized the paganism known as Freemasonry were not Christians. They were not continuing in the teaching of the Scriptures. Would Christians substitute the name GAOTU for God and do away with the name of Jesus so that pagans could join with them in prayer without being offended? No, Christians would have shared Jesus with the pagans so that they too might have salvation through faith in Him.

It is true that there is one God. However, all men, specifically pagans, do not worship that one God. The worshippers of Baal learned the truth on Mt. Carmel. Baal is not the God of Abraham, Isaac and Jacob. Judgment was swift on Mt. Carmel. (See 1 Kings 18:20-40.) The god of Freemasonry, the GAOTU, is also not the God of the Bible. Will God judge Masons who do not repent and continue to worship the GAOTU any differently than he judged the worshippers of Baal?

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor **idolaters**, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (1 Cor 6:9-10)

What will Jesus tell the Mason who claims to be a Christian?

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Matthew 7:21-23

By joining in pagan worship ceremonies, WE sinned against God. When we realized that the GAOTU was not the God of the Bible, we claimed the promise found in John's first letter:

This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin. If we claim to be without sin, we deceive ourselves and the truth is not in us. **If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.**

If you are a Christian who has become ensnared in Freemasonry, we urge you to confess your involvement in Freemasonry as sin and renounce, as we have.

Jesus wants to forgive you, but his forgiveness is dependant on your confession and repentance.

Ex-Masons for Jesus

How can you quickly know that the foundational teachings of Freemasonry are false?

Simply consider the facts.

Freemasonry requires its members to believe in the existence of a Supreme Being and also to believe that there is only One God. Freemasonry refers to its god as the Great Architect of

the Universe. It teaches that all men, of all the various religions, worship the one God, simply using a variety of different names. It is on that basis that Masons may be Hindus, Moslems, Buddhists, or men who profess to follow Jesus. Freemasonry requires a belief in the existence of A Supreme Being, but does not define that being.

The Holy Bible however, reveals that the truth is somewhat different. The Bible does state that there is only one God:◇

I am the LORD, and there is no other; apart from me there is no God.
(Isaiah 45:5)

However, it states that those who practice pagan religions worship idols and demons, rather than the God of the Bible. Psalms 96:5 reveals that the gods of the many nations which surrounded Israel were idols. Those peoples did not worship the God of Abraham, Isaac and Jacob.◇

For all the gods of the nations are idols: but the LORD made the heavens.

Paul warned the Christians at Corinth not to participate in pagan worship. He revealed that pagans worship demons rather than God.

Do I mean then that a sacrifice offered to an idol is anything, or that an idol is anything? No, but the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons. (1 Corinthians 10:19-20)

The Bible clearly reveals in Luke 4:33 that demons are spirits.

In the synagogue there was a man possessed by a demon, an evil spirit.

Hinduism, Buddhism, Wicca, and other modern day pagan religions, worship demons, rather than the God of the Bible. We can know this because anyone who rejects Jesus Christ, rejects God.

Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son. (2 John 9)

With these facts clearly documented from the Holy Bible, it is easy to know that the foundational teaching of Freemasonry, namely that all men worship God, is not true. Since Freemasonry does not follow in the teachings of Christ, the god of Freemasonry cannot be the God of the Bible.◇

Since God is a Spirit, a question you might ask of a Worshipful Master, or other Mason, is the following:◇

Is Vishnu, the god which Hindus worship, the same spirit which you refer to as the Great Architect of the Universe?

It is a simple question. The answer is either "Yes", or "No."

If the Mason answers yes, then you will know that he does not know the difference between the God of the Bible and a demon. He does not know God. How can he be a Christian?

If he says no, then obviously you have demonstrated to him that all men do not worship the same God simply using a variety of different names. When Freemasonry accepts the god of a Hindu as a Supreme Being, it declares that demons are Supreme Beings. How can he be sure that the spirit he worships in lodge as the G.A.O.T.U. is not a demon?

Does Freemasonry lift up Jesus Christ as the only way to salvation as is documented in John

14:6? Clearly, Freemasonry does not follow in the teachings of Christ. Therefore, Freemasons do not have God. (2 John 9)

Freemasonry is a pagan religion. Paul warned that it was not possible for a man to participate in paganism and also be a Christian. He wrote:

You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons. (1 Corinthians 10:21)

In John 4:24, Jesus told us: <>

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

If a man has bought into the Masonic lie that all men worship the same god, simply using a variety of different names, then he cannot be worshiping in truth. Therefore, he cannot be worshiping God when he goes into the lodge.

Why would a Pastor Condone, or Defend Freemasonry?

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At the present time, the issue of Freemasonry is being considered in a growing number of churches throughout the United States. Many people who have never been involved in Freemasonry know very little about it. Since we were at one time members of the Masonic Lodge, we are able to shed light on the situation and help with an understanding of the issues.

In almost all cases, when churches consider the issue of Freemasonry, a strong stand against the institution is the result. In some churches, those in positions of authority have determined that considering the Masonic issue is not appropriate. Why? Before we address the specific issues with Freemasonry, it is helpful to have a Scriptural background of the underlying issues.

Paul, in his farewell address to the elders at Ephesus warned them to be on guard because savage wolves would attach the flock:

Therefore, I declare to you today that I am innocent of the blood of all men. For I have not hesitated to proclaim to you the whole will of God. Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood. I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them. So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears.

Acts 20:26-31

Paul knew that the church would not only be attacked, but also infiltrated. He wrote to Timothy, urging him to not simply preach the Gospel, but to always be prepared to correct

errors and to rebuke those who embraced them. His advice for the pastor was as follows:

Preach the Word; be prepared in season and out of season; correct, rebuke and encourage-- with great patience and careful instruction. For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry. 2

Timothy 4:2-5

Jude knew, even in the first century, the church had been infiltrated. Secrecy was a tactic used by godless men. Jude sounded the alarm and urged believers to earnestly contend for the faith.

Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints. For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord. Jude 3-4

Paul warned the Colossians to be on guard, that they might not be taken captive by those who have abandoned the Gospel of Jesus Christ:

See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ.

Colossians 2:8

In these days, the words of Paul, Jude and other apostles who warned believers to stand firm, reverberate loudly. The church is under attack from without, from within, and sometimes even from the pulpit. Many congregations have been infiltrated and compromised. The most cohesive group of infiltrators the church has ever seen are the Freemasons. They work behind the scenes to subvert the Gospel, and in fact, meet in secret to teach salvation on the basis of another savior. We know this to be the fact, because we were members of the organization. We were Freemasons.

Masons are sworn to secrecy, not once, but three times, before they participate in the ritual in which Hiram Abiff willingly dies, is buried and then raised from the grave. At the conclusion of the ritual, those in lodge are told to imitate Hiram Abiff so that they can get into heaven. When the fact that all of the men who participate in the ritual do not claim to be Christians is considered, this is seen not only to be a mockery of the death, the burial and the resurrection of our Lord and Savior, but a clear statement that faith in Jesus Christ is not required to get into heaven. We are deeply grieved that we have participated in this falsehood and were taken captive by such heresy. God, in His mercy saw fit to lead us out of Freemasonry and following our repentance, He has cleansed us from unrighteousness. (1 John 1:8-9) He has released us from the ungodly oaths we took in the lodge. (Lev. 5) We are not the only ones to leave the lodge; others men continue to renounce Freemasonry. Some of them are bold enough to speak truth about the lodge, while others are so spiritually wounded from the experience that they remain dysfunctional for some time. A few former Masons continue to defend the lodge, due to fear and spiritual bondage.

Many of those who are currently involved in the heresy of Freemasonry claim to be Christians. A significant number became Freemasons before they became church members.

Some of those men have infiltrated the church and by claiming that Freemasonry is not a religion, have taken many captive by a hollow and deceptive philosophy which depends on the teachings of a corrupt world system, rather than on faith in Jesus Christ.

Since Freemasonry teaches salvation on the basis of imitating Hiram Abiff, rather than faith in Jesus Christ, it seems absurd that a pastor would condone Freemasonry, let alone defend it, or actually embrace it. Yet that is what has happened in these last days in more congregations than we can count. Apostasy is widespread today.

Why would a pastor condone or defend Freemasonry?

If we assume that a pastor understands the Gospel of Jesus Christ, there are only two possibilities. Either he is ignorant of the facts concerning Freemasonry, or he knows the facts and has decided that the cost of opposing Freemasonry is too high.

It is possible that the pastor has not investigated the matter for himself. He may have asked one or more Masons in the congregation a few questions about the lodge and accepted the answers he was given. It is not uncommon for Masons to hold positions such as Sunday School Teacher, Elder, or Deacon within many congregations. Often pastors have developed trust in such men. However, if the pastor believes he will get honest answers to significant questions from a practicing Mason, it is painfully obvious to us that he knows precious little about Freemasonry.

Masons are highly motivated not to divulge the truth about Freemasonry for two major reasons. First, they have taken oaths to keep such information confidential. The first of the oaths, taken while a man is blindfolded, with a rope around his neck contains the following words:

I, (name) of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge of Free and Accepted Masons, . . . solemnly and sincerely promise and swear, that I will always he, forever conceal, and never reveal any of the secret arts, parts, or points of the hidden mysteries of Freemasonry, which I have received, am about to receive, or may be hereafter instructed in, to any person unless it shall be to a worthy Brother Entered Apprentice, or within the body of a just and duly constituted Lodge. . . .

Furthermore: I do promise and swear that I will not write, indite, print, paint, stamp, stain, hue, cut, carve, mark or engrave the same upon anything movable or immovable, whereby or whereon the least word, syllable, letter, or character may become legible or intelligible to myself or another, whereby the secrets of Freemasonry may be unlawfully obtained through my unworthiness. To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in me whatsoever; **binding myself under no less a penalty than that of having my throat cut across, my tongue torn out, and with my body buried in the sands of the sea at low-water mark**, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willfully violate this, my solemn Obligation of an Entered Apprentice. So help me God and make me steadfast to keep and perform the same.

Masons do not take these oaths, which they prefer to call "obligations," lightly.

The second major reason why Masons do not reveal the teachings of Freemasonry to outsiders, especially those in the church, is that Freemasonry would not be tolerated in the church if the facts were widely known. Lodge members simply cannot afford to tell a Godly pastor who is asking questions about Freemasonry the truth, unless they are repenting. They must posture themselves as sincere Christians who are supporters of God's work. One

convincing ploy which has been utilized to favorably influence pastors, is the practice of some of the appendant bodies of Free-masonry to send pastors on expense paid tours of the Holy Land. Such an investment can pay significant dividends for the lodge.

The secrecy which surrounds the organization enables Masons to use doubt as a defense when dealing with laymen and pastors who know only a little about the Masonic Lodge and yet are suspicious of the character of Freemasonry. When a non-Mason makes a claim that the teaching in Masonic ritual is contrary to the Gospel, a Mason may respond with a statement similar to the following: "You have never been a Mason, how could you possibly understand the meaning of ritual? There is far more to Masonic ritual than simply the words. You have to see the gestures, the facial expressions and consider the context to understand it." If someone asks for an explanation, a Mason may dissuade the conversation by saying something like, "I am simply not able to reveal that to you. We take an obligation to do our good works in secret, etc."

The truth of the matter is that explanations for the major portions of Masonic ritual are written in plain English and issued to Masons at the direction of the Grand Lodges. If a non-Mason were to obtain one of these Grand Lodge documents, and had a working grasp of the English language, he could understand the explanations in sufficient detail to accurately evaluate the character of Free-masonry. However, most non-Masons do not have access to Grand Lodge documents.

If there is opposition to Freemasonry from someone in the congregation, Masons must posture themselves as Christians who are being persecuted for being involved in an organization which does good works. "Freemasonry has always had enemies," they claim. They may add, "Usually, they are people who were rejected for membership, or former Masons who were expelled for misconduct of some type." It can be difficult for a Pastor to immediately know who is telling the truth in such matters. Yet, if he wants to know the truth, authentic Masonic documents will establish the facts beyond question. If ignorance is the issue, we can help you obtain materials which you may share with your pastor so that he will be well informed. If ignorance (a lack of specific knowledge) really is the issue, a Godly pastor will have no reason not to want to know the truth. Sometimes a pastor will proclaim that he does not know much about Freemasonry and resists learning more, when in reality he has heard enough that he has to be classified in the second category.

There are several factors which could motivate a pastor who falls into the second category to condone or defend Freemasonry, even though he knows that Freemasonry has a false plan of salvation. We will first consider the pastor who is not a Mason, yet knows the facts.

The pastor may have overestimated the strength of Masonic influence within the congregation and he may not feel that Christians in the congregation will support a stand for truth in the midst of the clamor which may well result when the truth concerning Freemasonry is clearly proclaimed. Of course, he may correctly understand the level of Masonic influence. In some Masonically infiltrated congregations most, or all, of the elders and deacons are Masons. Many times Masons attempt to recruit pastors. Satan wants the pastor to believe that he cannot possibly win a Masonic battle. Satan will use fear in an attempt to cause the pastor to fall into the roll of a teacher who will say only what itching ears want to hear. The pastor may not realize that the apparent might of the opposition is not that important when you are on God's team. One plus God is a majority. If there are a significant number of men in the congregation who are meeting in secret to teach salvation on the basis of imitating Hiram Abiff, there is a significant number of Masonic church

members who are in line to receive condemnation on judgment day. The larger the number of Masons, the more imperative it is for the pastor to speak the whole counsel of God.

Unity within the church is vital

Just before Jesus was arrested, he prayed for unity among believers.

"My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me. John 17:20-23

Some pastors are concerned that dealing with the Masonic issue will cause division and destroy the unity of the church. Yet, nothing could be further from the truth. When Masons are present, the church is already divided. Masons meet in secret to teach salvation on the basis of imitating Hiram Abiff, while Christians in the congregation openly share the Gospel of Jesus Christ. How can there be unity in the church if some secretly raise up another savior? It simply is not possible. Unity in a Masonically infiltrated church is only an illusion. The only way unity has a chance is when there is total separation between church and lodge. Those Masons who claim to be Christians should be given a choice: "The church, or the lodge, which will it be?" If they choose the lodge, the sooner they leave the church, the better. Christians can never reach unity with those who teach salvation on the basis of another savior. The fact that they do so only in secret makes no difference. Any belief that addressing the Masonic issue will destroy unity can only be attributed to ignorance, spiritual immaturity or demonic bondage.

Sometimes, a pastor will recognize that Freemasonry is anti-Christ in nature, yet not oppose it due to spiritual bondage which is brought to bare through family involvement in Freemasonry. Pastors who have fathers, uncles, brothers or others they love, who are involved in Freemasonry are reluctant to take a position which would condemn their own family members as well. Yet the fact of the matter is that remaining silent will not alter the eternal consequences for those family members who are already gone on, and it does not well serve family members who are yet alive. Freemasonry is a family curse. If members of the family have been involved in Freemasonry, the younger generation is much more likely to become Masons. If the pastor says nothing, some in his own family will likely conclude that since he is not opposing Freemasonry, it must be a good thing. Holding back when dealing with the Masonic issue, because it will be painful for family members, is equivalent to not spreading the Gospel simply because it condemns all family members who have not accepted Jesus. Teaching salvation on the basis of imitating Hiram Abiff constitutes rejection of Jesus Christ. Will Jesus see it differently?

Another factor which can motivate compromise is ambition. Many pastors have ambition to build a large church. They have been seduced into believing that they can better serve God by getting as many souls as possible to join the church, concentrating simply on evangelism, rather than defense of the Gospel, or discipleship training. The legacy of such leadership is immature Christians and others who believe they are Christians, yet have only an intellectual knowledge of the Gospel. Many within such congregations have never been challenged to be on the alert for false doctrine and are not equipped to defend the faith when the need arises. Some fall victim to the snare of Freemasonry and other cults.

What would the pastor gain for building such an organization? Power, a substantial salary, an elevated position within the community or the denomination, the respect and admiration of other pastors and any number of other things which accrue to leaders of large organizations. From the outside, these churches appear to be thriving. But listen to the sermons carefully in congregations in which you find contented Masons and you will realize that the pastor has compromised in many areas. They are careful not to speak against those issues which will prick a man's conscience. They often will not stress those teachings from Scripture which directly take issue with the practice of Freemasonry, such as being yoked with unbelievers, the fact that Jesus is the ONLY way to salvation, the fact that salvation is by grace and not of works, the fact that all pagan religions worship demons rather than the God of the Bible, as well as the requirement of repentance from sin as a condition for salvation. The presence of contented Masons in a congregation is an indictment of the type of sermons they have been hearing from the pulpit. Pastors who will serve in such a capacity are motivated by nickels and noses, rather than a desire to win souls and lead men into a close relationship with Jesus Christ. They are corporate executives who are concerned with statistics.

While some pastors have large congregations and enjoy a healthy salary, others are willing to settle for much less. They fear the Masons within the congregation more than they fear God. They care more for their own salary which provides for the physical well being of their family, than they care for the souls of men. In these situations, just a few Masons can effectively control the church.

We are very concerned about pastors who know the truth, yet condone Freemasonry, because souls are on the line. It was our souls, and it is those of our Masonic fathers, uncles and brothers, which such pastors consciously decide to allow to go to hell without a word of warning from their pulpits. We know that Freemasonry is a significant issue, because as Masons we were directly involved in the teaching of a false gospel. Galatians 1:8-9 makes it clear that the penalty for teaching a false gospel is condemnation.

When Masons are present in a congregation, their souls are not the only ones at risk. If the Masons in the congregation choose to begin a dialog with your son, or grandson, who will warn them of the dangers? Some pastors feel as long as Masons are not recruiting, they will do no harm. If Masons truly do not recruit, how can we explain the significant number of Masons in the church? A simple question by a young boy can plant the seed which turns into a snare in later years. He might ask his Sunday School teacher about his ring, or tie tack. Often, Masons begin the dialog with potential members. The approach used is often similar to the following: "Have you ever considered becoming a Mason? I believe you might really enjoy it." If a favorable conversation ensues, they might say something like, "I can't ask you to join. No one has been ever asked to join the lodge. But, if you want to get in, I would be willing to help you." Who will watch over the souls of your son and grandson if there is no genuine spiritual leadership to oppose those who would ensnare them? Who will counsel your daughter not to marry into a Masonic family? Freemasonry has appendent orders which are specifically designed for women and children. How many daughters and grandchildren will become ensnared because a pastor who understands the dangers chooses not to speak the whole counsel of God?

Not only are we concerned for the souls of Masons and those they would ensnare, but we are concerned for these pastors as well. They will most certainly stand before God with blood on their hands. Scripture makes it clear:

But if the watchman sees the sword coming and does not blow the trumpet to warn the people and the sword comes and takes the life of one of them, that man will be taken away because of his sin, but I will hold the watchman accountable for his blood.'

Ezekiel 33:6

It is much easier to keep a man from joining the lodge than it is to get him out once he has been spiritually ensnared. Pastors who knowingly tolerate Masons to be members of the congregation without issuing a clear warning from the pulpit simply have a job, rather than a calling. John explained that those who welcome them in will share in their evil deeds:

Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not take him into your house or welcome him. Anyone who welcomes him shares in his wicked work.

2 John 9-11

In John, Chapter 10, Jesus speaks of pastors who care for the flock. The good shepherd will lay down his life for the flock when it comes under attack. Jesus explained that some who appear to be shepherds run when wolves appear. They are not shepherds, but rather hirelings. In these days, we see another type of pastor standing in pulpits across the country. They claim to be shepherds who defend the flock, yet they have actually joined the Masonic Lodge. They do not run away when the wolf comes. They run with the wolves, offering a defense of Freemasonry and leading others into the lodge. Masons will vigorously defend a Masonic Pastor and run interference for him, so that he does not have to do all of the "dirty work." If a church member who is a Mason begins to

question the compatibility of Freemasonry and Christianity, as a result of the work of the Holy Spirit, other Masons and the pastor attempt to assure him that there is no problem with the lodge. "If there were a problem with Freemasonry, our pastor would not be a lodge member," they might say. As we have been taught to be in submission to our spiritual leaders, many are reluctant to believe that there could actually something wrong with the lodge, if the pastor does not see it. Some of us were confused for a time by a Masonic pastor, a Masonic elder, or other church member who was not following Jesus. However, in time, the Holy Spirit won out.

Of course, when Masons are in church leadership, they must oppose any layman in the congregation who would speak the truth concerning Freemasonry; he would be a threat to Masonic control of the congregation. Masonic pastors cannot be classified as shepherds, and they really cannot be classified as hirelings. They are wolves in shepherds clothing. Jesus does not want you to be confused, injured, or led astray by them.

A Masonic Sermon

To understand the impossibility of a legitimate Christian pastor standing in agreement with Masonic teaching, consider what would happen if a Masonic pastor were to deliver a sermon from the pulpit which contained the same teachings as heard in the Master Mason Degree. There would be a lecture and a ritual drama in the sermon. The pastor could deliver the lecture, but would need assistance -- a few men from the lodge -- for the ritual drama portion of his sermon. The setting for the drama is the building of Solomon's Temple. One of his assistants would portray Hiram Abiff, the Grand Master at the temple project. Hiram would be accosted three times. Each time, he would be given the choice of revealing the secrets of a

Master Mason, or of losing his life. Each time he is accosted, he would refuse saying, "My life, but not the secrets." The first two times he is accosted, he would only be wounded by his assailant. However, the third time, he would willingly die rather than reveal the secrets of a Master Mason.

In the ritual portion of the sermon, after Hiram Abiff is killed, the three men who accosted him would realize that they had not received the secret which they sought and must dispose of the body, so that their deed might not be known. The body of Hiram Abiff would be buried on a hill. The next day, when Hiram is nowhere to be found, King Solomon, possibly played by the pastor, would send out a search party to look for him. After the fresh grave is found, Hiram would be raised be from the grave.

What you would have just seen is a ritual in which Hiram Abiff willingly died, was buried and then raised from the grave.

At the end of his sermon, the pastor would conclude with the following words, summarizing the teaching of the ritual drama with these words from the Master Mason Degree ritual:

Then, finally my brethren, let us imitate our Grand Master, Hiram Abiff, in his virtuous conduct, his unfeigned piety to God, and his inflexible fidelity to his trust; that, like him, we may welcome the grim tyrant, Death, and receive him as a kind messenger sent by our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Supreme Architect of the Universe presides.

Were you to ponder the words from the pastor's sermon, you would realize that he had instructed you to imitate Hiram Abiff so that you could get into heaven. It would be a false Gospel, one based on imitation of Hiram Abiff, rather than faith in Jesus Christ.

If a pastor were to deliver such a sermon, would you believe that he was a sincere Christian who is depending on his faith in Jesus Christ for salvation? Would you believe that he was a spiritual leader in Christ's church, who watches over souls as a man who must give account?

(See Hebrews 13:17)

The reason for Masonic secrecy is obvious. If it were not a secret, how would the Masonic pastor and other Masons be able to deceive the flock?

If the ritual sermon would be a false Gospel when delivered from a pulpit, how can it not be a false Gospel when the same content is taught in the lodge? If it is not acceptable for a pastor to preach a sermon which recommends imitating Hiram Abiff as a means of gaining access to heaven in the church, why is it acceptable for church members to stand in agreement when it is taught in lodge? Does Jesus see a difference?

Masonic Pastors should be confronted by laymen, or other pastors. They should be warned that they are participating in the teaching of a false Gospel. Do not expect a Masonic pastor to see the truth, or understand the problem unless you have bathed the issue in prayer. They have been confronted with the truth each and every time they have watched the third degree ritual. Satan has blinded them. Possibly, they were never Christians to begin with.

Godly Pastors

Fortunately, all pastors are not hirelings or wolves. We praise God for shepherds who are willing to stand firm and speak against Freemasonry from the pulpit, particularly when they face substantial opposition. Often such pastors appear to suffer a great loss. Many are voted out of the pulpit following such a stand, at a meeting which has been stacked by Masons who

are members of the congregation. Often, such meetings are characterized by the sudden appearance of members who have not been in the church for months, or even years. They respond to the telephone calls of their Masonic brethren quite faithfully and outnumber Christian members of the congregation, who are many times caught off guard by such swift action. Laymen usually underestimate the need to support a Godly pastor when he takes a stand against heresy. Laymen underestimate the significance of business meetings, whether they are scheduled, or "called." Sincere Christians often assume that the response to a sermon against heresy will be repentance, rather than defiance. They assume that other people are just as sincere in their relationship with Jesus Christ, as they are. While we ought not to think more highly of ourselves than we should, we should not underestimate the grip which Satan can have on others. He looks for those he can devour. Most do not understand the spiritual nature of Freemasonry. Not many in the church have seen Masons in action, because in the past decades few pastors have made a decision to stand against Freemasonry.

Pastors who consider the issue of Freemasonry must realize that God is responsible for their safety and for taking care of their physical needs, as well as the needs of their families. If they can trust Him for their eternal salvation, they can trust Him now as they deliver a non-compromising message to Masons and others who would subvert the Gospel. If they don't believe that they can trust Him now, do they really believe that they can trust Him later? Pastors who decide to stand realize that the sacrifices which they may be required to make are nothing compared with having nails driven into the hands and feet. In the short term, at least, there will be some trauma from a stand against Freemasonry. The trauma may last an hour, a week, or much longer. Sometimes, the congregation is blessed far beyond their understanding in the short term, as repentance and revival results. Long term, even those pastors who seem to have paid the highest price for a firm stand against Freemasonry have been richly blessed. We know of none who have been put to death, or have even gone hungry.

As men who have left the Masonic Lodge, we understand sacrifice and understand the cost of bearing the cross. It was hard for many of us to leave the lodge. Some of us have been estranged from our Masonic families. We have lost social affiliations which we assumed were friendships. Often, it turned out that our Masonic friends were not really friends at all, but rather simply Masons who stuck with us as long as we too were Masons. We still care for them, even though they reject us - simply because we have unconditionally rejected Freemasonry. After being in the lodge for twenty years or more, some of us had no friends who were not affiliated with Freemasonry. Some of us were devastated, yet we knew we had no choice but to leave the lodge. Some of us have lost jobs, some have lost businesses, some have been separated from brothers, or elderly fathers who remain in the lodge. However, when we consider what Jesus suffered through, we cannot fathom standing before Him and telling Him that it would have been too painful to leave the lodge; it would have cost too much.

Compared to the price that Jesus paid for our souls, our sacrifices are nothing. We have been richly blessed as a result of leaving Freemasonry. Spiritual bondage has been broken as a result of confession and repentance and our relationship with Jesus has been strengthened beyond what we could have ever imagined while we were Masons.

If you are a member of a congregation which accepts Masons for membership, we can help you obtain materials which will allow you to know the truth about Freemasonry, so that you might urge repentance in the lives of the lodge members, or a pastor who is condoning

Freemasonry. Video tapes of reenactments of Masonic ritual are available as well as video tape of the testimonies of Ex-Masons who have chosen Jesus over the lodge. Grand Lodge documents which explain the meanings of ritual and numerous other items which will assist in exposing the heresy of Freemasonry are available from the network of ministries with which we cooperate. Members of Ex-Masons for Jesus are available for testimonies in congregations throughout the United States. No pastor has to stand alone when he defends the Gospel against the heresy of Freemasonry. Church members have a right to hear the whole counsel of God from their pulpits. There is a job description for pastors. It was included in Paul's letter to Timothy. They are to preach the Word and be prepared in season and out of season, to correct, rebuke and encourage, with great patience and careful instruction. Anything less should not be tolerated, or supported. Souls are on the line.

A Prodigal Son

I was saved during a revival at our church when I was 13. Growing up I went to church and was trying to do right by the Lord. But when I joined the Army and left home to see the world, well, old Satan went with me.

For the next 15 years Satan kept me in bars, strip joints, other women's beds and out of the church. In 1994, I felt something was missing in my life. At about that time I met a guy who was a Mason. My daddy, and my grandpa were both Mason's but I hadn't thought much about it until I met the man. To make a long story short he helped me to join the lodge. I was made a Master Mason on the first of September, 1994. I thought I had found what I had been missing. But it was still the devil up to his old tricks.

In January, 1996 I did a tour in Japan and met a man who would help change my life. Howard was a good friend and dedicated Christian. For the next two years he tried to get me to church and I tried to get him to the lodge. Shortly after the new year (1997), I finally went to church with him. The next Sunday, after much heartache and a lot of soul searching, I finally found what I was really looking for.....Jesus.

I rededicated my life to the Lord and the next day another friend, came up to me and passed me a Chick tract on Freemasonry. Well after reading that and spending the next two weeks in research, the Lord opened my eyes and showed me what I had really been doing. Needless to say I promptly demitted from my lodge, and got rid of all my Masonic stuff (regretfully now, for the research value). The next Sunday I made a clean public break with the lodge at church. Incidentally, the Holy Spirit also helped me to quit smoking. I haven't looked back since.

I felt that I was alone, until I found ***Ex-Masons for Jesus***. I hope to be able to have long and fruitful friendships. If the Lord leads me, I hope to have a ministry here in the south. Your assistance and fellowship will greatly help.

In Christ,

Chuck H.

Testimony of Tom (and Kay) Hilton

Tom:

I'd like to tell you about how I became a Mason, got saved, and eventually left the Lodge.

When I joined the Masonic Lodge in 1978, I was not saved. As a matter of fact, I didn't believe in God. When I answered the three questions they asked, I lied openly. I surely did. I knew the answers that they wanted and those are the answers that they got. So, I joined under false pretenses.

When I got into Lodge, I really enjoyed it, and I began to study. I did my memory work real well. I had a real good teacher.

The night I took my Entered Apprentice degree, it's shameful to say, was my daughter's third birthday. I was not there for her 3rd birthday, because the Entered Apprentice degree was more important. That was October 30th of 1978. By January of 1979, I was a Master Mason.

After that, I began working as the Tyler. I spent a year as the Tyler and the year following that as the Junior Deacon. That was as far as I got into the Masonic Lodge work. I took a job offshore and was not able to be home for the meetings like I should be. I felt I should not carry on with the chairs; so I got out of the active chair work. That was 1980 or 1981, I suppose.

By 1982 or 1983, I had begun to help my wife, who was the youth director at church. I was helping to chaperone the youth, there at church. We were teaching our kids because we were worried about them being sucked into cults. We had done a lot of studying. My wife has taught seminars on the occult and on cults. I would consider her an expert at it. I was working along with her. However, I was not yet saved.

In reading the books about cults, one name kept cropping up - Freemasonry. I said, "Aw, don't worry about that; that's just a witch hunt. There's nothing true about that. Yes, some of what they say may be true - - there's some fact there - - but n-a-a-h, don't worry about that."

In 1984, I got saved, and the Lord really began to work on me. I later found out why: Fervent prayer of a righteous woman availeth much! Trust me!

In 1987, I had been laid off from the oil fields in 1986 and we were struggling; things really came to a head. I was in a military school at Fort Mc Clellan, Alabama, approximately 300 miles from my home, which is in Mississippi. I was there during the week, and came home on weekends. I was there for 15 weeks. The Lord was really dealing with me, spiritually, about the Masonic Lodge. I was learning more and more and being convicted more and more - by the counter cult teaching that we were doing in church

.

While at school at Fort Mc Clellan, 300 miles from home, an oppression came over me. I really began to seek, in earnest and in prayer, "What shall I do? Show me, Lord. Send me the truth!" The Lord sent me the truth.

I'd like my wife to come forward at this point in time and tell you how I got the truth.

This is my wife, Kay.

Kay:

I'll try not to be redundant in what Tom's already told you.

When he got into the Masonic Lodge, he said, "This is a good thing. It's going to make me a better man, a better husband and a better father." As he has testified, from the very beginning, it took time away from our family. He missed many occasions when the children had things, but he insisted that this was making him a better person. He spent a lot of time teaching others in the ways of the Craft.

I didn't know anything about the Masons at that time. I knew I had been intrigued at one time, in younger years, by things of the supernatural and New Age, and had renounced that. I didn't really know anything about the Masons except what I was hearing from my husband, which was very little. He took his oaths to the Lodge very seriously, and didn't disclose any secrets. To him, that oath, I believe, was more sacred than the vows we had made. He wanted me to join the Eastern Star. I still didn't know anything about it; I didn't feel right about it. I felt a check in my spirit. But, he felt that this would help us as a family, and help in our relationship, so I agreed to go.

The night we went to the Eastern Star, we left my son's ball game. We left him there playing in his ball game to go to the event. My first experience with the Eastern Star was to get to Lodge and not be allowed in because I was not "dressed properly" and was not "physically fit". I have a neuro-muscular disease. At that time I was wearing braces on my legs and they were not very attractive, so I was wearing pants over them. Since I had physical limitations and was not properly dressed, they had to go inside, while we were locked outside, and discuss whether or not I would be fit to be allowed into the ceremony. Finally, they decided that it would be OK.

As I entered that place, there was such a feeling of oppression. I felt that I could hardly breathe. The spirit of fear came over me so strongly, it was such a place of darkness, and I just prayed, "God, if You get me out of here, I promise You I'll never be back." After we left, I told Tom that I could not go back there. As I am one who loves peace and avoids conflict, to a fault, I'm sure he found that to be rather unusual.

I began to pray for him. I began to study and research New Age and occult and cult activities, not realizing then the full extent of Freemasonry.

One day we were driving on vacation, and I was reading little parts of one of the first books I had gotten, and was sharing it with Tom. I would say, "It says such and thus about New Age, . . .", and he would come back with, "Yeah! Yeah!" And then I said, "It says this about

Freemasonry . . . ” You would’ve thought that I slapped him; he nearly ran off the road. All of a sudden, to him, that book lost all credibility.

I continued in prayer for Tom. I was involved in a prayer and Bible study group that was to meet at our house that Tuesday night. As it turned out, only one couple showed. The Lord had put a burden on their hearts for the problem of Freemasonry in our community. They knew that I was concerned about Tom. We entered into spiritual warfare that night. We had intense prayer for his deliverance.

Tom came home on Friday night and he had a big box. In it, he had all kinds of materials and video tapes. I said, “What’s that?” He said, “You won’t believe it. You’ll never believe it. Someone witnessed to me about the Lodge. I have all this material.”

“I think he’s going to tell you “the rest of the story”, as Paul Harvey says. I won’t go any further than that. But, I just want to encourage you. If you have someone that you’re praying for, who’s in Freemasonry, or any other cult, or any other sin, as far as that goes, don’t give up; because our God is greater, and He does deliver!”

Tom:

Fervent prayer works over distances of at least 300 miles. She related to you what took place. The prayer group met at our home on Tuesday night. Wednesday morning, at ten o’clock, in the education building at Fort Mc Clellan, Alabama, as I was walking down the hall, I overheard a black Prince Hall Mason witnessing to one of his buddies, intensely.

I did an about face, honed in on the conversation and sort of elbowed my way in and told that black Mason, “I want to talk to you when you get a chance.” At the next break, he was waiting for me in the hallway. He related to me that there was a Christian bookstore, less than ten miles away, where he had gotten some literature. I went there and I got the packet and the box full of materials my wife mentioned.

I got Mc Quaig’s handbook on Freemasonry, along with several tracts, and one book on Freemasonry. It was the last packet they had, and they had it behind the counter. The Lord had it waiting for me. I walked in the door; I told her what I wanted and she said, “Just a second, I’ll get it for you.”

The next day, Friday morning, that black Brother had a copy of John Ankerberg’s program, and he handed it to me - six hours on video tape! When I got home Friday night, I had a box load and a lot of studying to do.

That was in 1987. I began in earnest, to prove them wrong. That’s how I approached it. I was determined that I was not wrong about the Masonic Lodge and so I opened the books, opened the tracts, and statement by statement, if I could get a hold of those references, that’s what I studied. I studied it for six years, and I’ve been studying it ever since. And I’ve yet to find one error. If you think you have found an error, it is with your own reasoning. There are no errors in those references.

Pick up the books – the Masonic books – and read them yourself. It’s in black and white.

The Masonic Lodge condemns itself, plain and simple. That comes from one who knows - who has been there. The Truth shall set you free. It really will.

I studied it six years before I ever got up enough courage to send my letter of resignation to the Lodge. The letter was addressed to the Worshipful Master and the Brethren of Myrick Lodge No. 525 and was handed to the Lodge Secretary. I have never heard from the Lodge. The letter should have been read in open Lodge, but it was not, evidently. I have never heard from them.

But, I also appealed to a Higher Authority. My resignation – my renouncement – was and is to Christ Almighty. And whether the Lodge ever admits it or not – or even acknowledges it or not – is inconsequential. I have demitted; I have renounced it. And I am no longer a Mason, nor controlled by it.

I took my belt buckle, my apron, the books I had gotten from the Lodge – except for the Monitor. I burned all of that in my back yard, and have not looked back since. I knew that I needed the Monitor to prove some things. I took that Monitor and gave it to a friend by the name of Larry Kunk, so I no longer have that as a tie to Satanic activity. I went back to the Lodge and I bought another Monitor that I can use to prove the truth.

May the Blood of Christ - the Blood of Jesus; fervent prayer, trust in Almighty God, and the Holy Bible to be the rule and guide of my faith.

Tom Hilton
Co-founder, Ex Masons For Jesus

Testimony of Duane Washum

Former Worshipful Master

I grew up in a town in Arizona where it seemed as though virtually all of the "pillars of the community" were Masons.

I did not know, at the time, what went on inside a Masonic lodge room, but judging from the caliber of men who I knew of as being members of the organization, I always thought it must have been something pretty special.

Being a respected law enforcement officer, serving in both appointed and elected capacities throughout his career; as well as being a businessman, my father was a pillar of the community. And, he, at least one uncle and an assortment of cousins, were all Blue Lodge Masons. My mother and all three of my aunts were members of the Order of the Eastern Star, which is basically an affiliated adult women's organization for wives, sisters, mothers,

daughters, etc., although not exclusively so. In high school, I became actively involved in DeMolay, and my wife is a former member of the International Order of Rainbow for Girls.

My father passed away in 1963. He was so much more to me than just my dad. When I lost him, I lost my very best friend. And before my best friend died, one of his final wishes, that he made known to my mother, was that his two sons become Masons. I still didn't know what went on inside a lodge room, but dad had always said that being a Mason made him a better man. He wasn't a "church-going" man, as the expression goes - ours was not a church family - but he was indeed a good, honest, decent man, well-respected by even many of those who had been on the opposite side of the fence from him when he was in law enforcement.

Some fifteen years later, after leaving Arizona, my father's wish was fulfilled. In May of 1978, I was initiated an Entered Apprentice into the Blue Lodge that my brother was already a member of, and officer in. In September, I was passed to the degree of Fellow Craft, and on November 10, 1978, I was raised a Master Mason. I was presented that night with a Masonic pin that had belonged to my father, and with tears in my eyes and joy in my heart, I was finally able to say, "You rest well now, old friend. Both of your sons are now Masons."

I still had no idea what Freemasonry was all about. I had always heard that it was a fraternity of men, the teachings of which were based upon the Bible. I wasn't told that much about it, even on the evening of my initiation, when prior to being admitted into the lodge room I was required to declare in the affirmative that I would "cheerfully conform to all the ancient usages and established customs of the Fraternity.", even though I had absolutely no idea what all these "usages" and "established customs" were. I didn't remember that dad had ever gone to lodge all that much, at least not in later years; I didn't remember it ever being a topic of discussion at the dinner table. But I had never heard him speak in any negative terms about the lodge, nor had I heard any such remarks from any other members of the family with the exception of one uncle, but even that had nothing to do with the inner workings of Freemasonry. As I was to learn later, there was no way the one uncle could have been expected to know, anyway, being an "outsider". So many people from WITHIN the ranks of the Order don't even know. Besides, I trusted most of the Masons I knew before becoming a member, and as long as I wasn't invited to a "snipe hunt", or something similar, I wasn't going to give it much thought.

There is a great deal of work involved in blue lodge Masonry, to allow you to advance from one degree to the next. "Proficiencies" are to be memorized, and they consist of a series of verbatim questions that are asked of you, to which you must furnish answers that are very close to being word-for-word themselves. Some places require that these proficiencies be delivered in open lodge, in front of the membership in attendance. We were only required to complete these examinations on the premises while a lodge meeting was in session.

I turned in my 3rd degree proficiency on the evening of December's stated (business) meeting, which was just in time to be appointed by the Worshipful Master-elect for the ensuing year (1979) as his Junior Steward. No speaking parts were involved in this position, so I was asked to begin learning to deliver the Working Tools lecture in each of the 3 degrees, as well as the charges. In 1980, I served as Chaplain. There is a substantial amount of memorization work involved there, with circumambulations, prayers and various other

things that go along with the chair. I also went to work learning the Senior Deacon's roles in the various degrees, etc. That summer, I set out to learn the First Degree Lecture, which I began delivering in the fall, when summer break from lodge was over with. Somewhere along the line in those first two years, I also memorized the Apron Lecture. In 1981, I was Junior Warden, one of the three principal officers of the lodge, my first elected office. To the best of my recollection, I began obligating candidates that year, which means administering the obligations in each of the degrees, assuming the role of Worshipful Master during the ritual of initiation or advancement of the candidate(s). By the time my year as Senior Warden was completed (1982), I had pretty much learned all the degree work I would learn, leaving me with more time to hopefully serve the brethren well, in 1983, as Worshipful Master of one of the largest blue lodges in Nevada.

And at the end of my year in the East, when I was presented with my Past Master's apron and dubbed with the very distinctive title that accompanies it, I don't know if there had been any particular point in my life, other than marriage to my wife and the births of our two children, when I had felt more humbled and yet prouder.

The Past Masters of ANY blue lodge, regardless of how large or how small the lodge may be, is indeed the most august body of men that lodge has, and I had now become one of them. But in January of 1984, something else happened in my life that was to change me and my circumstances forever, and that very special something, Praise God, was Jesus Christ!

In the latter part of December, 1983, immediately after my term of office had come to an end, my Lord and Savior began to reveal to me the truth about Him and the truth about the lodge. He began to show me that by following the teachings of Freemasonry, instead of becoming stronger in my Christian faith and closer to Him, I was following false teachings of an organization where something called the Great Architect of the Universe is prayed to, and that GAOTU, as he is called, is not the Father, Son, and Holy Spirit, but rather some sort of a composite "deity" that Moslems, Buddhists and other non-Christians are equally comfortable praying to. He began showing me that instead of receiving the Truth of His Holy Word, I was receiving skillfully, sometimes not so skillfully, crafted distortions of it.

My decision to leave the lodge was not an easy one to make, nor was it based on any one single event. I went through a period of a couple of weeks or so with my whole world being turned upside down. Pros and cons were tugging at me from both sides, in a spiritual battle that was taking place inside me. I would think of past events that had been upsetting to me at the time, but which I managed to rationalize on; and some that had never been resolved, such as:

- 1.

Early in the year when I was Junior Steward, a Past Master of the lodge, who was also a Grand Lodge Officer at the time, would sit on the sidelines during lodge, conversing with a friend or two of his. Unfortunately, the Lord's name in vain was often a part of the dialog. One night in particular, I heard those words come out of his mouth on several occasions, in a very short period of time. When the craft was called from labor to refreshment, I confronted the individual in the lobby. In so many words I told him, "If I hear those words come out of your mouth one more time during lodge, I will file Masonic charges against you and have you drummed out of

Masonry." In all honesty, I didn't know if such a thing was possible, but when I opened my mouth to speak, that is what came out. You could have heard a pin drop. Everyone who overheard the confrontation was upset, but for most of them(at least for those who spoke directly to me about it), it wasn't what that man had said that was unsettling. Rather, the statements that were being made to me were, "After all, Duane, he is a Past Master." "After all, Duane, he is a Grand Lodge Officer." In all honesty, if I had been able to take those words back, for the purpose of stating them to him in private rather than publicly, I surely would have, even though his words had been spoken audibly in lodge. That would have been the Christian thing to do, but in all honesty, I wasn't much of a Christian in those days, even though I professed to be. That situation was a puzzler for me from that moment on, because it was as if his Masonic titles somehow over-rode his totally blasphemous utterances. I couldn't buy into it then, and I still don't to this day.

2.

As Chaplain, a part of my duties was to say grace before meals at our monthly potluck dinners, which were always held on the fourth Friday of the month, said Fridays being reserved for Entered Apprentice degrees. This gave members and their wives an opportunity to meet the new Initiates and their families. I was unable to fulfill these duties at the beginning of the year due to the travel time involved with the out-of-town job I was working on. The first potluck dinner I made it to proved to be educational as well as discomfoting. I said grace before the meal and partook like everyone else. After dinner, a Past Master asked me to step into the adjoining lodge room. It was there that he expressed his concern over the "error" I had made that evening. I told him I had no idea what he was talking about. I asked him what the problem was, and his answer, which should have been a wake-up call for me and for any Christian was, "You prayed in the name of Jesus Christ." When I asked him how that could possibly be a problem, he said, "It may be offensive to our Jewish members." I then looked over at the altar, where the unopened Holy Bible was resting. I said, "PM (no need for names), in a few moments, we are going to be opening lodge with the Holy Bible on the altar, complete with New Testament. How do our Jewish brothers feel about that?" He said, "It doesn't have to be the Bible on the altar. It could just as easily be the book of Koran." I said, "But, it ISN'T the book of Koran. It is the Holy Bible." I was upset, so I walked away. This "instruction" had also been confirmed, by the way, by one of the principal officers who walked up to us during our conversation. I thought later, "What have I missed here?" This was my first realization that there is no mention of Jesus Christ in any of the prayers I was still in the process of learning as Chaplain. Looking back on it now, I can attribute a combination of things contributing to my lack of discernment on this issue. First of all, I know now that I was only a professing Christian at the time. Yes, I had been baptized several years earlier, but as I look back on it now, had I been baptized for the right reason? Maybe it had only taken place because it was what I was supposed to do, not because of true acceptance of Jesus Christ as my Lord and Savior. Additionally, I had been so involved with memorizing as much of the rituals as I possibly could, that I was not taking the time to study the ritual - only memorize it. I truthfully have to say, no thought at all had entered my mind that I WASN'T praying in the name of Jesus Christ during lodge prayers, until I was told that I COULDN'T pray in His name, even at a potluck dinner, which has nothing whatsoever to do with

the rituals of the lodge. In a strange way, I also was not looking at the prayers as actually being prayers, so much as it was just more ritual I was memorizing, and we were trained to memorize the rituals as absolutely letter-perfect as we could. I wasn't praying in the name of Jesus Christ during lodge, because none of those prayers made mention of His precious name; it was a part of the ritual; and I was just learning ritual. Besides, I rationalized, when I prayed in lodge, I knew who I was praying to. And as for the Koran? I didn't care what they did in other lodges. "In MY lodge, the Holy Bible is on the altar!" At the next month's potluck dinner, I offered up a "universal" prayer so as not to "offend" anyone present. After dinner, I engineered the occasion to call that same PM aside and ask him if the prayer was okay. He said it had been done very nicely. I asked if he thought any of our Jewish brothers had been offended by the prayer. He said no, that I had done just fine. Then, feeling a little mischievous, I asked him about the baked ham the lodge served for the main course that night. I said it to him jokingly, but then I posed another situation to him. I said, "PM, tonight, during the lecture, when our newly made Masons are in the northeast corner of the lodge, it is going to be explained to them that all lodges are dedicated to the Holy Saints John - St. John of Jerusalem, and Saint John the Baptist. And when it comes to the matter of Jesus Christ, we know EXACTLY where they stood, don't we?" This time, the PM was the one who walked away.

3.

I thought back to when I was Senior Warden. I had begun to look toward the time when I would be assuming the title of Worshipful Master. That in itself had been troubling to me. I had never considered myself as being anybody's Master, and I certainly wasn't Worshipful. Shouldn't a title like that be reserved for God and God alone?

4.

There had been an incident at church one Sunday, right after services had concluded. My wife and I were walking towards our car when we met a young man who fellowshiped with us, and who our son was a team mate of on the church's slow-pitch softball team. Being "proud as punch" as I was about becoming a Mason, I had somehow managed to make my lodge membership a part of the conversation. The young man looked at me in a quizzical fashion, and said something about Freemasonry being a cult. Almost immediately, the urge came upon me to slap him, but then I thought better of it, saying to myself, "It's all right, Duane, he just doesn't understand." I now realize that if there was any misunderstanding that day, it certainly was not on his part.

5.

I thought of the blood oaths I had taken; I thought of the numerous times I had administered them. It had been revealed to me that such oaths are against God's written word. This same Written Word that the Order supposedly based its rituals on, says in the Book of Matthew that we are not to make any oaths at all; and it particularly spells out that we are not to swear an oath that would change even the color of one hair on our heads. Yet those hideous penalties to the obligations: "...that of having my throat cut across, my tongue torn out, and with my body buried in the sands of the seas at low-water mark..."; "...that of having my left breast torn open, my heart and vitals taken thence, and with my body given as a prey to the vultures of the air..."; and, "...that of having my body severed in twain, my bowels taken thence, etc,

etc, etc,..." I was told by some that it was no big deal; the penalties were only meant to convey to the candidate how important it was to take the obligations seriously. No big deal? If the penalties of the oaths were that frivolous, then that was all the more reason we should not be swearing them to God.

With the spiritual battle going on inside me, I was experiencing more "peaks" and "valleys" than at any other time in my life. I would go to certain Christian writings and see negatives about the lodge, but then I would go to my Masonic Bible and read about these same items, with the lodge's slant on them, and it didn't sound so bad, but then I would go to the Word of God, and it was confirming what I was reading in the Christian writings. But then I would tell myself, "It's only a fraternity. It isn't church. I go to church on Sundays, and I go to lodge on Friday nights. There is a difference."

But then something else came to mind. I recalled a couple of conversations I had with a man who was ahead of me in the line of officers. Over

"refreshments" we would talk about Freemasonry, lodge activities, etc.. One night he asked me, "What is lodge to you?" I thought for a moment, and then I said, "I don't really know how to explain it, except to say, If a man can't be in church, he should at least be in lodge." He nodded his head, and smiled. On another such occasion, he asked me, "What does the Second Section of the Master Mason Degree mean to you?" I said, "You know what? I've been thinking about that lately, and all that comes to my mind is death, burial, and resurrection, just like baptism in the church." Once again, he nodded and smiled.

Then one day I fell to my knees alongside my bed and cried out to God, in the name of Jesus Christ, to please show me the truth. With my eyes closed, I heard a roar, and I saw the words "Blood Oath", in big red letters. That was His answer.

I got up from my knees, walked into our dining room, and sat down. I was shaking. I knew at that moment, it no longer mattered that most of my family was in the lodge. I knew it didn't matter that so many of the people I worked with, and worked for, were Masons. I knew it didn't matter that virtually all of the people who I had associated with for the past 5 ½ years would probably turn their backs on me on account of the decision I was about to make. I knew that because we were all Masons, that didn't mean we were right; it only proved that we were fallible.

I got out of my chair and went to my knees again. I was crying, and I was scared. I cried out to God, in the name of Jesus Christ, and begged Him to forgive me if I had wronged him. He said, "Yes, Duane, you have wronged Me, and yes, you are forgiven."

I submitted my letter of withdrawal from the lodge, and within a day or two, I began receiving phone calls, mainly from Past Masters whom I had always had a great deal of respect for. They were pleading with me to not go through with this decision I had come to. The first one who called made some startling statements. After I had explained to him that my reasons for leaving Freemasonry were because of the Bible and my newfound faith in Jesus Christ, he proceeded to tell me three things, basically:

- You can't necessarily believe everything you read in the Bible.
- Christianity was a religion invented by the people in power at the time(I presumed

this to mean the Roman Empire), as a tool to keep the common people subdued and pacified so they wouldn't become rebellious.

- There was no historical evidence that anyone by the name of Jesus Christ ever existed.

A day or two later, another Past Master called me. He spoke for a while about how important my knowledge of the rituals was to the lodge, etc.. We talked for quite a while, and in all honesty, he just about had me turned around. But I mentioned to him what had been said to me by the first Past Master who phoned me, and his response was, "Oh no, Duane, oh no. No, he is so wrong. Of course Jesus Christ existed, and he was a good man."

Of two of the three Past Masters that I had held in such high regard up to that time, one of them knows Jesus Christ only as having been a good man; the other doesn't even know He exists; which means that neither one of them know Him at all.

I know who He is, and there is no doubt whatsoever that He is alive. He is my Lord and Savior, and He lives in me. I don't know for sure to this day what my status was that one Christmas Eve night, several years earlier, when I experienced the symbolic death, burial and resurrection in a baptismal font inside a church in Yuma, Arizona; and I shudder to think of the intended purpose of the symbolic death, burial and resurrection I experienced in a Masonic lodge room in Las Vegas, Nevada; but there is one thing I do know. On Friday, January 13, 1984, on my knees, in the dining room of my home, when I cried out to the True and Living God for His forgiveness, He forgave me - unconditionally, no strings attached; and when I asked Jesus Christ to come back into my life, He came.

I am not perfect. Only God knows how totally corrupt and sinful I have been. On my best day, any attempt to imitate the example of my Lord and Savior Jesus Christ and have Him accept me for my good works, is but an offering of filthy rags. But even on my worst day, by His grace and His love, I am forgiven. Amen.

He may on occasion be spoken of by lodge members as being "a good man", "an eminent reformer", "a great human teacher", etc., outside of the lodge room, but He is never spoken of as Mighty God, Lord God Almighty, Lord Jesus Christ, Lord of All, or King of Kings, inside the lodge room, and that's why I don't go there anymore. The prayers are not the only issue - not by a long shot. But for any believer in Jesus Christ it should suffice to say that "forgetting" to pray in His precious name is one thing, but DELIBERATE OMISSION of His name is utter rejection.

I am sorry, Father God, for ever deliberately omitting Your name in prayer. My prayers, Precious Jesus, whether they are my own private supplications, or asking for Your blessings upon a group of people who have gathered together in Your name, will never again be done for the pacification of non-believers, but only in seeking the presence of Your Holy Spirit. I will pray for the souls of those who surely grieve You, but I will not deny Your Supreme Authority Over All in the process. I once again beg Your forgiveness, with this promise to You. It will never happen again. In the name of Jesus Christ, and for His sake; in the name of Lord God Jehovah; in the name of precious Adonay; in the name of the Father, the Son and the Holy Spirit, I pray. Amen.

My name is Duane Washum. I am an Ex-Mason For Jesus. This is my

testimony.

Thank you, Jesus.

Testimony of Jack Harris

Past Worshipful Master

In January of 1968, I was installed a Worshipful Master of a Masonic Lodge of about 600 men. As far as I was concerned, I had reached the pinnacle of life. As a Worshipful Master, I had total autocratic authority over the affairs of my Lodge with accountability only to the Grand Master of my State.

I was married, had two children, a great job, pay and benefits, as well as great health. In fact, I even believed that I had obtained a special knowledge of God, mankind, the Universe, Heaven, and how to live a successful and fruitful life. What more could a man ask for?

Very early during my term as Worshipful Master, while conducting a Masonic business meeting, one of the brothers present voiced his objections to the closing of Lodge prayers in the name of Jesus Christ. Masonic tradition in Maryland had been to close the prayers by saying:

May every moral and social virtue cement us, Amen, So Mote it Be

In all my years as a Mason, I had never heard one objection to the name of Jesus being used by our Chaplain to close his prayers. I assured the Masonic brother who objected that I would take up the matter with the Grand Master.

Several days later, I met with the Grand Master and explained the problem with the prayers, as well as other concerns. The Grand Master informed me that Freemasonry accepts for membership men of every faith or religion, so long as the prospective member believes in a Supreme Being (whomever he may be) and in the resurrection of the body to a future life (however and through whomever that was accomplished.) This was a great shock to me. I had not realized that those who were members of anti-Christian religions could become Masons.

The Grand Master informed me that one of my duties as a Worshipful Master of my Lodge was not to offend any brethren who were not Christians, even if this meant I had to refrain from using the name of Jesus Christ in my prayers. He advised me that as Grand Master he had the authority to disband my Lodge and remove its Charter as a Lodge, if I persisted in using the name of Jesus with members present who objected.

In March of 1973, The Grand Lodge of Maryland Committee on Masonic Education approved the following statement regarding prayers in a Masonic lodge:

All prayers in a Masonic Lodge should be directed to the one Deity to whom all Masons refer as The Grand Architect of the Universe. We address Him as our Heavenly Father, Eternal God, Almighty, or Everlasting God. We should close our prayers with an expression

such as, 'In Thy most holy and precious name we pray...', using no additional words which could be in conflict with the religious beliefs of other Masons present at the meeting. The brother who offers up the prayer does so for all members and visitors present, rather than for just himself. (Maryland Mason Magazine, March 1973).

Needless to say, my faith and trust in the teachings of Masonry were shaken. After all, my pastor and the deacons of my church were all Masons. They believed in the Jesus of the Bible, didn't they?

In the center of every Blue Lodge is an altar. Resting on top of the altar is what many Masons refer to as the Great Light of Masonry, the Bible. I later discovered that Freemasonry declares the sacred book of any and all religions in the world equivalent to the Bible. Any "sacred book" may rest on the altar in a Masonic Lodge, to oblige a Mason who does not accept the Bible as God's word.

I now had an irresistible force meeting an immovable object, namely the God of the Universe, Jesus Christ, and the god of Freemasonry, Satan. How could both belief systems be regarded as truth? I believed that the primary purpose of every Masonic degree was to depart spiritual light, wisdom, truth, and knowledge regarding life, death, the hereafter, and our interpersonal relationships with others.

After reading and studying various Masonic authors, I realized that Freemasonry considers Jesus Christ as no greater than Moses, Elijah, Mohammed, or Buddha.

I began to converse with pastors, read the Bible, pray, and debate with other Masons, including the Grand Lodge of the State of Maryland, about who Jesus Christ is, and where absolute truth is to be found. This went on for two years, until one night I decided to watch a Billy Graham crusade on TV. Reverend Graham was preaching on Hebrews 4:12:

'For the Word of God is quick and powerful and sharper than any two edge sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discernor of the thoughts and intents of the heart'.

He also discussed Romans, 3:10-18, which describes the total depravity of mankind, before coming to Jesus Christ for salvation.

For the first time in my life I saw myself as God saw me, a sinner without hope and on my way to Hell. That night I got on my knees and asked Jesus Christ to forgive me for my sins, come into my life, save me, and be the Lord of my life. At that moment, I accepted the God of the Universe, Jesus Christ, and rejected the god of Freemasonry. The irresistible force of God's Holy Spirit pushed aside the immovable object of the lies of Masonry, as only He could do.

At last I was free, as God's word states in John 8:32:

Ye shall know the truth and the truth shall make you free.

I was set free by the One who is The Truth, Jesus Christ. The shackles of Masonic lies were broken. God's word reveals that as a born-again Christian, I am clothed with His righteousness, as stated in Ephesians 6:14, having shed the soiled garments of sin. (Romans 3:10-18) Thereby, by the grace of God, through the shed blood of Jesus Christ, I went from

rags to riches that night.

I obeyed God's word in 2 Corinthians 6:14:

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?

I renounced all of the branches of Freemasonry that I was a member of, including the Blue Lodge, Royal Arch Chapter, Knights Templar, and the Shrine (A.A.O.N.M.S.). They all teach doctrines contrary to God's word, and lead men to Hell, instead of to Heaven.

If you are a Mason, spend much time in God's word, especially the books of John and Colossians, comparing them to the teachings of the Lodge. My prayer for you is that our Savior will open your spiritual eyes to the only absolute truth found in the Person of Jesus Christ, and that you will reject the god of Freemasonry, Satan.

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Testimony of a Former Rainbow Girl

Lora Burton

At age 11, I first heard of the International Order of the Rainbow for Girls from my friend who was a member. The Rainbow activities she described sounded fun, but she wouldn't answer most of my questions about it. This didn't deter my interest, and I asked to join. Six weeks later, I was initiated. At age 13, I was elected to the station of "Faith". I was installed as Worthy Advisor ("president") of my local Assembly at age 15, and the next summer, I was installed as a Grand Representative of Iowa Rainbow.

In all, there were only a handful of the 20 regular and five installing offices that I had not occupied in my Assembly during my nine-year membership. My Assembly bestowed an honor and several awards upon me. I excelled in Rainbow and was given special attention, instruction, and training by the adult sponsors. It was strongly "hinted" that my name was on the list to receive the second degree of Rainbow, the Grand Cross of Color.

At 18, I accepted Jesus Christ as my Savior and Lord. However, I lacked spiritual guidance and maturity. Rainbow had Bible-like sayings that sounded "church-y", so I perceived Christianity and the teachings of Rainbow to be the same. How wrong I was. If a person

fully understands Christianity and *fully* understands Masonry, they will realize that the two are like oil and water – they just don't mix. They are NOT the same and they are NOT compatible. The god of Masonry is NOT the God of the Bible.

I wanted to know specifically what was wrong with Rainbow, but no one I knew had any answers. I was very confused. I had spent more than one-third of my life in Rainbow. Large investments of time, money, and effort were rewarded with the friendships, fun, leadership, direction and opportunities to excel that Rainbow seemed to provide. My confidence, both in Rainbow and in Christ, wavered. When I realized God wanted me to leave, I applied to my Assembly for a demit (discharge).

Later, I saw an ad in a magazine for a tape entitled "Christianity Versus Freemasonry". I received the tape with a letter urging me to 'get out of Rainbow – fast!' It was the first informed refutation of the lodge I heard. He put me in touch with people who knew about masonry and were witnessing to masons. But I lacked information specifically on Rainbow. I couldn't see a connection between the atrocities that Masons participated in with the rituals of Rainbow, which seemed so beautiful. Spiritually, the 16 oaths, vows, obligations and pledges I took at the Rainbow altar had desensitized me, numbed me and bound me. I had memorized Rainbow lectures and spewed them back out undigested. My attention had been focused on delivering the lectures word-perfect instead of scrutinizing the content of the lectures. When I asked the Mother Advisor of my Assembly specific questions about Rainbow, I received vague half-answers.

For nine years I fed on a watered-down and candy-coated version of Freemasonry's ungodly doctrines. Matthew 7:17 says, "Every good tree bears good fruit, but a bad tree bears bad fruit." Therefore, Rainbow, being a product of the un-biblical Masonic body, could not possibly be wholesome. Spiritually, Rainbow left me starving, but I hadn't realized how critical it was until I had fed on the Bread of Life, Jesus Christ (John 6:35).

The age of 21 is considered the age of majority when the Rainbow Girls are conducted through their final ceremony called the Majority Service. It is the graduation from girlhood into womanhood and from Rainbow into Eastern Star (they hope). It had been 22 months since I applied for a demit, but my Assembly wouldn't grant it. I was *physically* out of Rainbow, but *emotionally* and *spiritually*, Rainbow was not out of me. My Assembly had pressured me to hold my Majority Service, and I was really tempted, if only to get them to leave me alone. In another two months, I'd be turning 22. One day I received a letter. Inside was my Majority Card – the equivalent of an honorable discharge. In its own insignificant way, Rainbow finally let me go. I prayed that my Assembly wouldn't learn of my father's new Masonic membership because I feared that this knowledge would fuel their desire for me to proceed in my Co-Masonic involvement.

In 1988 I graduated from Christ Unlimited Bible Institute, an intensive training program designed to firmly ground people in Teen Evangelism and the Bible. During my time there, God re-sensitized my heart. From the Bible, I could see where Rainbow (and Masonry) was in error. Ephesians 5:8-11 says, "For you were once in darkness, but now you are light in the Lord....Have nothing to do with the fruitless deeds of darkness, but rather expose them." Matthew 10:26-27 says, "So do not be afraid of them (I thought of the Rainbow vows of secrecy I had made). There is nothing concealed that will not be disclosed, or hidden that will not be made known. What I tell you in the dark, speak in the daylight; *what is whispered in your ear, proclaim from the rooftops.*"

I felt called to specialize in cults. The CUBI training was immensely valuable in replacing the false teachings of Rainbow with the teachings of God. In Rainbow, I had held to a form of godliness but denied its power. I *recognized* my participation in Rainbow as sin. I *repented* of it and *renounced* my support of Rainbow. I *rebuked* the effects it had upon me. Then I *received* God's forgiveness and was set free. I traded in my "religion" for a growing, intimate *relationship* with a living, loving and forgiving God.

I continued to research Masonry, but initially found very little pertaining to its junior orders including Job's Daughters and De Molay. Eventually my collection grew, and I wanted to "pave the way" for others who were also searching by making the information I found readily available. Rooftop Ministries was formally founded in 1989. ROOFTOP is an acronym for Rescued Ot Of Freemasonry: Testimony Of Prayer. I minister mainly to teenagers and women, especially those who are affected by the lodge or another cult. Rooftop acts as a type of clearing house that can provide, locate or recommend information and assistance to address almost any need on a continuum related to cults (ie: prevention, aspects and results of participation, counseling or witnessing to a cultist, exit counseling, follow up, etc.). I conduct research, teach, collect and distribute literature, consult with inquirers, make referrals, and network. I focus mainly on Freemasonry, which has at least 82 allied organizations and more than 833 additional degrees. I'm also interested in Masonic philanthropy. I've acquired rituals for about 20 of the 55+ women's and children's Co-Masonic groups that I've identified, including the Eastern Star, White Shrine, Job's Daughters, De Molay, etc.

Numbers 30:3-5 says, "When a young woman still living in her father's house makes a vow to the Lord or obligates herself by a pledge and her fathers hears about her vow or pledge but says nothing to her, then all her vows and every pledge by which she obligated herself will stand. But if her father forbids her when he hears about it, none of her vows or the pledges by which she obligated herself will stand; the Lord will release her because her father has forbidden her." Our Heavenly Father has forbidden us to make pledges. James 5:12 instructs us to "not swear – not by heaven or by earth or by anything else. Let your "Yes" be yes and your "No," no, or you will be condemned."

God has blessed me with many teaching opportunities, local, national and international. Whether I'm assisting a professional, youth worker, clergy, teacher, cult member or their friends and relatives, I find the counter-cult ministry to be a great privilege and a tremendous responsibility. Each opportunity to minister is given special attention.

I am a member of Evangelical Ministries to New Religions and Ex-Masons For Jesus. I received my Bachelor of Religious Education from Covington Theological Seminary in 1997.

Soon after Masonry began, anti-Masonic groups formed to expose and extinguish Masonry. Today, there are many devoted people carrying on this task, leading Masons and Co-Masons to Jesus and away from the lodge. II Timothy 2:24-26 poses a major guideline for me, "And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will."

Leaving OES to follow Jesus

Maggie - November 1999

I delayed getting to the Order of the Eastern Star meeting until the last possible minute because our Worthy Matron had called and asked me to be the Conductress - I told her I could not do that - so I wanted to give her time to get someone else to fill that station to replace the one who had chosen to attend Church service instead of OES. Fortunately, my plan worked because someone else filled that station.

I was friendly as usual to everyone when I went in - I had some hesitancy about entering the meeting room (chapter room) but I cannot believe how calmly I walked in and how peacefully calm I remained. I was supposed to be the Worthy Matron this year again but I had written and told them not to vote for me because I would not accept the office. I had held that office on three previous occasions. So I took Warder, which is the least office one can have.

Our Worthy Matron gave me the badge for that station and I refused to put it on. It is the badge with the dove within the upside down star - I could not wear it. She mentioned it several times and I said, "It's right here", holding it in my hand.

I had asked her before the meeting to let me have a few words. I waited until the very end - just prior to the closing - and stood up to speak. Not a soul in that room knew what I was going to say. All eyes were on me. I started out by telling them how they had accepted me into their midst when we moved to this area about 14 years ago. We knew no one here; I had known one member previously and wrote to her. She invited me to a meeting and I went - it was several years before I went back. Because of illnesses in the family, I did not have time for OES then.

I told them I felt totally surrounded by prayer because people from as far away as Nevada were praying for me and for what I had to do.

I told them that I was coming to them in love. I told them I felt as one crying in the desert - the room was so quiet it was deafening. I went on to tell them the facts as I had learned them, which led me to the conclusion that a Christian cannot be involved in Freemasonry or any of its appendant organizations, and finished by saying I could no longer be associated with the Order of the Eastern Star. No one even breathed, I don't think.

When I finished I said, "I am leaving now and I leave you in love and with the hope you will seek this out for yourself. I wish for each of you the best and hope you do the same for me. If you want further information you can call me." With that, I picked up my bag and walked out, got in my car and came home.

I cannot begin to tell you how relieved I was. I was sick last night - my throat was so inflamed and swollen - but you know what? God gave me just enough voice to finish and He

gave me the words to say. I did not read from the paper I had written ahead of time, because I was quietly emotional, and I wanted to speak from my heart, even though the paper contained my heartfelt thoughts.

It is unreal how secure, serene, and confident I was in doing what I did. I had a purpose and I accomplished it with the help of all of the members of Ex-Masons For Jesus who were with me in prayer, if not in person. My sister-in-law, her husband, my Bible Study Class, and others were also in prayer for me. God does wonderful things when we let Him.

I have this morning called two dear OES friends - one from my former chapter who had gone to Church last night and the other one a very dear friend from another chapter. I told them what I had done and how I had done it. I told them of the circle of prayer around me last night. They both agreed that nothing in the lectures was in agreement with the scripture - they knew it was wrong to add/subtract from God's word. They are now in deep thought.

One said she had promised two up-coming Worthy Matrons that she would help them and I said, "I do not believe you should let that stand in your way of doing what is best for you." I gave her the address of Dr. Cathy Burns so she could order the book, 'Hidden Secrets of the Eastern Star'.

I came home, had a nice hot cup of tea, went to bed sick as could be, and slept the sleep of a baby. I cannot tell you how much I felt had been lifted from my heart and soul. I was so excited.

Today, I have three other people I need to call before someone else calls and distorts what I said and did. I don't know many people outside of my chapter because I was a fringe member active in my local chapter only.

I cannot thank Ex-Masons for Jesus enough for helping me through this. I do not think I could have done it without knowing that others who had escaped the snare of Freemasonry were with me. The encouragement you gave to a stranger made the difference.

I really am happy and so relieved. But I am concerned for others. Why do people get involved in things of which they know so little?

Thank you and your group so very much.

Maggie

Testimony of Ken C. DeMolay, Freemasonry and OES -or- Jesus Christ

I started each of the three degrees of Masonry with my eyes blindfolded. I discovered some time later that I had been spiritually blindfolded as well.

Like many others, I had grown up in a “Masonic” family, where I was led to believe Masonry was compatible with Christianity. My maternal Grandfather was an immigrant from Germany. He was accepted into the Lodge, and in time, was Worshipful Master of his lodge. My dad joined the lodge and was always active in the Craft. My Grandmother and Mother were both active in the “Star”. Both, in time, were Worthy Matrons. My dad was soon a Worthy Patron in the Star chapter. He later went through the chairs to become the Worshipful Master of his blue lodge.

Our social life revolved around the Masonic Hall and the many events. We even moved to be closer to the lodge – though farther from our church which we attended regularly. We considered ourselves to be Christians.

Soon, I was in a chapter of the Order of DeMolay. “Our” lodge then sponsored a new DeMolay chapter and in no time I found myself installed as the Master Counselor.

Following time in college and a stint in the Army, I was back home and now ready to start my Masonic involvement to the level of a Master Mason. Yes, I was even initiated into the Order of Eastern Star, and was approached to start my climb as the Associate Patron. I declined.

After a few years of dating, I found myself with a wife. A year later, we had a child. Now I was responsible for my own family and the need to take the lead of my own family life. Although my parents had touted the Lodge and the Star as “all from the Bible”, my own studies of God’s written word didn’t reveal it that way. Rather, I saw some ritual and lodge symbolism that had ties to Osiris and the Mystery Religions that were not “only Christian” based. This is not what my parents had led me to believe. I then read in my ‘Grandfather’s New Age Scottish Rite’ magazine, a question concerning whether a person had to be a believing Christian to be accepted into the Lodge. The answer was very revealing to me. Obviously, I was not listening closely during my journey to become a Master Mason.

The responsibility of a Christian father to lead his family to grow in the faith, requires him to measure his own belief according to Scripture. Now, away from the lodge culture, I could see lodge ritual and teachings as being very strange when contrasted and compared to a real study of the Bible.

Thinking back to some of the lectures, several things bothered me: In the discourses, ritual teachings and lectures, we never heard that sin is the problem in our lives that requires repentance and the payment for sins by a sinless Savior. Yet, Paul discloses that the true gospel of our salvation in 1 Corinthians 15:1-4, where the death, burial and the resurrection of Jesus is described and defines the real basis of Christianity. I soon found that most Masons that I spoke with had little understanding of Scripture, and no real answers. In 2 John 9, we read, “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.”

During the initiation lectures, I remember being told that the things we were taught in the

lectures were things we think we understand, but we would learn the real truths later in further degrees. We were told we were being deceived. That should have tipped us all off immediately, but it didn't.

As a young unmarried Master Mason, I remember an oath was required that I would not have "illicit carnal intercourse" with a Master Mason's wife, widow, mother, sister, or daughter. Were all others not related to those in our Masonic fraternity "fair game", in the eyes of the brotherhood? This is real Masonic morality, but not the same standard I found in Holy Scripture!

Every prayer offered in lodge, and even in open funeral services, is closed with the invocation, "So Mote It Be." I had never heard any such thing when prayers were offered in any other organization or setting. With the advantage now of Internet searches, it is easy to learn that beyond Masonic references, one can find the phrase in common usage in witchcraft and other similar secret bodies.

Scriptures were "quoted" in some of the Masonic lectures. If the name Jesus Christ was contained within the scripture, His name was usually omitted in the Masonic quotation. When Jesus was mentioned in the lectures, he was never lifted up, but considered, co-equal with Hiram Abiff or non-Christian gods such as Vishnu, Buddha, Confucius, Allah, etc. It now seemed blasphemous to say that Jesus could be included in the Masonic Great Architect of the Universe (GAOTU). You can't be a Christian and believe that Jesus is just one of many "gods." A Christian cannot accept Masonry's concept of God embodied as the GAOTU.

Requiring that a candidate for Masonry believe in the existence of "A Supreme Being," is merely causing him to bind his Masonic vows in the name of whatever god he may hold himself accountable to. Freemasonry has no problem with those who have faith in the gods of witchcraft, Satanism, Mormonism, etc.

I have observed Masons who declare themselves "Christians" that may be attending church regularly, but I have found that Masonry is truly a millstone that hinders growth in the Christian faith. I cannot recall knowing a Mason who had grown in his Christian faith as a result of his study of Freemasonry and its teachings.

I have observed one characteristic concerning Masons – Pride! In Proverbs 16:5, 16, 19, we find, "Every one that is proud in heart is an abomination to the Lord. . . Pride goeth before destruction, and an haughty spirit before a fall. . . Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."

A new Mason has to acknowledge before entering the lodge room – that he is "in darkness" and is seeking true light in Masonry. A Christian is taught in the Light of the Scriptures and is not in darkness. In 2 Corinthians 6:14, we are told, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" Jesus taught nothing in secret, but was always open and forthright in his teachings.

How long will it take Masons to understand that even the configuration of the lodge room

and its “furniture” is arranged according to pagan worship of the sun and other occultic practices?

In the Apron Lecture, Masons are promised entrance to the Celestial Lodge above when appearing with their spotless lambskin aprons before God at the “Great White Throne Judgment”. But Revelation 20:6 says, “Blessed and Holy is he that hath part in the first resurrection: (a believer who trusted in Christ Jesus) on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” In verse 12, we find, “...and the dead (an unbeliever who rejected salvation) were judged of those things which were written in the book, according to their works” at the Great White Throne Judgment.

In John 5:25-29, Jesus tells us, “Verily, verily, I say unto you, the hour is coming, and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment, also, because He is the Son of Man. Marvel not at this; for the hour is coming, in which all that are in the graves shall hear His voice. And shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.”

Masons looking forward to standing before God at the Great White Throne Judgment have rejected God’s provision for salvation through faith in Jesus Christ and must accept the judgment of the damned. Don’t expect God to be impressed by your apron at that Judgment. It is better to study God’s Word for Truth – you will not find it in the “circumambulations” of Masonic teachings.

The Scriptures tell us in 1 Timothy 2:5,6 “For there is one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all....” There is NO salvation through Masonry’s GAOTU!

Freemasonry is NOT compatible with Christianity. Therefore, “come out from among them.” Joy and freedom from bondage is found in leaving Freemasonry and trusting in Jesus for salvation. Find the proper way to sever your ties to Freemasonry. Ex-Masons for Jesus can help you. God will forgive your excursion into the fruitless valleys of Masonic wanderings if you repent and leave the lodge. With a new life in the Body of Christ, you will be free of the stains of those who search for meaning in all the wrong places.

If my earnest testimony has not yet convinced you to forsake Freemasonry, consider yourself standing naked and alone before God at the Great White Throne Judgment, wearing only your Lambskin Apron, and perhaps a red fez. Do you really believe that will impress the Divine Judge and Creator of our universe?

Being of Scottish ancestry, I have, however, found one very good use for what was formerly my lambskin apron. It serves me well as a chamois in washing and drying my cars. They are left “spotless”.

Sincerely,

Ken C.

Feedback

Responses from Christians	Pro-Masonic Responses
<p>I've been curious about this group known as Masons. They seem to be respectable, yet have much earthly wealth and power and operate in secrecy.</p> <p>My gut reaction was that this could not be something our Lord Jesus could encourage his children to participate in. However, a deacon in my church has been involved in activities with them, how could he if it was not acceptable?</p> <p>I talked to some members who were never very specific in their answers, so I continued to have doubts.</p> <p>Thanks to your information I know what I need to and I will not be involved with those who advance the devil's causes.</p> <p>Steven</p>	<p>Dear Sirs,</p> <p>I feel very sorry for you people. The obvious distortions you have towards life in your present Mind/Body/Spirit complexes are very abound. It's amazing how all the teachings of Jesus have been distorted to this degree. Through judging these people as not properly following the word of God, you actually judge yourself.</p> <p>You should realize that we are all one, everything is one, all religions are one. For we are all part of the One infinite Creator. Therefore if we are created as part of God, by God, how can anything not be of God?</p> <p>I think that you need to do a little soul searching yourselves before you speak out against others in such a way.</p> <p>In Love and Light, Rev. Barry Cripps</p>
<p>I'd like to thank you for putting this website together. My father is a Mason and wants me to join his lodge. I became a Christian last year. I don't know much about Masons but had a hunch that I might not agree it with it somehow. He wouldn't tell me much about what they believed just that I would have to join to find out. He says that he would like me join because all the men in his family</p>	<p>Dear Sir,</p> <p>I find your website to be appalling. Using the Bible to spread hate toward Masons, you should be ashamed. You are not the Christian you claim to be. You know nothing about the Free and Accepted Masons. You are the one who is evil.</p>

<p>have. I hadn't planned on it, but I certainly will not after some of the things I learned from reading through your web pages.</p> <p>J.H.</p>	
<p>I am so pleased to have found this information on Masons. I was once talked into joining Masonic Lodge. I felt very uneasy all the time I was going through this, but no-one explained to me why I should not join. It sounded like a good organization and the list of people who have belonged is impressionable to many. I am putting together a study for the men of our church as to why we need to stay away from this organization. I had a Mason handbook when I memorized all the junk in it, but I threw it away after I realized what I had got myself into. (I should have been memorizing Bible verses instead of that trash). I really feel a need to expose this and maybe that is why the Lord allowed me to go through all the rituals. Thanks again.</p> <p>L. E.</p>	<p>Greetings,</p> <p>I stumbled upon your page Ex-Masons for Jesus. As I am a Mason I find it quite amazing that, you have so much against Masonry. As well as being a pagan, I follow a path that promotes peace and harmony, I find it unconstitutional that people can criticize a person for following what he or she feels is correct.</p>
<p>We're in the midst of this battle in our church, and my newly-baptized brother-in-law has just been "sucked in". He is very impressionable, and was really starting to grow in Christ when this happened.</p> <p>I appreciate your website, and the information it's provided me. Please pray for his eyes to be opened.</p> <p>C.C.</p>	<p>To pronounce others as not abiding in God is the height of presumptuous-ness. You should listen to yourself pronouncing divine truths as if they were political slogans. It's maddening, because it's so easy to talk. But of course talk is cheap, and what you say is just like anything else.....only words. Please do not condemn others with such a sure judgment. It is not very becoming, and is surely hateful and dividing.</p> <p>George</p>
<p>My Grandfather was a 33rd Deg. Mason, and at one point about 4 or 5years ago I actually considered joining the fraternity. What changed my mind was the forum</p>	<p>You are misrepresenting a good god-loving religion. We worship the same bible you do. The Oxford Masonic bible has all the same books from Genesis,</p>

<p>on CompuServe.</p> <p>Reading some of the writings from the Masons on the forum caused me to look further into the philosophy and ideals of the masons, and I made the decision to stay away.</p> <p>In my teens, I practiced astrology heavily and was what would probably best be described as a "junior occultist", and much of Freemasonry seemed to be taken from the pagan, occult and "new age" groups that I hung out with.</p> <p>Dangerous stuff!</p>	<p>Exodus, Leviticus, all the way to Revelations. I love Jesus and little children. I like the Shrine hospitals and burn clinics and the Shrine circus that raises money to take care of God's children for free. The paper that you wrote is not a good or fair representation of the Masonic Religion.</p> <p>P.S. George Washington, Benjamin Franklin, and Henry Ford all were good people and Masons - and so am I. May Jesus forgive you for being so judgmental of things you don't understand.</p> <p>D.T.</p>
<p>I would like to thank Ex-Masons for Jesus. For letting a Christian man know the truth about freemasonry. I was about to join a lodge not knowing what I was getting in to. Your information has changed my mind. I have known people for years who have been in the lodge, who have never really told me anything about it. Your information has left me amazed of the secrecy of freemasonry. Now I know that this is not a true Christian organization that I had been hinted to believe. Thank you and God bless. Toby W.</p>	<p>Hello my unworthy brothers!</p> <p>I have seen your Masonic Ritual on the net and I totally disagree with the content of the ritual. You have posted all of the passwords and other Masonic material that should not be posted.</p> <p>You will be dealt with, believe me. This type of behavior is uncalled for and we will not tolerate our secretive information being published all over the world. You will be dealt with.</p> <p>JERRY W.</p>
<p>Hi. My name is Manuel. I was initiated in the Masonic Lodge years ago. I never attempted to go higher then the third degree because (I strongly believe that) the Holy Spirit was protecting me. I am not in good standing because I haven't been attending or paying dues. At an initiation I really felt strongly, that something was wrong with the phrase "a supreme being" (for the devil is higher than us, given the wrong perspective.) and I rejected further involvement, this is over 3 years now. Up until I found your site, I never understood what Jesus was</p>	<p>Dear sirs,</p> <p>You truly are the epitome of everything that's bad in this world, you attempt to preach on a subject that you obviously know very little about and care even less about the damage you do on the way!</p> <p>It would take more time than I am prepared to devote to writing to you to correct every mistake that you have on your page but in a nutshell and to try and remain polite your page is nothing but a load of rubbish (probably written by the very type of people that you claim to be trying to save), Freemasons do NOT need saving we DO NOT worship the</p>

<p>telling me. I thankfully submitted to His prompting. I never saw any contradictions to the scriptures (I was young in Christ) and have answered questions of my involvement with a neutral position.</p> <p>Now with a greater understanding of Christ I feel I must make a stand and inform those I know who have questioned me, and inform those who were my friends that have claimed to be Christians also of my new understanding of such involvement.</p> <p>I thank Jesus for learned men who are willing to help those like me.</p> <p>Manuel</p>	<p>devil. Every man that is in Freemasonry chooses his own religion. The only qualification for joining a lodge is that you believe in a supreme being, and to that end there are Muslims, Jews, Catholics, Protestants, Hindu's and many other religions in the many lodges around the world.</p> <p>If you insist on pursuing this line of pretending to be saviors of the fallen then I suggest that you research Freemasonry slightly deeper.</p> <p>Yours Faithfully, G.T.</p>
<p>Dear Brethren,</p> <p>I am currently a junior warden in my lodge, and also a deacon in my church. I have really been pondering about masonry { should I really be apart of this? } I was searching the web for Bible verses when I came across this site. It has been about 6 1/2 hours now since I've been on it. I think that this is all I needed to confirm my resignation from the lodge. I have always felt that I was different than the other brothers. Thank you very much for helping me. I am definitely going to present the lodge with copies from all of your letters, hoping that I can help change someone else's mind.</p> <p>Your brother in Christ, Deacon David L.</p>	<p>Pro-Masonic Comment</p>
<p>Greetings,</p> <p>I have read a number of pages from your website and just, simply, praise the Lord that you really have seen the Light!!! I pray that your ministry will reach many who, quite bluntly, are shackled in fear of leaving Masonry. Satan's hold on them has so many and varied miseries, that it would take volumes to tell of it all. So much pain is involved. We have never been Masons. But, years ago, we belonged to a church that had Masons as elders and Sunday School teachers. We objected to</p>	<p>Pro-Masonic Comment</p>

having Masons teach our little children. Many meetings ensued concerning the issue. Since that church concluded that having Masons in the church was the only way they could preach to them, our family left and joined a different church - thirty miles away. It seemed like the pastor was gripped in fear. The majority of the small, country congregation was Mason. Each retained his/her position in the church. They actually feel victorious to this day. I have never stopped feeling sad for each and every one of them, even though they still despise me for confronting their heresies. They avoid me like the plague. All this happened more than twenty years ago. I just pray that websites like yours will be able to lift the darkness from their lives. Some of the benefits of a website might include not feeling condemned by a personal family member. From what we think we experienced, close friends and family members caused a greater hardening of heart - probably because they did not want to admit their wrongdoing in the presence of valued friendships. Their embarrassment caused them to harden their stance, even though they might have come to doubt the teachings of Masonry. They cannot deal with their fears. Pride is often induced by fear. When they can read your website without someone seemingly judging them, they might be able to absorb the immense propensity and consequence of such practices. It might enable some to become more objective about the direction their lives are taking and give them the time to think about it. Then they can be strengthened to stand up for the truth, because they have had more time to sort out the confusions in their hearts and minds. May the mercies of God Almighty be glorified in Jesus Christ and the salvation that only He can give. You may never be aware of the many lives your website will affect. But that's okay. Just let it rest in the hands of the Lord. God counts differently than we do anyway. The Good Shepherd really knows those who are His and He will not let any of them perish. All the more reason to keep on praising His Holy Name and working hard to spread His truth - the truth that

<p>will judge each and every one of us in the end. Sincerely, Margaret</p>	
<p>Hi Duane,</p> <p>I just wanted to let you know that I'm a Christian and I recently became a Mason but no longer consider myself one. I read your testimony and it really touched something in my heart. I was told about the Masons by a former boss that I had and it sounded good, but something about it didn't seem right. I had heard a lot of things that opposed it, and it was so veiled in secrecy that I really had no idea what it was about. After awhile of being against it, I decided, without listening to God, that it was harmless and I recently became a Mason. Since I've been a Mason, something in the back of my mind has been telling me that certain things were just not right, and I know that that was God talking to me in my conscience. I wish I had not done that; it is one of the worst things that I have done, but I have decided not to be associated with it anymore and I've confessed my sin to God, and been forgiven. I wasn't a Mason anywhere near as long as you were, but I could relate to some of the things you talked about in your testimony. I guess the reason that I became a Mason was because I had a real need for fellowship that I didn't feel like I was getting with my fellow human beings, but I realize that I was rejecting the fellowship of God which has been there all along. Anyways, I just wanted to thank you for that testimony.</p> <p>God Bless you. Your brother in Christ, Jeff V.</p>	<p>Pro-Masonic Comment</p>
<p>Dear Duane,</p> <p>I would like to thank you for the work you are doing on your web page. I believe it is of the Lord and He is using you to shed light on the secrecy surrounding the rituals of the Masons. My father and his father were both masons, as is my uncle and people who were my father's best</p>	<p>Pro-Masonic Commment</p>

friends. I became a born-again Christian at the age of 19 and met with much opposition from my father, some of it violent, much of it verbal. I don't know which of it hurt more. He went so far as to ask me to change my last name to something else. Well, he has a right to disown his kids; God has given him that: I will respect it and comply after over twenty years of thinking it over. I feel the Lord has given me a green light on this and has let me know that in no way am I being disrespectful to the father He gave me. My father told me to do it and I think he meant it. I feel released from my obligations to my earthly father and free to accept Jesus in his place.

I wanted to comment on the GAOTU: Jesus referred to Satan as "the Prince of this world" and the "prince of the power of the air". As a Christian I believe that Satan was once an anointed angel of god named Lucifer and fell from grace through pride and rebellion where he continues to this day. The Bible clearly makes distinctions between God and the world, especially in the books of John, and the world in the original Greek writings is "cosmos", which includes the universe as well as the earth. Thus, if the world is not of God, then it cannot have been designed of God. The Bible tells us that spiritual world system that has been set up by Satan consists of "principalities, powers, authorities of darkness, and spiritual wickedness in the high places". This last group has also been referred to as "wicked spirits in the heavenlies". What the Bible is telling us is that the fallen angel formerly known as Lucifer, now called Satan, the devil, and the wicked one obtained Adam's lease on

<p>this world and set up a kingdom of his own, based on his own designs, thus making him the GAOTU. He can legally call himself that because he obtained what was once God's gift to Adam and can design his kingdom, the "cosmos", or universe any way he wants to. Once Adam's lease is up, I believe this world and everything in it will be destroyed and the GAOTU will spend eternity in hell. Until then, we can be safe in knowing that Jesus has the keys to death and hell (as the book of Revelations tells us) and that through faith in Him we have a way out, but not one who the masons refer to as the GAOTU. It is sad to see so many masons duped into thinking that the GAOTU is the God who created the universe and gave it to Adam, instead of the devil who tricked Adam and Even into signing over the universe to him which gave him the right to reorder the world according to his own designs, making him the great architect of those designs.</p> <p>Thank you Duane. My prayers are with you and all the ex-Masons who have come out of that empty religion and have embraced Jesus as your personal Lord and Savior. God bless you.</p> <p>Love in Christ, David M.</p>	
<p>Thank you so much for this ministry!!! My grandfather was a 32nd degree Mason and it has wrecked havoc on our whole family re: health issues especially. I was saved 3 1/2 years ago, renounced any ties that were on me and my husband and children because of my grandfather's involvement in the Masons. Praise God the illnesses that affected us (lupus and epilepsy) have been healed</p>	<p>Pro-Masonic Comment</p>

<p>with no further evidences of them. Unfortunately, the remainder of my family (grandmother, parents, sister and family, aunt & uncle, cousins & their families) remain blind to the evil nature of the organization and who they actually bow down to, and continue to have multiple chronic diseases and mental health problems. I know others who are involved in both the Masons and the Eastern Stars. I have a burden for these people and pray for those involved any time I see someone with the Masonic symbols on their vehicles and rings. I am sure that my grandfather is in hell because, at one point had been filled by the Holy Spirit, but later renounced Jesus as ever having lived. He had a full Masonic burial service, wore the white apron and his Masonic ring, and has the Masonic symbol etched on his headstone. Additionally, he left \$10,000 toward the building fund of the local Masons so that they could build a temple in our small town. I feel obligated to reach those who are lost, so that no others end up eternally in hell. Thank you, again, for all you do!!! --T. Bartlett</p>	
<p>I was recently considering joining a local lodge. I work in state law enforcement, and many of my fellow officers are lodge members. I decided to do a web search to see what I could find out about it, since my co-workers were reluctant to give me any details. I am a struggling Christian anxiously awaiting our savior's return, and like an answered prayer, up came your site. There is no need to tell you what my answer was to my co-workers. Thank you ! Keep up the good work !--Carl</p>	<p>Pro-Masonic Comment</p>
<p>Christian Brother, Your comment could go here. Email washum@emfj.org</p>	<p>Pro-Masonic Comment</p>

Honest Answersto Important Questions

As former Masonswho have embraced the truth found in Jesus Christ, we are in a unique position. Since we have repented of our involvement in Freemasonry and have confessed our involvement in Freemasonry as sin, we have been cleansed from unrighteousness and restored to fellowship with God through our relationship with His Son, Jesus Christ.

While we were Masons, we sometimes were asked questions about Freemasonry by other church members who were not Masons. Because we had taken an oath to ever conceal and never reveal the secret teaching of Freemasonry, under the penalty of having our throats cut from ear to ear, we were reluctant to respond truthfully. We beg the forgiveness of our brothers and sisters in Christ for the less than honest answers we provided while we were Masons. Since we have repented (embraced God's viewpoint on the issue) we have been released from the oaths. (Lev 5:4-6.) We came to realize that God did not want us to take the oaths to begin with. (Matthew 5:33-37 & James 5:12) As Christians who walk in the light of Jesus Christ, we are now willing to respond truthfully to the questions we continue to be asked.

Ex-Masons for Jesus

The Questions

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Can a man leave the Masonic Lodge?

You may have heard the phrase, "Once a Mason, always a Mason."

Freemasonry wants its members to believe that they can never renounce their involvement in Masonry. Yet, many, many men have renounced.

In the 1800's, as a direct consequence of the Morgan Affair, the church took a strong stand against Freemasonry. Captain William Morgan had arranged with a printer to expose the secrets of Freemasonry. He was abducted near Niagara, New York by Freemasons.

Morgan's body was never recovered. As a result of the public uproar over the abduction and presumed murder of Captain Morgan and the firm stand of the church, a majority of Masons renounced. Approximately three-quarters of the Masonic Lodges were closed for lack of membership. Many churches decreed that a persistent Mason would not be eligible for membership. The issues used were the ungodly blood oaths and being yoked with unbelievers. The result, of expelling Freemasonry from the church, was revival.

Historically, Christian men have renounced Freemasonry when confronted with the nature of the lodge. Christians continue to renounce today. Many who recognize the errors of Freemasonry continue to pay their dues and simply never go back into the lodge. Others, quietly quit paying their dues and say nothing. Those methods are not desirable, because it does not provide a witness for others who may be having the same doubts about Freemasonry. Those who wish to be a witness to others in lodge, as well as those who want to make it absolutely clear that they are separating from the craft, notify the lodge in writing. Typically, a lodge will issue a "Demit" when a man resigns Freemasonry. The purpose of a demit is to enable the individual to prove that he has fulfilled all of the requirements and was a Mason in good standing. It allows him to join another lodge, or rejoin the same lodge at a later date, without going through the initiation rituals again.

The procedure to renounce Freemasonry is simple. Simply notify the members of the lodge in writing, stating that you are renouncing Freemasonry and tell them in clear terms that you never want anything to do with it now, or at any time in the future. Tell them you no longer are a Mason. They have no legal, moral or other means to compel you to continue.

[A resignation letter which you can print out and mail to your lodge](#) is available here in PDF format. (If you do not have the Adobe Reader, it is available free from [Adobe](#).) Simply fill in the blanks, make a copy for yourself and mail it to the lodge, addressed to the members of the lodge.

In many jurisdictions they are required to read a communication, or make it available to the members, if it is addressed to the membership, rather than the Master or Secretary. In practice, when the letter is strong enough, the Worshipful Master may direct that it be dealt with quietly, rather than be read in open lodge - a violation of Masonic regulations. But, who is to know? The fact that they received the resignation letter will not be shared with the membership. They do not want to make an issue of it, because if others understand the reasons why you are renouncing, some may agree with you and also leave.

Our experience is that a good letter leaves little doubt about your decision and the reasons for it. When solid reasons are given, they are very unlikely to pursue the matter, unless you are in a leadership role. In that case, they may assign individuals to attempt to convince you that you are making a mistake. If sound reasons are documented in your letter, you can simply keep repeating those reasons and they will give up. Some former Masons have been

called by close friends, or family members. They may send your pastor, if he is a Mason. We know of no case where violence has been used, in modern times. It seems that the craft learned a lesson with the Morgan Affair.

We believe that if it is apparent that you are standing with other men who have renounced the lodge, they are less likely to attempt to try to change your decision. Our sample letter contains the Ex-Masons for Jesus logo. You may use it as is, retype it without the logo, or create your own letter, as you think best.

How to be RELEASED FROM YOUR Masonic OATH

Is A Masonic Oath Binding?

Only if you allow it to be.

Before a candidate is given the obligation of the Entered Apprentice degree, he hears these words from the Worshipful Master:

"Mr. _____, before you can proceed further in Freemasonry, it will be necessary for you to take an Obligation appertaining to this degree. It becomes my duty as well as pleasure to inform you that there is nothing contained in the Obligation that conflicts with the duties you owe to God, your country, your neighbor, your family, or yourself. With this assurance on my part, are you willing to take the Obligation?" (Nevada ritual, circa 1984)

This same question is asked of the candidate before he proceeds with the obligation of the Fellow Craft degree, and likewise with the Master Mason degree. But how honest is this statement? According to the Written Word of God, it isn't honest at all, particularly when it comes to a conflict of duties owed to God.

Again you have heard that the ancients were told, 'You shall not make false vows, but shall fulfill your vows to the Lord.' But I say to you, make no oath at all, either by heaven, for it is the throne of God, or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is the city of the great King. Nor shall you make an oath by your head, for you cannot make one hair white or black. But let your statement be 'Yes, yes', or 'No, no': and anything beyond these is of evil.; (Matthew 5:33-37)

But above all, my brethren, do not swear, either by heaven or by earth or with any other oath, but let your yes be yes and your no, no; so that you may not fall under judgment. (James 5:12)

According to these New Testament passages, we are to swear no oaths at all. But let me point out in particular, one statement from the book of Matthew:

Nor shall you make an oath by your head, for you cannot make one hair white or black. (Matthew 5:36)

Consider the penalties of the obligations (Nevada ritual, circa 1984):

"To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in me whatsoever; binding

myself under no less a penalty than that of having....

Entered Apprentice Degree: *"..my throat cut across, my tongue torn out, and with my body buried in the sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willfully violate this, my solemn Obligation of an Entered Apprentice."*

Fellow Craft Degree: *"..my left breast torn open, my heart and vitals taken thence, and with my body given as a prey to the vultures of the air, should I ever knowingly, or willfully, violate this, my solemn Obligation of a Fellow Craft."*

Master Mason Degree: *"..my body severed in twain, my bowels taken thence, and with my body burned to ashes, and the ashes thereof scattered to the four winds of Heaven, that there might remain neither track, trace nor remembrance among man or Masons of so vile and perjured a wretch as I should be, should I ever knowingly or willfully violate this, my solemn Obligation of a Master Mason."*

And the ending for each of these obligations is:

"So help me, God, and make me steadfast to keep and perform the same."

Now, the first thing that should be considered about these oaths is this: The god of the lodge, which is commonly referred to as the Great Architect Of The Universe (GAOTU), is NOT, the True and Living God, who is the Father, Son, and Holy Spirit. Understand full well that the GAOTU is a god that Hindus, Buddhists, and Moslems presumably have no problem at all in praying to. There is no way this could possibly be the True and Living God of the Christian faith, because at absolute best, Jesus is considered as being no more than a prophet by any of these religions I have named. Bogus god, bogus oaths.

Further, it is explained, to anyone who asks, that the penalties of the obligations are never intended to be carried out. It is said that they are only there for the express purpose of impressing upon the initiate how important it is that he keep the secrets of the lodge that are imparted to him. This classifies the penalties as being frivolous at best.

However, the challenge that is put before professing Christian members of the lodge is that the god they were swearing the oaths to is the god that is in their hearts. All right, let's give the lodge one point on this one, but only for the sake of argument, forgetting for the moment that the candidate was lied to by the Worshipful Master to begin with.

For the professing Christian who is a member of the Order, I would like to offer an answer to that challenge, based on the Written Word of God, in order to show those Masons who claim to be Christians that they are indeed living in sin by even remaining in the lodge, because of the oaths they have taken, if for no other reason.

Or if a person swears thoughtlessly with his lips to do evil or to do good, in whatever matter a man may speak thoughtlessly with an oath, and it is hidden from him, and then he comes to know it, he will be guilty in one of these.

So it shall be when he becomes guilty in one of these, that he shall confess that in which he has sinned.

He shall also bring his guilt offering to the Lord for his sin which he has committed, a female from the flock, a lamb or a goat as a sin offering. So the priest shall make atonement on his behalf for his sin. (Leviticus 5:4-6)

This is one of three examples of sins requiring a sin offering, under the Law, pertaining to a person's given testimony. This, the third example, which is given in Leviticus 5:4 pertains to being unable to fulfill a rash vow and to speaking *"..thoughtlessly with an oath.."*

It doesn't take a rocket scientist to figure out that the admittedly frivolous penalties of the obligations are rash, whether taken literally or figuratively

So, God's Written Word, in Leviticus, establishes a prohibition against false swearing and frivolous use of God's name. After all, aren't oaths such as these, additionally, but one more way of using the Lord's name in vain? It is frivolous indeed, to swear to place yourself under a penalty that the lodge readily asserts is totally without substance.

I think any reasonable "Christian" member of the lodge would have to admit that having his throat cut across, or having his left breast torn open, or having his body cut in half, would certainly constitute being at least the equivalent of changing the color of a single hair on his head. But since it has already been explained that the intent of the penalties of the obligations is strictly for the purpose of making a point, the vow is a false one, strictly forbidden by Matthew 5:33.

A Christian who takes such oaths is clearly under conviction, both in Leviticus Chapter 5 and Matthew Chapter 5.

But at the same time, the Written Word of God shows us that there is indeed a way out of that sin, and that way is Jesus Christ.

Let's concentrate, first of all, on Leviticus 5:4:

Or if a person swears thoughtlessly with his lips to do evil or to do good, in whatever matter a man may speak thoughtlessly with an oath, and it is hidden from him, and then he comes to know it, he will be guilty in one of these.

Clearly, the first step for a Christian to rid himself of the shackles of such blood oaths is to recognize them for being the frivolous or thoughtless oaths that they are, and to admit that he has indeed sworn an oath to keep certain matters secret that thus far are still not revealed to him. This has been well established, so now we move on to step #2:

Leviticus 5:5:

So it shall be when he becomes guilty in one of these, that he shall confess that in which he has sinned.

The professing Christian who is a member of the lodge must repent by confessing that he has indeed sinned in the assuming of such blood oaths..

And then, Leviticus 5:6 tells us how, under the Law, we are to offer up a sin offering in order that the priest may be able to make atonement on his behalf for his sin.

The same holds true today, but under the New Covenant, this sin offering is handled differently, and this brings us to the very heart of the Gospel:

He made Him who knew no sin to be sin on our behalf,...
(2 Corinthians 5:21)

Our sinless Lord and Savior Jesus Christ has already taken our sins upon Himself that we might have redemption, through Him.

For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony borne at the proper time.
(1 Timothy 2:5-6)

Careful and thoughtful examination of Leviticus 5:4-6 makes it seem as though it was Freemasonry that God specifically had in mind, doesn't it? You see the sin of the blood oaths you have taken, and you are given the steps to follow to erase the sin. Confess to the sin, pray for forgiveness of the sin, in the name of Jesus Christ, and for His sake.

As stated in the beginning, a Masonic oath is binding, only if you allow it to be. That is your choice. Many members of the Order will tell you how awful it would be for you to betray the oaths you have taken. The Written Word of God tells you how sinful it is that they were ever taken in the first place. Now you have to ask yourself, who is right - the members of the lodge who are trying to lay a guilt trip on you, or God, who only wants you to confess your sin so that Jesus Christ may truly become your Lord and Savior?

Members of the Order, stumbling in the darkness of the lodge want you to remain loyal and subservient to the GAOTU. God wants you to follow Him. You cannot serve two masters.

Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?

Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever?

Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I will dwell in them and walk among them; And I will be their God, and they shall be My people."

"Therefore, come out from their midst and be separate," says the Lord. "And do not touch what is unclean; And I will welcome you."

"And I will be a father to you, And you shall be sons and daughters to Me." Says the Lord Almighty.

(2 Corinthians 6:14-17)

Is Freemasonry just a social organization?

Certainly there are social aspects to Freemasonry, just as there are social aspects to church participation. The best way to answer this question is to disclose a portion of the **Declaration of Principles** which was approved at a 1939 meeting of Grand Masters in

Washington, D. C. The declaration was formally adopted by a number of Grand Lodges, the authorities of Freemasonry. The declaration states:

It is a social organization only so far as it furnishes additional inducement that men may foregather in numbers, thereby providing more material for its primary work of education, of worship and of charity.

We see that Freemasonry has three primary functions: Education, Worship and Charity. We will touch upon these three purposes in this website.

Ex-Masons for Jesus

What roll does education play in Freemasonry?

Education is an important aspect of Freemasonry. Masonic education takes three primary forms:

1. Ritual
2. Lectures
3. Masonic literature

Masonic rituals are passion plays in which the candidate takes part. The teachings of ritual deal with issues including secrecy, morality and immortality. Symbolic teaching is a significant aspect of ritual. Most Grand Lodges produce a "monitor" which explains the meaning of most of the Masonic symbols. Monitors are written in plain English and may be read and understood by non-Masons. However, the non-Mason would not have the advantage of seeing the ritual drama. Lectures are part of each of the three degrees in the Blue Lodge. There are other lectures which provide education at other times on a variety of topics relating to Masonry. Numerous books are available to the Master Mason to explain the "deeper thing of the craft." Some of this literature is Luciferian, or Satanic in nature. However, nowhere in Masonic ritual is Lucifer or Satan mentioned. Jesus is not mentioned either.

Ex-Masons for Jesus

Are Masons naked when they are initiated?

That is a rumor which has no basis in fact. Masons do remove all of their clothing, and all jewelry, including their wedding ring before the ritual begins. They are provided with a blue garment to wear during the initiation. The garment has one leg rolled up and the left half of the chest is bare for the first initiation. If the candidate appeared in public as dressed for initiation, people

would think it strange, but he would never be arrested for indecent exposure. The candidate is hoodwinked (blindfolded) during the first portion of the ritual and he is led around with a rope around his neck. The left chest has been left bare so that the sharp point as of a sword can be placed against his "naked left breast" as he approaches the oath of secrecy.

Ex-Masons for Jesus

Are Masons Christians?

Freemasonry is not a Christian organization, nor is it an organization primarily composed of Christians. There are Hindus, Buddhists, Moslems, and even Witches who are Masons. While many Masons claim to be Christians, we question, "How can they be in fellowship with Jesus Christ if they continue to walk in darkness?" If a man is a Christian, the Holy Spirit in-dwells him. Some of us were Christians before we joined the Lodge. We can testify that the Holy Spirit was not silent as we went into the lodge. There were many aspects of Masonic ritual which grieved the Spirit. Those of us who listened left the lodge rather quickly. Some never went back, after being initiated. Others of us ignored the Holy Spirit and quenched it. Later, our eyes were opened by someone whom God had sent to witness to us. In some cases, it was a Godly wife who caused us to question Masonic teachings. At that time, the Holy Spirit confirmed the testimony of the one God had ordained to lead us to repentance. Others of us were led to Christ while we were Masons. As a result of our new 20/20 vision, we were able to see that Freemasonry is incompatible with Christianity. We left the lodge in order to follow Jesus. Are there Christians in the Lodge? Yes, temporarily.

Ex-Masons for Jesus

What are the requirements of becoming a Mason?

There are numerous pamphlets available from lodges which state the requirements for becoming a Mason. One of the primary requirements is that a man must believe in the existence of A Supreme Being. Furthermore, Freemasonry requires a Mason to believe that there is but one God. This belief is commonly called monotheism. Those who believe in the existence of A Supreme Being include Hindus, Moslems (Islam), Buddhists and Wiccans (witches). All are eligible for membership in the Masonic Lodge, as they meet the Masonic requirement that they believe in the existence of A Supreme Being. Since pagans do not worship the God of the Bible, but rather demons, it is clear that Freemasonry does not differentiate between the God of Abraham, Isaac and Jacob and the demon gods of pagan religions. When the facts are considered, it is obvious that Freemasonry requires its members to accept the demon god of the Hindu Mason as being a supreme being. If that were not the case, the lodge would have to reject the pagan candidate for Masonry on the basis that he worshipped a demon.

Do Masons believe in the God of the Bible?

Freemasonry requires each Mason to believe that there is only one God and teaches that all men worship that one God, simply using a variety of different names. In the case of the Wiccan, he satisfies the requirement for belief in A Supreme Being by believing in the Horned god of Witchcraft. The Hindu may satisfy the requirement with faith in Vishnu.

Clearly the members of these pagan religions do not worship the God of the Bible, the God of Abraham, Isaac and Jacob. Rather, they worship demons as documented in 1 Corinthians 10:20-21. In lodge, prayers are offered to the Great Architect of the Universe (GAOTU). That name has been chosen so that Masons may pretend, or believe, that they all worship the same God, simply using different names in their private devotions. Scripture is clear on this matter; there is only one God (Isaiah 43:10, 44:6), but all men do not worship that one God. Pagans worship demons, as documented in 1 Corinthians 10:20-21.

A question for the Christian Mason to ponder is this: What is happening when they engage in corporate Masonic prayer as one person offers a prayer to the GAOTU for all in lodge? Is Freemasonry tricking pagans into worshiping the God of the Bible, or are Christians being tricked into worshiping a demon? A question you might ask the Master is the following: "Is the god of Buddhists the God of the Bible?" If he says yes, you will know that he does not know the God of the Bible and the teachings of scripture. If he says no, then you will know that he does not believe that all Masons worship one God, simply using a variety of different names. Either way, the foundational teaching of Freemasonry, that Masons all worship the God of the Bible, is seen to be false.

What topics are covered in Masonic Lectures?

Masonic lectures cover various aspects of the moral and spiritual teachings of Freemasonry and explanations of the symbols. Some portions of the lectures are conducted in the form of questions and answers, as part of the proficiencies, or memory work. For example, this section is from Entered Apprentice degree memory work:

Question: What covering has a Lodge?

Answer: A clouded canopy or star-decked heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder which Jacob in his vision saw ascending from earth to heaven, the three principal rounds of which are denominated Faith, Hope, and Charity; and which admonish us to have faith in God, hope in immortality, and charity to all

mankind.

Masons are admonished in ritual to hope for eternal life. The Moslem, Hindu, or Mormon Mason is encouraged to hope that he will go to heaven, even though he does not have faith in the Biblical Christ. (See John 14:6)

Another example, from the Master Mason degree memory work, also deals with charity:

Question: Are you a Master Mason?

Answer: I am.

Question: What induced you to become a Master Mason?

Answer: In order that I might receive Masters' wages, and be thereby better enabled to support myself and family, and contribute to the relief of poor, distressed Master Masons, their widows and orphans.

Masonic charity is directed toward Masonic recipients in many cases.

Ex-Masons for Jesus

What types of charity are Masons engaged in?

There is public and private Masonic charity. The most well known public Masonic charity is the Shriner's Hospitals. They provide medical services, including surgery, to children - without charge. Much money is raised from the public to support the hospitals. The Internal Revenue Service audited the Shrine Hospitals. A series of investigative articles appeared in **The Orlando Sentinel** June 29-July 3, 1986. The series, entitled **The Shriners: Where the money goes**, stated IRS records indicate that less than a third of the millions of dollars raised for Shriner's hospitals actually goes to the hospitals. IRS records were available for 76 of the Shrines 195 temples in 1984. Those 76 temples raised \$10.4 million from circuses, football games and newspaper sales. Shrine hospitals received only \$2.7 million of that money. The rest was kept for the use of the temples. \$3.9 million went for entertainment, including picnics, dances, banquets, parties, seminars, open bars and hospitality suites at meetings and conventions.

An example of private Masonic charities are the Masonic homes. The **Kentucky Monitor**, thirteenth edition, speaks of help for widows and orphans on page 343:

There is no doubt that if a woman with a child or two is left in destitute condition, the most practical thing to do is to put the child (or children) in the Widows and Orphans Home. That will leave the mother free to make her own living. Great delicacy must be exercised in approaching this subject with the average mother, as she naturally does not want to part with her children, but it should be fully explained to her that the children will get a better raising in the Home than she can possibly give them under such circumstances; and in the future, if her condition should change and should she again be able to take care of her children, she can always get them back without formality.

This example of Masonic charity would separate children from their mother, rather than keep the family intact.

Masonic teaching is symbolic. The most important symbol?

The most important symbol of Freemasonry is the Legend of the Third Degree. In the legend, Hiram Abiff is unjustly murdered, buried and raised from the grave. Each man being initiated portrays Hiram in ritual.

The Worshipful Master closes the ritual with these words:

Then, finally my brethren, let us imitate our Grand Master, Hiram Abiff, in his virtuous conduct, his unfeigned piety to God, and his inflexible fidelity to his trust; that, like him, we may welcome the grim tyrant, Death, and receive him as a kind messenger sent by our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Supreme Architect of the Universe presides.

The meaning of the ritual is obvious to those who are not blinded by Satan. Freemasons are encouraged to imitate Hiram Abiff so that they may get into heaven. Some Masons attempt to view this as representing the death, burial and resurrection of Jesus. However, even if the name Jesus Christ were substituted for Hiram Abiff, this teaching would still be a false of salvation. No where in Scripture does it state that we should imitate Jesus to get into heaven. What is required for salvation is faith in Jesus Christ. Notice that Masonic ritual substitutes imitation for faith and Hiram Abiff for Jesus Christ.

Does Freemasonry have a plan of salvation?

The meaning of the Legend of the Third Degree is explained in **The Ahiman Rezon**, the monitor published by the Grand Lodge of South Carolina. It states that:

It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness, . . . to teach the immortality of the soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. . . By its legend and all its ritual, it is implied that we have been redeemed from the death of sin. . . it has been remarked by a learned writer of our Order, that the Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation.

It is impossible for an honest Christian to deny that anything that redeems a man from sin is a plan of salvation. Numerous portions of Masonic ritual instruct Masons how to get into heaven. The most blatant is the conclusion of the Legend of the Third Degree. The Worshipful Master closes the ritual with these words:

Then, finally my brethren, let us imitate our Grand Master, Hiram Abiff, in his virtuous

conduct, his unfeigned piety to God, and his inflexible fidelity to his trust; **that, like him, we may welcome the grim tyrant, Death, and receive him as a kind messenger sent by our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above,** where the Supreme Architect of the Universe presides.

The **Kentucky Monitor** removes any doubt about the meaning of Freemasonry's symbolism. In the preface, beginning in 1946 edition and continuing through at least five editions, a discussion of various religions and their various saviors concluded that Jesus was a savior for Christians, while Hiram is a savior for Masons.

All believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome and the Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. The Hindus called him Krishna; the Chinese, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhovanai; the Egyptians, Horus; Plato, Love; the Scandinavians, Balder; the **Christians, Jesus; Masons, Hiram.** (pages XIV-XV)

Ex-Masons for Jesus

Is Freemasonry a religion?

Since Freemasonry has a plan of salvation it is absurd to deny that Freemasonry is a religion. Many Masons deny that Freemasonry is a religion because if they were to admit it, they would not be accepted as Christians and church members. Other Masons are so blinded by Satan that they cannot see the truth.

Freemasonry teaches men to imitate Hiram Abiff, so that they may get into heaven. The Gospel of Jesus Christ requires faith in the person and claims of Jesus Christ as the means of being redeemed from the death of sin and getting into heaven.

The Christian Mason is faced with a real dilemma. Can a man have two saviors? Can he have a vital faith in Jesus Christ, as he imitates Hiram Abiff? Can he avoid being found guilty of taking part in the promotion of a false plan of salvation?

Can a Christian be a Mason?

Consider Matthew 7:22-23 and Galatians 1:8-9

What will Jesus say?

Who else's opinion is really going to matter?

Ex-Masons for Jesus

Where is Little Johnny now?

An examination of Masonic charity

New Life

John and Mary were so happy on that beautiful spring morning. The small peach and nectarine trees that had been planted during a particularly harsh winter were beginning to blossom, signaling that this would be the year of their "first fruits". The mulberry tree in the backyard was showing signs of new life. There was an emergence of small buds that would soon become beautiful, dark-green leaves, spreading like a large canopy over the picnic table that sat beneath the tree. John and Mary had often sat at that table, making plans for the future, especially after hearing the good news from their family doctor last September. "Mr. Smith, the queasiness your wife has been experiencing in the mornings is quite natural, because, you see, your wife is carrying a new life inside her. The family you have dreamed of is about to become a reality. Mrs. Smith is going to deliver your first-born in about 7 ½ months. Congratulations."

So, on that beautiful spring morning, signs of new life were everywhere, and now, Mary was feeling the first pangs that told them it was time to call Dr. Jones and tell him they were on their way to the hospital.

Not long after being taken into the delivery room, the labor pains were soon forgotten as Mary gave birth to a beautiful baby boy who would be named after his very proud father. After pacing up and down in the waiting room for what seemed like an eternity, the anxious father was summoned to the hospital room where his wife lay in bed resting, with a small bundle of joy by her side. As "dad" walked into the room, Mary said, "Come meet your new son. Here he is – 'Little Johnny'."

Something is wrong

Months pass by, which normally would have been joyous times, but something was wrong. Dr. Jones told them that "Little Johnny's" body was not developing normally, and there were other signs indicating that serious medical problems were forthcoming. Unfortunately, time served to prove that Dr. Jones' diagnoses were all too accurate.

The pastor offers hope

But the pastor where John & Mary attend church offered them hope. They have always enjoyed their pastor's reassuring messages of love, yet he has never spoken of **John 14:6**. There is no recollection of ever hearing him speak on **Ephesians 2:8-9**, either. His sermons were almost always about being a good person; about doing good things for others. Their pastor is a member of the local Masonic lodge. He proudly wears a Masonic ring, and boasts of the "fraternity's" many good works. He often speaks highly of the accomplishments of the organization, particularly in the area of medicine – burn care units and crippled children's hospitals. And now, he tells them there is hope; that his Masonic brothers can help them – can help "Little Johnny". "If it is at all possible", he reassures them, "'Little Johnny' will be able to walk."

"Little Johnny" is taken to a Shriners' crippled children's facility. His major problem is that he lives in an afflicted body that cannot move from one place to another under its own power.

But his various physical problems are soon dealt with, and the surgeries and treatments his body undergoes are successful in making the necessary corrections so that physically, he leaves the hospital with a beautifully functioning body that has been transformed by the "good works" performed on it. After months of therapy, not only can Johnny walk; Johnny can run!

He grows into a mature adult, feeling gratitude for the good works performed at that Shriners' medical facility. He feels indebted, but not to God. It was God who guided the hands of the surgeons on that particular day many years ago - perhaps because of the prayers of Christian family members and their many prayer partners. Or perhaps the surgeon who operated on him that morning was a Christian employee of the hospital who had spent time in earnest prayer to God, prior to entering the operating room. But the indebtedness Johnny feels is to the Shriners.

Little Johnny's feeling of gratefulness, directed to the Shriners is understandable. Besides, "Little Johnny" grew up in a church where the message was always about doing good things for one another – never hearing that it is through God that all things are possible. :

"And Jesus looking upon them, saith, 'With men it is impossible, but not with God: for with God all things are possible'."

Mark 10:27

Johnny wants to be a Shriner

Now that Johnny is of "lawful age", he wants to become a part of the wonderful things the Shriners do for others. He wants to repay them by becoming a part of their efforts. So he becomes a Mason, trusting not only in the works done on his formerly frail body many years ago, but now, he is also trusting in the beautiful sounding things they are teaching him about life, and about his future life. They not only healed his body, but they are now showing him a way of life that is presented as being the formula for attaining to "that Celestial Lodge above." He trusted in their good works many years ago and his body was healed. Now, he feels that he can trust in their plan of salvation. After all, doesn't the Apron Lecture teach that all Masons shall stand before the Judge Supreme of the Great White Throne; and that upon review of the deeds done while here in the body, they shall all be ushered into heaven? Isn't his Masonic pastor's message almost always on being a good person and doing good things for others, just like members of the lodge do? Doesn't God want us to love our neighbors, just like members of the lodge do? Surely, if the plan of salvation offered by the lodge was flawed, Johnny could depend upon his pastor to point this out to the ritualists, couldn't he?

Little Johnny has grown up now, and John has progressed through Masonry, moving on through life with the hope of a glorious immortality. He has hope that there is indeed a "Celestial Lodge above", where he will one day be received, because of "...the deeds done while here in the body." He hasn't stopped with Blue Lodge degrees. He wants more. He wants to be a Shriner, so he goes into the Scottish Rite. Johnny goes through the additional 29 degrees in a fast and furious weekend, never being required to memorize anything, and only seeing half of the degrees he is given credit for.

The fact that the 19th degree confers the priesthood of Jesus Christ upon the candidate – the Melchizedek priesthood held by Jesus Christ alone - goes right over his head. After all, that was one of the "communicated" degrees that was only briefly spoken of, and not enacted. Johnny doesn't give the teachings of the Scottish Rite a lot of consideration: "There is nothing wrong with it, or else my pastor wouldn't be a Scottish Rite Mason." At last comes the day

when he is allowed to become a Shriner. To do so, he is required to swear a blood oath to Allah. Johnny's pastor explains to him, "It's okay, Allah is just another name for God. If there was something wrong with the Mystic Shrine, I wouldn't have remained a member all these years." (Yet the truth of the matter is that Moslems – those who proclaim Allah as "the god of our fathers" - deny that Jesus Christ is the Son of God; they claim He is nothing more than a prophet. Allah has no son. Since Allah has no son, he cannot be the God of the Bible.)

And so, life goes on – for a while, anyway. John has matured into a very successful businessman. Sometimes he is swamped with all the work that fellow Masons send his way, but he always makes sure he has time to actively participate in the various fund raising activities of the Shriners. After all, he owes them more than he could ever repay.

The End of Life

But then comes the day when his lifeless remains are to be laid to rest beneath the clods of the valley, when from his nerveless grasp, drop forever the "working tools of life", but where is "Little Johnny" now?

The funeral service is religious sounding enough, and it certainly is well attended. More than fifty men are present, some wearing white aprons, others arrayed in the regalia of various appendant bodies, and of course, the men of the red fez – the Shriners. Johnny was one of their own.

During the funeral service, there is a great deal of talk about the promise of eternal life, and even mention of a resurrection to eternal life, but there is no reference to Jesus Christ and acceptance of Him as Lord and Savior. There are several prayers recited, but none of them ever mention His name. Some passages of the Bible are quoted, including some things that Jesus Himself had said, but always, His name is omitted. There are no Christian symbols, such as a cross, or a fish emblem, anywhere within sight. The only religious symbol present is the Crescent Moon symbol of the Islamic religion. The Crescent Moon is prominently displayed on the red fezzes of the Shriners. Johnny's fez with the Crescent Moon is displayed at the head of his casket. Allah is in attendance – but is there room for Jesus?

"Little Johnny" had been a church member for years. As a teen, he had professed faith in Jesus. But there is nothing visible at his funeral service which witnesses of a vital faith in Jesus Christ. Is it the blood of the Lamb that now covers him because of a faith in Jesus Christ, or has that now been replaced by the lambskin apron which has been placed in his casket? The lambskin apron is the badge of a Mason. It is to represent a pure and blameless life, which Freemasonry claims is so essentially necessary to obtaining entrance into the Celestial Lodge above. Surely, Johnny's good deeds outweigh the bad, don't they? The lecture he heard when he was given his lambskin apron many years ago clearly stated that he would receive an eternal reward for those good works. Did Johnny trust in those salvific teachings of good works as the basis for his hope of the eternal life?

The Craft had taught Johnny to put his hope in the teachings of the lodge, but aren't the teachings instilled within him in the lodge room at odds with what is taught in the Written Word of God? **John 14:6** states:

"Jesus spoke unto them saying, 'I am the way, the truth and the life. No man cometh unto the Father but by Me'."

This is one of several passages his Masonic pastor never spoke on – one of several passages that point to Jesus Christ as being the only way to the Father. **Ephesians 2:8-9** states:

"For by grace we are saved, through faith, and not of ourselves. It is the gift of God, not of works, lest any man should boast'."

This is yet another passage that Johnny's Masonic pastor never spoke of in any of his sermons. Since Jesus is truly unique, why did the Scottish Rite confer the Melchizedek priesthood which is held by Jesus Christ alone, upon men who were not even required to confess Him as Lord and Savior? Were they implying that Scottish Rite Masons may stand before God with personal righteousness, just as Jesus Christ can? And, if Allah is really just another name for God, why doesn't he have a son?

Deuteronomy 32:16-17 states:

"They made Him jealous with strange gods; with abominations they provoked Him to anger. They sacrificed to demons who were not God, to gods whom they have not known, new gods who came lately, whom your fathers did not dread."

Paul warned that it was impossible for a man to embrace Jesus Christ and remain ensnared in paganism. We are told in **1 Corinthians 10:20-21**:

"No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not want you to become sharers in demons. **You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.**"

The Total Package

The philanthropies of the Lodge healed his body many years ago, but now, by his acceptance of their false teachings, "Little Johnny" will live in eternity, separated from God. This is the "total package" the Craft has to offer.

What are their "good works"? What benefit do they bring?

Is this a true story? Yes, every element of it was true in the lives of one or more men we have known. This composite allows us to view the Masonic package in proper perspective. How many more times will we see similar real-life stories play out? How many times will the father of a young child who has been made to walk again, or even to finally walk for the first time, feel an indebtedness toward the lodge? And how many times will such a feeling of indebtedness lead a man to filling out a petition for the degrees of blue lodge, so that he can eventually become a part of the "good works" that caused his child to walk? How many times will a "Little Johnny" come along, feeling an indebtedness for the services provided in a crippled children's hospital, or a burn-care unit, causing him to want to be a part of the process that made his bodily transformation possible?

Save a body today, and destroy the soul tomorrow?

"For what does it profit a man to gain the whole world, and forfeit his soul?

Mark 8:36

Again we ask, "Where is 'Little Johnny' now?"

Ex-Masons for Jesus

The following Ministries are recommended by Ex-Masons for Jesus

<p>Answer Books & Tapes 5166 Old Norcross Road Norcross, GA 30071 Distributes the Masonic Report by C.F. Quaig</p>	<p>Christian Truth and Victory Publications 9088 County Road 11 NW Alexandria, MN 56308 Phone (320) 846-0835</p> <p>Many new Masonic books, those which are found in lodge libraries, are available from this source. Send SASE for catalog.</p>
<p><u>Ephesians 5:11, Inc.</u> P.O. Box 291 Fishers, IN 46038</p> <p>The major emphasis is the Masonic plan of salvation and the obligation of the church to address the Masonic issue. Copies of Masonic Monitors (small books which are issued to new Masons by lodges) are available. Video tapes of the Ministry to Masons Conferences are available from this ministry.</p> <p><u>Masonic Blue Lodge ritual</u> is available for download from the Ephesians 5:11 website. Ex-Masons for Jesus provided the ritual; we KNOW it is accurate.</p>	<p><u>Followers of Jesus Christ, Inc.</u> Box 4174 Evansville, IN 47724-4174</p> <p>David Carrico has done extensive research on the links between various Secret Societies. David's research on ritual abuse is documented in the video Satanic Ritual Abuse and Secret Societies. The ministry offers books, tapes and tracts.</p>
<p><u>Free the Masons Ministries</u> P.O. Box 1076 Issaquah, WA, 98027</p> <p>Ed Decker is a former Mormon who discovered that much of Mormonism was "borrowed" from the Masonic Lodge. Joseph Smith, the founder of Mormonism was a Mason. They offer tapes, tracts and books. Ed Decker has written numerous books including <i>The</i></p>	<p>HRT Ministries Box 12 Newtonville, NY. 12128-0012.</p> <p>An Ex-Mason for Jesus Harmon Taylor is a former Worshipful Master and he was a Grand Chaplain. A Grand Chaplain is a chaplain of the Grand Lodge. HRT offers tapes, books and tracts.</p>

<p>Mormon Dilemma and The GodMakers, co-authored with Dave Hunt. Both expose the heresies of Mormonism. Ed has written several books on Freemasonry as well, including <i>The Question of Freemasonry</i>.</p>	
<p>In His Grip Ministries Route #1 Box 257-E Crescent City, FL 32112</p> <p>An Ex-Mason for Jesus</p> <p>Prior to becoming a Mason, Mick Oxley studied Hinduism and Islam. Because of his prior study, when initiated into the Blue Lodge in England, Mick immediately recognized pagan elements in the ritual. He went on to practice Masonry in Ireland, Africa, India and Singapore before becoming a Christian. Mick found that he could not be both a Christian and a Mason.</p>	<p>In Search of Light Ministries Box 28702 Las Vegas, Nevada 89126</p> <p>E-mail</p> <p>An Ex-Mason for Jesus</p> <p>Duane Washum is a former Worshipful Master. When Duane began to take Jesus seriously, he had to renounce the Lodge.</p>
<p>Jack Harris</p> <p>An Ex-Mason for Jesus</p> <p>Jack is a former Worshipful Master. The Grand Master told Jack that he could not allow prayers to be closed in the name of Jesus Christ, as long as anyone present objected. When Jack accepted Jesus Christ as his Lord and Savior, he was compelled by study of God's word to leave the lodge. Jack is the author of <i>Freemasonry: The Invisible Cult in our Midst</i> and <i>Armageddon Within</i>. He especially recommends the books of John and Colossians to Masons.</p>	<p>Rooftop Ministries PO Box 4682 Montgomery, AL 36103</p> <p>E-mail</p> <p>A member of Ex-Masons for Jesus</p> <p>Lora Burton is a former Rainbow Girl. She is a Past Worth Advisor and Past Grand Representative. Lora provides rituals and information on Masonic organizations for women and children.</p>
<p>Sound Doctrine Ministries E-mail Box 1962 Exeter, NH 03833</p> <p>Steven Tsoukalas, of Sound Doctrine</p>	<p>The John Ankerberg Show P.O. Box 8977 Chattanooga, TN 37411</p> <p>Video tapes, including Masonic ritual,</p>

<p>Ministries, is the author of <i>Masonic Rites and Wrongs</i>. Because his father was a Mason, Steven took a personal interest in carefully documenting why a Christian should not be a Mason. Steven's book contains a critical examination of what is taught through Masonic ritual. His father left the lodge.</p>	<p>and books.</p>
<p>With One Accord E-mail P.O. Box 457 Dubuque, IA 52004</p> <p>An Ex-Mason for Jesus</p> <p>Bill Schnoebelen was the High Priest of a coven of witches and a member of the Church of Satan when he joined the Masonic Lodge. Bill was able to embrace the teachings of Masonry wholeheartedly; he immediately recognized the symbolism. Bill is the author of <i>Masonry: Beyond the Light, Lucifer Dethroned, Blood on the Doorposts</i> and <i>Wicca: Satan's Little White Lie</i>. Bill's testimony documents the power of prayer offered for the benefit of others. WOA offers tapes, tracts, and books.</p>	<p>Words For Living Ministries P.O. Box 413 Marion, KY 42064</p> <p>Tom McKenney is co-author of <i>The Deadly Deception</i>, the testimony of Jim Shaw. This is a book we recommend for those who want to understand what it is like to be a Mason. Tom's most recent book is <i>Please Tell Me: Questions People Ask About Freemasonry. . . And the Answers</i>.</p> <p>Jim Shaw was active in ministry for many years after leaving the lodge. His ministry led a number of the membership of Ex-Masons for Jesus to renounce Freemasonry to follow Jesus.</p> <p>Since Jim's death, Masons have taken issue with Jim's claim to have been a Worshipful Master and to have received the 33rd Degree.</p> <p>We cannot prove or disprove Jim's status a Past Master or as a 33rd Degree Scottish Rite Mason. However, we found his testimony to ring true and we agree completely with his assessment of Freemasonry. Jim is an Ex-Mason with Jesus.</p>

Masonic Rituals for the Blue Lodge

The following exposures of Masonic ritual are provided in a cooperative effort between [Ex-Masons for Jesus](#) and *Ephesians 5:11, Inc.* *Ex-Masons for Jesus* is a fellowship organization of men and women who have left the Masonic Lodge and appendant bodies, such as the Order of the Eastern Star, Job's Daughter's, the Order of Rainbow for Girls and the Order of DeMolay for boys. They work with other Christians in an effort to equip them to lead Masons within their sphere of influence to leave the Masonic Lodge. *Ex-Masons for Jesus* may be [contacted by](#) e-mail, or by writing Ex-Masons for Jesus, Box 28702, Las Vegas, Nevada 89126.

Within Freemasonry, the color blue is a symbol of universal friendship and benevolence, as it is the color of the vault of heaven. Blue is the only color other than white which should be used in a Master's Lodge for decorations. Within the Blue Lodge are conferred the Craft Degrees. These Masonic rituals represent three degrees which are taken in sequence. First, the Entered Apprentice Degree, second, the Fellow Craft Degree and finally, the Master Mason Degree. The Masonic rituals provided here are as practiced under the jurisdiction of the Grand Lodge of Nevada, circa 1986.

These Masonic rituals are provided in the Portable Document Format (PDF). PDF files can be read on almost any modern computer and printed on any laser or ink jet printer to produce documents which have an identical layout regardless of the system on which they are printed or read.

In order to examine these Masonic rituals, or print them, you will need to have a copy of the Adobe Reader from Adobe Systems.

The Adobe Reader is available FREE at <http://www.adobe.com/prodindex/acrobat/readstep.html>

The Masonic ritual:

- [The Master Mason Degree](#)
- [The Fellow Craft Degree](#)
- [The Entered Apprentice Degree](#)

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Prince Hall Masonic Ritual

Prince Hall was a black man who was initiated into Freemasonry in a military lodge. The lodge he later formed was recognized by the Grand Lodge of England and therefore was regular in every way. Never-the-less, many white Grand Lodges did not and do not recognize Prince Hall Freemasonry as regular. Some have recently recognized the Prince Hall Grand Lodges.

[The ritual for Prince Hall Freemasonry is available on CDROM](#)

Masonic teaching methods

The authoritative teachings of Freemasonry are conveyed in several ways. The primary authoritative Masonic teaching method is ritual. Freemasons are usually unwilling to reveal the contents of ritual to non-Masons. The words in Masonic ritual are controlled very closely by the Grand Lodge in whose jurisdiction the ritual is performed. Masonic ritual is always performed behind closed doors, with a guard called a tyler, standing on the outside of the lodge room. Only those who have proven themselves to be Masons and those who are being initiated into the degrees of Freemasonry are allowed entrance.

Another primary authoritative Masonic teaching method is through small books which are given to men when they are "raised" to the degree of Master Mason. These small books are known as "monitors." They are published, or authorized, by the Grand Lodges for distribution in the lodges in their jurisdiction. Masonic monitors contain explanations of the meaning of the major symbols used in Masonic ritual and explain the meanings of important portions of the ritual, to help the less thoughtful Mason understand the teaching. There seems to be a superset of material from which Masonic monitors are created. The monitor for a particular jurisdiction consists of some core information plus elective information which is selected from the superset. There is a great deal of similarity between the monitors of various states. Usually, the symbols of Freemasonry are discussed in the same order and the explanations use almost identical wording. Using virtually any Masonic monitor, it is possible to prove that Freemasonry teaches a plan of salvation which does not depend on faith in Jesus Christ. Still, some Grand Lodges produce monitors which reveal far more than other Grand Lodges.

The content of Masonic Monitors

The Masonic monitors of more than a few states reveal that the meaning of the Master Mason ritual is that Masons have been redeemed from the death of sin. Christians know that anything which claims to redeem a man from sin is a plan of salvation. The text used is derived from the writings of Albert G. Mackey, whose *Manual of the Lodge* (1862) is the basis of *Ahiman Rezon*, the Monitor of the Grand Lodge of South Carolina. Numerous Grand Lodges have repeated Mackey's teaching:

It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness. . .to teach the immortality of the Soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. . . .and the conclusion we arrive at is, that youth, properly directed, leads [us to the honorable and virtuous maturity, and that] the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss. . . The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul; and hence it has been remarked by a learned writer of our order, that the Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation.

(1947 Ed. *Ahiman Rezon*, pages 141-2, Monitor of South Carolina)[PDF file source document.](#)

The central figure in the third degree ritual of Freemasonry is Hiram Abif (or Abiff). Hiram is unjustly killed, buried and then raised from the grave. Toward the conclusion of the Legend of the Third Degree, the new Master Mason is told that he should imitate Hiram Abif so that he may get into the celestial Lodge above, where the Grand Architect of the Universe (the Masonic god) presides.


The *Kentucky Monitor* reveals the identity of Hiram Abiff in a discussion of various religions:

All believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome and the Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. The Hindus called him Krishna; the Chinese, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhouvanai; the Egyptians, Horus; Plato, Love; the Scandinavians, Balder; the Christians, Jesus; Masons, Hiram.

(pages XIV-XV, *Kentucky Monitor*)

[PDF file source document.](#)

Notice the parallel sentence structure in the last line. It clearly states that: Hiram is to Masons as Jesus is to Christians.



Christians do not remain Masons

Because most Christians do not know about Freemasonry, some are led to join a Masonic Lodge. After they join and become active in Freemasonry, they begin to understand what is being taught in Masonic ritual. Christians who think about the meaning of the words in ritual end up leaving Freemasonry. Many go quietly, because of fear. Others are under so much spiritual bondage, as a result of being involved in the occultic religion of Freemasonry, that they remain somewhat dysfunctional as Christians. Spiritual healing can be instantaneous, or it can take years, depending on the individual and God's will. Be wary of any church leadership who are former Masons. Unless they are able to fully reveal the evil nature of Freemasonry, they may not be free of Masonic bondage. Former Masons should be examined carefully before they are allowed to take any teaching or leadership role in the church.

Men, who have left the Masonic Lodge after coming to understand what Masonic ritual teaches, have sometimes felt compelled to reveal the contents of Masonic ritual to the public. Many are reluctant to do so because of Masonic history. During the early 19th century, Capt. William Morgan worked with a printer named Miller to publish the rituals, as practiced in New York. The printers shop was set ablaze and Morgan was abducted and murdered. As his body was never recovered, there was no conviction for murder. However, several Masons were convicted of his abduction. Even through intimidation and persecution can be intense for those who reveal the "secrets" of Freemasonry, exposures of Masonic ritual have continued since 1727, ten years after the founding of the Grand Lodge of England. Exposures of Masonic ritual have continued for more than two centuries for several reasons. The most compelling reason is so that other men will not be ensnared in Freemasonry. Christians who become ensnared in Freemasonry sooner or later realize that Masonic ritual teaches a plan of salvation which is not based on faith in Jesus Christ, but rather on the basis of imitating Hiram Abiff, the (prototype) Masonic savior. Galatians 1:8-9 reveals that the penalty for teaching a false plan of salvation is eternal condemnation. Christians have no choice but to repent.

A Grand Chaplain Speaks Out

by Rev. Harmon R. Taylor

GRAND LODGE FREE AND ACCEPTED MASONS
OF THE STATE OF NEW YORK

GRAND CHAPLAIN 1983-1984

REV. HARMON R. TAYLOR

November 25, 1984

Dear Servant of God, Knowing that you desire to serve the Lord with all your heart, I share this letter with you. Perhaps you have been struggling with the same situation. On November 22nd, [1984] I sent the facts contained in this letter to all Masonic bodies of which I am a member.

I invite you to prayerfully read it. It will explain why I as a Grand Chaplain of the Grand Lodge of Free and Accepted Masons of the State of New York am requesting a demit from all bodies of the Masonic fraternity. There is much more that I could share. I would be happy to share more if it will help you in the Lord's service.

Many have asked me if Freemasonry is a religion. I have always responded "No". Others have told me that it is a religion. Study has revealed the fact that learned writers in the fraternity say MASONRY IS A RELIGION. The Lord Jesus Christ said, ***"In the mouth of two or three witnesses, every word is established"*** (Matthew 18:16). In order to be brief, I will quote only four Masonic authorities that masonry is a religion.

Albert Mackey, one of the most well known Masonic authorities, wrote in ***A LEXICON OF FREEMASONRY*** (Pg. 402): ***"The religion, then, masonry, is pure theism..."***.

Albert Pike, the most important of all American Masonic authorities wrote in ***MORALS AND DOGMA*** (Pg. 213-214): ***"Every Masonic lodge is a temple of religion, and its teachings are instructions in religion...this is true religion revealed to the ancient patriarchs; which masonry has taught for many centuries, and which it will continue to teach as long as time endures."***

J.S.M. Ward, a Masonic authority who has written several important books on masonry, wrote in his book ***FREEMASONRY: ITS AIMS & IDEALS*** (Pg.185): ***"I consider freemasonry is a significantly organized school of mysticism to be entitled to be called a religion."*** Ward continues on page 187, ***"Freemasonry...taught that each man can by himself, work out his own conception of god and thereby achieve salvation."*** It holds that there are many paths that lead to the throne of the all-loving father which all start from a common source. Freemasonry believes, according to Ward, ***"that though these paths appear to branch off in various directions, yet they all reach the same ultimate goal, and that to some men, one path is better and to other, another."***

"Frank C. Higgins, a high mason, wrote in ***ANCIENT FREE MASONRY*** (Pg.10), "It is true that Freemasonry is the parent of all religion."

These Masonic witnesses all agree in their doctrine that masonry is, indeed, a religion. It is necessary now to ascertain whether masonry is a true religion or a false religion. In an article entitled, **"HOW TO RECOGNIZE A FALSE RELIGION"** (Faith for the Family Nov/Dec 1974), a prominent Christian leader wrote: "All false religions, have some things in common. Here are three simple tests by which any religion should be judged:

FIRST: What is its attitude toward the Bible?

SECOND: Any religious teaching should be tested by this question; What is its attitude toward Jesus Christ?

THIRD: In judging a religious system, we should ask, What is its attitude toward the blood of Jesus Christ!"

According to these three tests, masonry is a false religion manifesting a satanic attitude toward the Bible, the Deity of Jesus Christ, and the blood atonement of Jesus Christ. In order to establish this charge, keep in mind the Word our Lord Jesus Christ who said, ***"In the mouth of two or three witnesses every word shall be established."*** Please consider now the testimony of Masonic authorities which reveal Masonry's satanic attitude toward the Bible, the Deity of Jesus Christ and the vicarious atonement for the sins of mankind by the shedding of Christ's blood on the cross.

Joseph Ford Newton, a famous authority and writer, in an article entitled ***"The Bible and Masonry"*** wrote ***"The bible so rich in symbolism is itself a symbol...thus, by the very honor which masonry pays the Bible, it teaches us to revere every book of faith in which men find help for today and hope for tomorrow, joining hands with the man of Islam as he takes his oath on the Koran, with the Hindu as he makes covenant with God upon the book that he loves best."***

Albert Pike, in ***Morals & Dogma***, wrote (Pg.718) ***"Masonry propagates no creed except it's own most simple sublime one; that universal religion, taught by nature and reason."***

One who is truly born-again can see from the above statement that masonry totally rejects the doctrine of an infallible, God-breathed, inerrant Bible.

According to the Second Test, masonry is a false religion because it totally rejects the crucial doctrine of the Deity of the Lord Jesus Christ.

J.D. Buck, M.D., another Masonic writer of importance, in his book ***Symbolism of Mystic Masonry*** wrote (Pg.57) ***"In the early Church as in the secret doctrine, there was not one Christ for the world but a potential Christ in every man. Theologians first made a fetish of the impersonal, Omnipresent divinity; and then tore the Christos from the hearts of all humanity in order to Deify Jesus; that they might have a God-Man particularly their own."***

One would have to look far and wide in the writings of false teachers to find statements more blasphemous than this about the person of Jesus Christ, my Lord.

According to the Third Test, masonry is a false religion because masonry dogmatically rejects the doctrine of salvation from the penalty of sin by faith in the vicarious atonement of Christ's shed blood on the cross.

Thomas Milton Steward, another Masonic author, in his book ***Symbolic Teaching on Masonry and Its Message***, to support his doctrine quoted favorable an apostate Episcopal minister who wrote (Pg.177), ***"Did Jesus count Himself, conceive of Himself as a proprietary sacrifice and of His work as an expiation? The only answer possible is, clearly, He did not...He does not call Himself the world's priest, or the world's victim."***

Salvation by Faith in the vicarious atonement are not ***"ignorant perversions of the original doctrines"*** as masonry teaches, but they are vital ingredients of the Glorious Gospel of Christ, which is the power of God unto Salvation to everyone who believes. THEREFORE, masonry fails all three tests. It manifests a satanic attitude toward the Bible, the Deity of Christ, and the vicarious atonement. In addition to failing these tests, there is much more proof that masonry is a false religion.

For instance, Henry C. Clausen, 33 degree, Sovereign Grand Commander of the Supreme Council 33 Degree mother council of the world, in the ***NEW AGE***, November, 1970, (Pg.4) wrote regarding masonry, ***"It is dedicated to bringing about the Fatherhood of God, the Brotherhood of Man, and making better men in a better world."***

The doctrine of the Fatherhood of God and the Brotherhood of Man is not found in the Bible. It is a doctrine taught consistently by apostates. Also, the Bible makes it crystal clear that no organization, masonry included, can make better men. Only God can make better men!

According to a Masonic creed, found in the Masonic Bible, masonry teaches that ***"character determines destiny."***

The teaching that character determines destiny is a false doctrine of the Arch Deceiver of Souls. The Bible says, ***"There is none that doeth good,"*** and ***"For by Grace are you saved through faith, and that not of yourselves; it is a gift of God, not of works, lest any man should boast."***

Masonry is anti-Christian in its teachings. For example, J.M. Ward in ***FREEMASONRY - ITS AIMS AND IDEALS*** wrote (Pg.187), ***"I boldly aver that freemasonry is a religion, yet it no way conflicts with any other religion, unless that religion holds that no one outside its portals can be saved."*** Ward, in his statement, reveals the fact that masonry has no conflict with any apostate religion on the face of the earth, but he also reveals that masonry is in conflict with Christianity.

The Bible says, ***"Neither is there salvation in any other, for there is none other name under heaven given among men whereby we MUST be save"*** (Acts 4:12). Jesus said, ***"No man cometh unto the Father but by Me."*** (Jn. 14:6). The Bible is plainly teaching that there is only one way to heaven and the is Christ.

A prominent college president said of masonry, ***"It is a luciferian religion. We are fully aware of its diabolical origin and purpose. I believe that any born-again Christian, when the facts from the lips of Masonic writers themselves are presented showing that masonry is a religion and is the worship of Satan, will immediately withdraw."*** To this I must add my hearty agreement!

The God and Father of the Lord Jesus Christ, the only True and Living God, has clearly commanded Christian, ***"Be ye not unequally yoked together with unbelievers, and swear not at all, and have no fellowship with the unfruitful works of darkness, but rather reprove them."***

Charles Finney, the famed evangelist who God used to bring a revival in America in the 1830's, in his book, ***FREEMASONRY*** wrote (Pg.115), ***"Surely, if masons really understood what Masonry is, as it is delineated in these books, no Christian Mason would think himself to remain at liberty to remain another day a member of the fraternity. It is as plain as possible that a man knowing what it is, and embracing it in his heart, cannot be a Christian man. To say he can is to belie the very nature of Christianity."***

For me, the signs of the time compared with prophetic Scripture, make it apparent that we are living in the last days prior to the Rapture of the Church. Satan is hard at work trying to hinder

believers' spiritual growth, as well as trying to keep the unsaved from entering God's Family. Freemasonry, I have come to believe, is one of Satan's master deceptions.

Many ministers, elders, deacons, trustees, and Sunday School teachers belong to this cult. Today, my membership ends! Today, a new ministry begins. There is a tremendous need to scrutinize the cultic nature of Freemasonry in view of the massive infiltration of its effects on the working body of the Church. It should be exposed to the True Light - Jesus Christ!

Love in Christ, Harmon R. Taylor

George Washington's Farewell Address

1796

[and his true position on Freemasonry]

Friends and Citizens:

The period for a new election of a citizen to administer the executive government of the United States being not far distant, and the time actually arrived when your thoughts must be employed in designating the person who is to be clothed with that important trust, it appears to me proper, especially as it may conduce to a more distinct expression of the public voice, that I should now apprise you of the resolution I have formed, to decline being considered among the number of those out of whom a choice is to be made.

I beg you, at the same time, to do me the justice to be assured that this resolution has not been taken without a strict regard to all the considerations appertaining to the relation which binds a dutiful citizen to his country; and that in withdrawing the tender of service, which silence in my situation might imply, I am influenced by no diminution of zeal for your future interest, no deficiency of grateful respect for your past kindness, but am supported by a full conviction that the step is compatible with both.

The acceptance of, and continuance hitherto in, the office to which your suffrages have twice called me have been a uniform sacrifice of inclination to the opinion of duty and to a deference for what appeared to be your desire. I constantly hoped that it would have been much earlier in my power, consistently with motives which I was not at liberty to disregard, to return to that retirement from which I had been reluctantly drawn. The strength of my inclination to do this, previous to the last election, had even led to the preparation of an address to declare it to you; but mature reflection on the then perplexed and critical posture of our affairs with foreign nations, and the unanimous advice of persons entitled to my confidence, impelled me to abandon the idea.

I rejoice that the state of your concerns, external as well as internal, no longer renders the pursuit of inclination incompatible with the sentiment of duty or propriety, and am persuaded, whatever partiality may be retained for my services, that, in the present circumstances of our country, you will not disapprove my determination to retire.

The impressions with which I first undertook the arduous trust were explained on the proper occasion. In the discharge of this trust, I will only say that I have, with good intentions, contributed towards the organization and administration of the government the best exertions of which a very fallible judgment was capable. Not unconscious in the outset of the inferiority of my qualifications, experience in my own eyes, perhaps still more in the eyes of others, has

strengthened the motives to diffidence of myself; and every day the increasing weight of years admonishes me more and more that the shade of retirement is as necessary to me as it will be welcome. Satisfied that if any circumstances have given peculiar value to my services, they were temporary, I have the consolation to believe that, while choice and prudence invite me to quit the political scene, patriotism does not forbid it.

In looking forward to the moment which is intended to terminate the career of my public life, my feelings do not permit me to suspend the deep acknowledgment of that debt of gratitude which I owe to my beloved country for the many honors it has conferred upon me; still more for the steadfast confidence with which it has supported me; and for the opportunities I have thence enjoyed of manifesting my inviolable attachment, by services faithful and persevering, though in usefulness unequal to my zeal. If benefits have resulted to our country from these services, let it always be remembered to your praise, and as an instructive example in our annals, that under circumstances in which the passions, agitated in every direction, were liable to mislead, amidst appearances sometimes dubious, vicissitudes of fortune often discouraging, in situations in which not unfrequently want of success has countenanced the spirit of criticism, the constancy of your support was the essential prop of the efforts, and a guarantee of the plans by which they were effected. Profoundly penetrated with this idea, I shall carry it with me to my grave, as a strong incitement to unceasing vows that heaven may continue to you the choicest tokens of its beneficence; that your union and brotherly affection may be perpetual; that the free Constitution, which is the work of your hands, may be sacredly maintained; that its administration in every department may be stamped with wisdom and virtue; that, in fine, the happiness of the people of these States, under the auspices of liberty, may be made complete by so careful a preservation and so prudent a use of this blessing as will acquire to them the glory of recommending it to the applause, the affection, and adoption of every nation which is yet a stranger to it.

Here, perhaps, I ought to stop. But a solicitude for your welfare, which cannot end but with my life, and the apprehension of danger, natural to that solicitude, urge me, on an occasion like the present, to offer to your solemn contemplation, and to recommend to your frequent review, some sentiments which are the result of much reflection, of no inconsiderable observation, and which appear to me all-important to the permanency of your felicity as a people. These will be offered to you with the more freedom, as you can only see in them the disinterested warnings of a parting friend, who can possibly have no personal motive to bias his counsel. Nor can I forget, as an encouragement to it, your indulgent reception of my sentiments on a former and not dissimilar occasion.

Interwoven as is the love of liberty with every ligament of your hearts, no recommendation of mine is necessary to fortify or confirm the attachment.

The unity of government which constitutes you one people is also now dear to you. It is justly so, for it is a main pillar in the edifice of your real independence, the support of your tranquility at home, your peace abroad; of your safety; of your prosperity; of that very liberty which you so highly prize. But as it is easy to foresee that, from different causes and from different quarters, much pains will be taken, many artifices employed to weaken in your minds the conviction of this truth; as this is the point in your political fortress against which the batteries of internal and external enemies will be most constantly and actively (though often covertly and insidiously) directed, it is of infinite moment that you should properly estimate the immense value of your national union to your collective and individual happiness; that you should cherish a cordial, habitual, and immovable attachment to it; accustoming yourselves to think and speak of it as of the palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; discountenancing whatever may suggest even a suspicion that it can in any event be

abandoned; and indignantly frowning upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts.

For this you have every inducement of sympathy and interest. Citizens, by birth or choice, of a common country, that country has a right to concentrate your affections. The name of American, which belongs to you in your national capacity, must always exalt the just pride of patriotism more than any appellation derived from local discriminations. With slight shades of difference, you have the same religion, manners, habits, and political principles. You have in a common cause fought and triumphed together; the independence and liberty you possess are the work of joint counsels, and joint efforts of common dangers, sufferings, and successes.

But these considerations, however powerfully they address themselves to your sensibility, are greatly outweighed by those which apply more immediately to your interest. Here every portion of our country finds the most commanding motives for carefully guarding and preserving the union of the whole.

The North, in an unrestrained intercourse with the South, protected by the equal laws of a common government, finds in the productions of the latter great additional resources of maritime and commercial enterprise and precious materials of manufacturing industry. The South, in the same intercourse, benefiting by the agency of the North, sees its agriculture grow and its commerce expand. Turning partly into its own channels the seamen of the North, it finds its particular navigation invigorated; and, while it contributes, in different ways, to nourish and increase the general mass of the national navigation, it looks forward to the protection of a maritime strength, to which itself is unequally adapted. The East, in a like intercourse with the West, already finds, and in the progressive improvement of interior communications by land and water, will more and more find a valuable vent for the commodities which it brings from abroad, or manufactures at home. The West derives from the East supplies requisite to its growth and comfort, and, what is perhaps of still greater consequence, it must of necessity owe the secure enjoyment of indispensable outlets for its own productions to the weight, influence, and the future maritime strength of the Atlantic side of the Union, directed by an indissoluble community of interest as one nation. Any other tenure by which the West can hold this essential advantage, whether derived from its own separate strength, or from an apostate and unnatural connection with any foreign power, must be intrinsically precarious.

While, then, every part of our country thus feels an immediate and particular interest in union, all the parts combined cannot fail to find in the united mass of means and efforts greater strength, greater resource, proportionably greater security from external danger, a less frequent interruption of their peace by foreign nations; and, what is of inestimable value, they must derive from union an exemption from those broils and wars between themselves, which so frequently afflict neighboring countries not tied together by the same governments, which their own rival ships alone would be sufficient to produce, but which opposite foreign alliances, attachments, and intrigues would stimulate and embitter. Hence, likewise, they will avoid the necessity of those overgrown military establishments which, under any form of government, are inauspicious to liberty, and which are to be regarded as particularly hostile to republican liberty. In this sense it is that your union ought to be considered as a main prop of your liberty, and that the love of the one ought to endear to you the preservation of the other.

These considerations speak a persuasive language to every reflecting and virtuous mind, and exhibit the continuance of the Union as a primary object of patriotic desire. Is there a doubt whether a common government can embrace so large a sphere? Let experience solve it. To listen

to mere speculation in such a case were criminal. We are authorized to hope that a proper organization of the whole with the auxiliary agency of governments for the respective subdivisions, will afford a happy issue to the experiment. It is well worth a fair and full experiment. With such powerful and obvious motives to union, affecting all parts of our country, while experience shall not have demonstrated its impracticability, there will always be reason to distrust the patriotism of those who in any quarter may endeavor to weaken its bands.

In contemplating the causes which may disturb our Union, it occurs as matter of serious concern that any ground should have been furnished for characterizing parties by geographical discriminations, Northern and Southern, Atlantic and Western; whence designing men may endeavor to excite a belief that there is a real difference of local interests and views. One of the expedients of party to acquire influence within particular districts is to misrepresent the opinions and aims of other districts. You cannot shield yourselves too much against the jealousies and heartburnings which spring from these misrepresentations; they tend to render alien to each other those who ought to be bound together by fraternal affection. The inhabitants of our Western country have lately had a useful lesson on this head; they have seen, in the negotiation by the Executive, and in the unanimous ratification by the Senate, of the treaty with Spain, and in the universal satisfaction at that event, throughout the United States, a decisive proof how unfounded were the suspicions propagated among them of a policy in the General Government and in the Atlantic States unfriendly to their interests in regard to the Mississippi; they have been witnesses to the formation of two treaties, that with Great Britain, and that with Spain, which secure to them everything they could desire, in respect to our foreign relations, towards confirming their prosperity. Will it not be their wisdom to rely for the preservation of these advantages on the Union by which they were procured? Will they not henceforth be deaf to those advisers, if such there are, who would sever them from their brethren and connect them with aliens?

To the efficacy and permanency of your Union, a government for the whole is indispensable. No alliance, however strict, between the parts can be an adequate substitute; they must inevitably experience the infractions and interruptions which all alliances in all times have experienced. Sensible of this momentous truth, you have improved upon your first essay, by the adoption of a constitution of government better calculated than your former for an intimate union, and for the efficacious management of your common concerns. This government, the offspring of our own choice, uninfluenced and un-awed, adopted upon full investigation and mature deliberation, completely free in its principles, in the distribution of its powers, uniting security with energy, and containing within itself a provision for its own amendment, has a just claim to your confidence and your support. Respect for its authority, compliance with its laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true liberty. The basis of our political systems is the right of the people to make and to alter their constitutions of government. But the Constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government.

All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force; to put, in the place of the delegated will of the nation the will of a party, often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-

concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans digested by common counsels and modified by mutual interests.

However combinations or associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people and to usurp for themselves the reins of government, destroying afterwards the very engines which have lifted them to unjust dominion.

Towards the preservation of your government, and the permanency of your present happy state, it is requisite, not only that you steadily discountenance irregular oppositions to its acknowledged authority, but also that you resist with care the spirit of innovation upon its principles, however specious the pretexts. One method of assault may be to effect, in the forms of the [Constitution](#), alterations which will impair the energy of the system, and thus to undermine what cannot be directly overthrown. In all the changes to which you may be invited, remember that time and habit are at least as necessary to fix the true character of governments as of other human institutions; that experience is the surest standard by which to test the real tendency of the existing constitution of a country; that facility in changes, upon the credit of mere hypothesis and opinion, exposes to perpetual change, from the endless variety of hypothesis and opinion; and remember, especially, that for the efficient management of your common interests, in a country so extensive as ours, a government of as much vigor as is consistent with the perfect security of liberty is indispensable. Liberty itself will find in such a government, with powers properly distributed and adjusted, its surest guardian. It is, indeed, little else than a name, where the government is too feeble to withstand the enterprises of faction, to confine each member of the society within the limits prescribed by the laws, and to maintain all in the secure and tranquil enjoyment of the rights of person and property.

I have already intimated to you the danger of parties in the State, with particular reference to the founding of them on geographical discriminations. Let me now take a more comprehensive view, and warn you in the most solemn manner against the baneful effects of the spirit of party generally.

This spirit, unfortunately, is inseparable from our nature, having its root in the strongest passions of the human mind. It exists under different shapes in all governments, more or less stifled, controlled, or repressed; but, in those of the popular form, it is seen in its greatest rankness, and is truly their worst enemy.

The alternate domination of one faction over another, sharpened by the spirit of revenge, natural to party dissension, which in different ages and countries has perpetrated the most horrid enormities, is itself a frightful despotism. But this leads at length to a more formal and permanent despotism. The disorders and miseries which result gradually incline the minds of men to seek security and repose in the absolute power of an individual; and sooner or later the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purposes of his own elevation, on the ruins of public liberty.

Without looking forward to an extremity of this kind (which nevertheless ought not to be entirely out of sight), the common and continual mischiefs of the spirit of party are sufficient to make it the interest and duty of a wise people to discourage and restrain it.

It serves always to distract the public councils and enfeeble the public administration. It agitates the community with ill-founded jealousies and false alarms, kindles the animosity of one part against another, foment occasionally riot and insurrection. It opens the door to foreign influence and corruption, which finds a facilitated access to the government itself through the channels of

party passions. Thus the policy and the will of one country are subjected to the policy and will of another.

There is an opinion that parties in free countries are useful checks upon the administration of the government and serve to keep alive the spirit of liberty. This within certain limits is probably true; and in governments of a monarchical cast, patriotism may look with indulgence, if not with favor, upon the spirit of party. But in those of the popular character, in governments purely elective, it is a spirit not to be encouraged. From their natural tendency, it is certain there will always be enough of that spirit for every salutary purpose. And there being constant danger of excess, the effort ought to be by force of public opinion, to mitigate and assuage it. A fire not to be quenched, it demands a uniform vigilance to prevent its bursting into a flame, lest, instead of warming, it should consume.

It is important, likewise, that the habits of thinking in a free country should inspire caution in those entrusted with its administration, to confine themselves within their respective constitutional spheres, avoiding in the exercise of the powers of one department to encroach upon another. The spirit of encroachment tends to consolidate the powers of all the departments in one, and thus to create, whatever the form of government, a real despotism. A just estimate of that love of power, and proneness to abuse it, which predominates in the human heart, is sufficient to satisfy us of the truth of this position. The necessity of reciprocal checks in the exercise of political power, by dividing and distributing it into different depositaries, and constituting each the guardian of the public weal against invasions by the others, has been evinced by experiments ancient and modern; some of them in our country and under our own eyes. To preserve them must be as necessary as to institute them. If, in the opinion of the people, the distribution or modification of the constitutional powers be in any particular wrong, let it be corrected by an amendment in the way which the [Constitution](#) designates. But let there be no change by usurpation; for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed. The precedent must always greatly overbalance in permanent evil any partial or transient benefit, which the use can at any time yield.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked: Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

It is substantially true that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?

Promote then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened.

As a very important source of strength and security, cherish public credit. One method of preserving it is to use it as sparingly as possible, avoiding occasions of expense by cultivating peace, but remembering also that timely disbursements to prepare for danger frequently prevent much greater disbursements to repel it, avoiding likewise the accumulation of debt, not only by shunning occasions of expense, but by vigorous exertion in time of peace to discharge the debts which unavoidable wars may have occasioned, not ungenerously throwing upon posterity the burden which we ourselves ought to bear. The execution of these maxims belongs to your representatives, but it is necessary that public opinion should co-operate. To facilitate to them the performance of their duty, it is essential that you should practically bear in mind that towards the payment of debts there must be revenue; that to have revenue there must be taxes; that no taxes can be devised which are not more or less inconvenient and unpleasant; that the intrinsic embarrassment, inseparable from the selection of the proper objects (which is always a choice of difficulties), ought to be a decisive motive for a candid construction of the conduct of the government in making it, and for a spirit of acquiescence in the measures for obtaining revenue, which the public exigencies may at any time dictate.

Observe good faith and justice towards all nations; cultivate peace and harmony with all. Religion and morality enjoin this conduct; and can it be, that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt that, in the course of time and things, the fruits of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it? Can it be that Providence has not connected the permanent felicity of a nation with its virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! is it rendered impossible by its vices?

In the execution of such a plan, nothing is more essential than that permanent, inveterate antipathies against particular nations, and passionate attachments for others, should be excluded; and that, in place of them, just and amicable feelings towards all should be cultivated. The nation which indulges towards another a habitual hatred or a habitual fondness is in some degree a slave. It is a slave to its animosity or to its affection, either of which is sufficient to lead it astray from its duty and its interest. Antipathy in one nation against another disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be haughty and intractable, when accidental or trifling occasions of dispute occur. Hence, frequent collisions, obstinate, envenomed, and bloody contests. The nation, prompted by ill-will and resentment, sometimes impels to war the government, contrary to the best calculations of policy. The government sometimes participates in the national propensity, and adopts through passion what reason would reject; at other times it makes the animosity of the nation subservient to projects of hostility instigated by pride, ambition, and other sinister and pernicious motives. The peace often, sometimes perhaps the liberty, of nations, has been the victim.

So likewise, a passionate attachment of one nation for another produces a variety of evils. Sympathy for the favorite nation, facilitating the illusion of an imaginary common interest in cases where no real common interest exists, and infusing into one the enmities of the other, betrays the former into a participation in the quarrels and wars of the latter without adequate inducement or justification. It leads also to concessions to the favorite nation of privileges denied to others which is apt doubly to injure the nation making the concessions; by unnecessarily parting with what ought to have been retained, and by exciting jealousy, ill-will, and a disposition to retaliate, in the parties from whom equal privileges are withheld. And it gives to ambitious, corrupted, or deluded citizens (who devote themselves to the favorite nation), facility

to betray or sacrifice the interests of their own country, without odium, sometimes even with popularity; gilding, with the appearances of a virtuous sense of obligation, a commendable deference for public opinion, or a laudable zeal for public good, the base or foolish compliances of ambition, corruption, or infatuation.

As avenues to foreign influence in innumerable ways, such attachments are particularly alarming to the truly enlightened and independent patriot. How many opportunities do they afford to tamper with domestic factions, to practice the arts of seduction, to mislead public opinion, to influence or awe the public councils? Such an attachment of a small or weak towards a great and powerful nation dooms the former to be the satellite of the latter.

Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens) the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of republican government. But that jealousy to be useful must be impartial; else it becomes the instrument of the very influence to be avoided, instead of a defense against it. Excessive partiality for one foreign nation and excessive dislike of another cause those whom they actuate to see danger only on one side, and serve to veil and even second the arts of influence on the other. Real patriots who may resist the intrigues of the favorite are liable to become suspected and odious, while its tools and dupes usurp the applause and confidence of the people, to surrender their interests.

The great rule of conduct for us in regard to foreign nations is in extending our commercial relations, to have with them as little political connection as possible. So far as we have already formed engagements, let them be fulfilled with perfect good faith. Here let us stop. Europe has a set of primary interests which to us have none; or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves by artificial ties in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships or enmities.

Our detached and distant situation invites and enables us to pursue a different course. If we remain one people under an efficient government, the period is not far off when we may defy material injury from external annoyance; when we may take such an attitude as will cause the neutrality we may at any time resolve upon to be scrupulously respected; when belligerent nations, under the impossibility of making acquisitions upon us, will not lightly hazard the giving us provocation; when we may choose peace or war, as our interest, guided by justice, shall counsel.

Why forego the advantages of so peculiar a situation? Why quit our own to stand upon foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor or caprice?

It is our true policy to steer clear of permanent alliances with any portion of the foreign world; so far, I mean, as we are now at liberty to do it; for let me not be understood as capable of patronizing infidelity to existing engagements. I hold the maxim no less applicable to public than to private affairs, that honesty is always the best policy. I repeat it, therefore, let those engagements be observed in their genuine sense. But, in my opinion, it is unnecessary and would be unwise to extend them.

Taking care always to keep ourselves by suitable establishments on a respectable defensive posture, we may safely trust to temporary alliances for extraordinary emergencies.

Harmony, liberal intercourse with all nations, are recommended by policy, humanity, and interest. But even our commercial policy should hold an equal and impartial hand; neither seeking nor granting exclusive favors or preferences; consulting the natural course of things; diffusing and diversifying by gentle means the streams of commerce, but forcing nothing; establishing (with powers so disposed, in order to give trade a stable course, to define the rights of our merchants, and to enable the government to support them) conventional rules of intercourse, the best that present circumstances and mutual opinion will permit, but temporary, and liable to be from time to time abandoned or varied, as experience and circumstances shall dictate; constantly keeping in view that it is folly in one nation to look for disinterested favors from another; that it must pay with a portion of its independence for whatever it may accept under that character; that, by such acceptance, it may place itself in the condition of having given equivalents for nominal favors, and yet of being reproached with ingratitude for not giving more. There can be no greater error than to expect or calculate upon real favors from nation to nation. It is an illusion, which experience must cure, which a just pride ought to discard.

In offering to you, my countrymen, these counsels of an old and affectionate friend, I dare not hope they will make the strong and lasting impression I could wish; that they will control the usual current of the passions, or prevent our nation from running the course which has hitherto marked the destiny of nations. But, if I may even flatter myself that they may be productive of some partial benefit, some occasional good; that they may now and then recur to moderate the fury of party spirit, to warn against the mischiefs of foreign intrigue, to guard against the impostures of pretended patriotism; this hope will be a full recompense for the solicitude for your welfare, by which they have been dictated.

How far in the discharge of my official duties I have been guided by the principles which have been delineated, the public records and other evidences of my conduct must witness to you and to the world. To myself, the assurance of my own conscience is, that I have at least believed myself to be guided by them.

In relation to the still subsisting war in Europe, my proclamation of the twenty-second of April, 1793, is the index of my plan. Sanctioned by your approving voice, and by that of your representatives in both houses of Congress, the spirit of that measure has continually governed me, uninfluenced by any attempts to deter or divert me from it.

After deliberate examination, with the aid of the best lights I could obtain, I was well satisfied that our country, under all the circumstances of the case, had a right to take, and was bound in duty and interest to take, a neutral position. Having taken it, I determined, as far as should depend upon me, to maintain it, with moderation, perseverance, and firmness.

The considerations which respect the right to hold this conduct, it is not necessary on this occasion to detail. I will only observe that, according to my understanding of the matter, that right, so far from being denied by any of the belligerent powers, has been virtually admitted by all.

The duty of holding a neutral conduct may be inferred, without anything more, from the obligation which justice and humanity impose on every nation, in cases in which it is free to act, to maintain inviolate the relations of peace and amity towards other nations.

The inducements of interest for observing that conduct will best be referred to your own reflections and experience. With me a predominant motive has been to endeavor to gain time to our country to settle and mature its yet recent institutions, and to progress without interruption to that degree of strength and consistency which is necessary to give it, humanly speaking, the command of its own fortunes.

Though, in reviewing the incidents of my administration, I am unconscious of intentional error, I am nevertheless too sensible of my defects not to think it probable that I may have committed many errors. Whatever they may be, I fervently beseech the Almighty to avert or mitigate the evils to which they may tend. I shall also carry with me the hope that my country will never cease to view them with indulgence; and that, after forty five years of my life dedicated to its service with an upright zeal, the faults of incompetent abilities will be consigned to oblivion, as myself must soon be to the mansions of rest.

Relying on its kindness in this as in other things, and actuated by that fervent love towards it, which is so natural to a man who views in it the native soil of himself and his progenitors for several generations, I anticipate with pleasing expectation that retreat in which I promise myself to realize, without alloy, the sweet enjoyment of partaking, in the midst of my fellow-citizens, the benign influence of good laws under a free government, the ever-favorite object of my heart, and the happy reward, as I trust, of our mutual cares, labors, and dangers.

Freemasonry... Behind closed doors

A Biblical Look at The Lodge

Pastor Ed Decker

There have been many questions regarding the compatibility of Freemasonry and Christianity. The claim of every Mason is that Masonry and Christianity are totally compatible.

They say that religion is the experience of relating to God, and Masonry is the experience of relating to mankind. While separate, they can and do naturally co-exist. Well, if Freemasonry is truly what it professes publicly, then "Bravo!" It is a welcome fellowship.

If it is being deceptive, or as some claim, a serious danger to the Mason, his or her family and Church, then it should be exposed as such. It is that simple. Let's look at just a few of the Lodge's basic principles in the Light of Biblical truth

NO OTHER GODS!

"And God spoke all these words: "I am the LORD your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me.

"You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me," (Exodus 20:1-5)

This is the first and primary Commandment! All other commandments find their reason in it. God put it at the top of the list for a reason! If you have a faulty view of God, your whole spiritual perspective is skewed by that error. Listen again to God:

"This is what the LORD says-- Israel's King and Redeemer, the LORD Almighty: I am the first and I am the last; apart from me there is no God. " (Isaiah 44:6)

If your view of God is anything but that which God, Himself has declared above, your view is not Christian orthodoxy. If your view of Christ is not that which is equally Biblically based, your view of Christ is just as filled with danger. Let's see what the Masonic fraternity, itself has to say about the nature of God.

FREEMASONS BOW AT EVERY ALTAR

"The true Mason is not creed-bound. He realizes with the divine illumination of his lodge that as a Mason his religion must be universal: Christ, Buddha, or Mohammed, the name means little, for he recognizes only the light and not the bearer. He worships at every shrine, bows before every altar, whether in temple, mosque or cathedral, realizing with his truer understanding the oneness of all spiritual truth." (The Lost Keys of Freemasonry, Manly P. Hall, 33o, p.65, Macoy Publishing and Masonic Supply Co., Richmond, VA., 1976.)

"Everything good in nature comes from OSIRIS—order, harmony, and the favorable temperature of the seasons and celestial periods." (Morals and Dogma, Albert Pike, 1956, page 476)

Osiris was the ancient Egyptian god whose annual death and resurrection personified the self-renewing vitality and fertility of nature. "The All Seeing Eye" is a Masonic representation of Osiris.

THE BIBLE SAYS

"Jesus answered, 'I am the way and the truth and the life. No one comes to the Father except through me.' " (John 14:6)

"For there is one God, and one mediator between God and men, the man Christ Jesus" (1Tim. 2:5)

Is Jesus Christ Lord?

In Mystic Masonry, by J. D. Buck, the following Masonic teaching is found:

"It is far more important that men should strive to become Christs than that they should believe that Jesus was Christ." (page 62)

"The perfect man is Christ: and Christ is God. This is the birth-right and destiny of every human soul." (page 86)

THE BIBLE SAYS

"Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." (Acts 4:12)

"Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son." (1 John 2:22)

OUR LORD AMONG THE BAALIM

"Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the one God who is above ALL the Baalim, must needs leave it to each of its initiates to look for the foundation of his faith and hope to the written scriptures of his own religion." (Morals and Dogma, Albert Pike, 1956, page 226)

[Ed note : The word "Baalim," is simply defined as "false god or idol." The Masonic author has included the God of the Christian in that category.]

THE BIBLE SAYS

"You shall have no other gods before Me." (Deut 5:7)

"Then it shall be, if you by any means forget the LORD your God, and follow other gods, and serve them and worship them, I testify against you this day that you shall surely perish." (Deut 8:19)

"Turn now everyone from his evil way, amend your doings, and do not go after other gods to serve them;" (Jer 35:15)

BOUND BY BLOOD OATHS

From the initiation rituals of the "BLUE LODGES" and through all 33 degrees of Freemasonry, *every Mason in the world is bound by bloody oaths* to maintain the secrets of the Lodge. These binding oaths are kept through the spirit of fear, because the penalties for betraying the brethren of the lodge include serious physical harm to the Mason. Look at them from the perspective of Christ's admonition.

The oath sworn by the Entered Apprentice or first degree:

"...binding myself under no less penalty than that of having my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea, at low water mark." The Master Mason swears, "...under no less penalty than that of having my body severed in two, my bowels taken from thence and burned to ashes, the ashes scatter before the four winds of heaven..." (Duncan's Ritual of Freemasonry, 3rd Ed., pp. 35-396, David McKay Pub., New York, NY)

THE BIBLE SAYS

Jesus, speaking again to His disciples, clearly dealt with this exact situation.

"There is nothing concealed that will not be disclosed, or hidden that will not be made known. What you have said in the dark will be heard in the daylight, and what you have whispered in the ear in the inner rooms will be proclaimed from the roofs. "I tell you, my friends, do not be afraid of those who kill the body and after that can do no more. But I will show you whom you should fear: Fear him who, after the killing of the body, has power to throw you into hell. Yes, I tell you, fear him. " (Luke 12:2-5)

"Again, you have heard that it was said to the people long ago, 'Do not break your oath, but keep the oaths you have made to the Lord.' But I tell you, Do not swear at all: either by heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one hair white or black. Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one. (Matt. 5:33 -37)

That was Jesus Himself talking to those who believed on Him. Surely, it would be a foolish Christian who would defy the Lord in such a serious matter. What earthly thing would be worth violating a direct instruction from our Savior? None! It is not an isolated warning. (Read James 5:12 :

"But above all, my brethren, do not swear, either by heaven or by earth or with any other oath. But let your "Yes," be "Yes," and your "No," "No," lest you fall into judgment."

TRUSTING THE BIBLE

“The teachers, even of Christianity, are, in general, the most ignorant of the true meaning of that which they teach. There is no book of which so little is known as the Bible. To most who read it, it is as incomprehensible as the Sohar.” (Morals and Dogma, Albert Pike, 1956, page 105)

The Bible Says

We do well to know the Word Of God. As Jesus prayed to the Father for His disciples, His prayer was: *"Sanctify them by the truth; your word is truth."* (John 17:17)

The Bible clearly teaches that the mature Christian must be grounded in God's Word. This is probably the most grievous error of those enmeshed in the web of Freemasonry. It is the ignorance of or lack of regard for the truth of God's Holy Word.

What true Christian man (or woman) would dare go through the rituals of Freemasonry knowing that someday, he or she would have to stand before a Holy God and account for those acts of darkness. Let me give you a few examples.

THE JUDGMENT OF THE DAMNED

The grave, *Christless* end awaiting members of the Masonic order can be demonstrated by the Apron Lecture, given every Mason in the Blue Lodge Ceremony. The following quote can be

found almost word for word in most Masonic Monitors, the Craft ritual manual. Each candidate, upon completion of the initiation is given a white Lambskin Apron whose pure and spotless surface, he is told, would be

"an ever present reminder of purity of life and rectitude of conduct, and when at last, after a life of faithful service your weary feet shall have come to the end of life's toilsome journey and from your nerveless grasp shall have dropped forever the working tools of life, may the record of your life be as pure and spotless as this fair emblem which I place in your hands tonight, *and when your trembling soul shall stand, naked and alone, before the Great White Throne, there to receive judgment* for the deeds done while here in the body, may it be your portion to hear from Him who sitteth as the Judge Supreme, the welcome words: Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee rule over many things! Enter into the joy of thy Lord."

While the words sound noble, it is to the everlasting pit of hell that the unsuspecting candidate has been assigned in the subtle words of the message. The promise is that the apron represents the works of the flesh when the Mason stands before God at the Great White Throne judgment.

There is only one Great White Throne Judgment in my Bible and it is found in REV 20:11-15. It is the judgment of those dead not in Christ, the judgment of the damned, who will be judged... not by the gift of God through Christ, but by their own works, with an end in the lake of fire. What a tragedy! All worthy Masons are buried with this apron as their covering before God.

THE KING OF THE PIT OF HELL

In the seventeenth degree of the Scottish Rite, or The Knights of the East and West degree, after the candidates have completed the initiation they are given the secret password, Jubulum, and the Sacred Word, **Abaddon**. Here is the clue to the true identity of the Masonic Deity. It is revealed in the "Sacred Word" of this ritual, "Abaddon." In Revelation 9:11, we learn that

"they [the demons and workers from hell] had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon!"

Again, I must ask, "How could any true Christian dare to take upon himself that evil name as a sacred word?"

THE WORD IS OUT

The supposed quest of the Blue Lodge Masons is the search for "The Lost Word." Most Masonic ritual is concerned with the recovery of this lost word, presumed to be the name of God- supposedly lost through the murder of the architect, Hiram Abiff, during the building of Solomon's Temple. This quest is attained during the ritual of the ROYAL ARCH DEGREE.

It is here that the SECRET NAME of the DEITY OF MASONRY is revealed. That name is **"JAHBULON."**

"JAH" is the short form of the Hebrew name of God, "Yahweh," or "Jehovah." **"BUL"** is a rendering of the name, **BAAL**. **"ON"** is the term used in the Babylonian mysteries to call upon the deity, **"OSIRIS"**! The secret ritual book of the Craft prints the letters J.B.O. It states that:

"We three do meet and agree-in peace, love and unity-the Sacred Word to keep and never to divulge the same-until we three, or three such as weódo meet and agree."

No Royal Arch Mason can pronounce the sacred name by himself. What is represented as the god of Masonry is a three-headed monster so remote from the Christian Trinity and so blasphemous as to damn the soul of anyone who would dare to pronounce its name in a ritual of worship.

USURPING THE PRIESTHOOD OF JESUS

In the 19th degree of Scottish rite Freemasonry, the Initiate receives the degree of GRAND PONTIFF. It is during this ritual that the candidate swears an oath of secrecy and an oath of total obedience "to any Chapter of this degree to which i may belong; and the edicts, laws and mandates of the Grand Consistory of Sublime Princes and Commanders of the Royal Secret, as well as those of the Supreme Council of the 33rd degree..."

It is then that the "Thrice Puissant" anoints him with oil on the crown of his head and says: "Be thou a Priest forever, after the order of Melchizedek."

THE BIBLE SAYS

"and inasmuch as He was not made priest without an oath (for they have become priests without an oath, but He with an oath by Him who said to Him: The LORD has sworn And will not relent, You are a priest forever according to the order of Melchizedek"), by so much more Jesus has become a surety of a better covenant. Also there were many priests, because they were prevented by death from continuing. But He, because He continues forever, has an unchangeable priesthood." (Heb 7:20-24)

PAGAN COMMUNION—EATING THE DEAD

"QUESTION: What is to us the chief symbol of man's ultimate redemption and regeneration?

"ANSWER: The fraternal supper, of bread which nourishes, and of wine which refreshes and exhilarates, symbolical of the time which is to come, when all mankind shall be one great harmonious brotherhood; and teaching us these great lessons: that as matter changes ever, but no single atom is annihilated, it is not rational to suppose that the far nobler soul does not continue to exist beyond the grave: that many thousands who have died might claim to be joint owners with ourselves of the particles that compose our physical bodies; for matter ever forms new combinations; and the bodies of the ancient dead, the patriarchs before and since the flood, the kings and common people of all ages, resolved into their constituent elements, are carried upon the wind over all continents, and continually enter into and form part of the habitations of new souls, creating new bonds of sympathy and brotherhood between each man that lives and all his

race. And thus, in the bread we eat, and in the wine we drink tonight may enter into and form of us part of us the identical particles of matter that once formed parts of the material bodies called Moses, Confucius, Plato, Socrates or Jesus of Nazareth. In the truest sense, we eat and drink the bodies of the dead; and cannot say that there is a single atom of our blood or body, the ownership of which some other soul might not dispute with us.” (Morals And Dogma, Albert Pike, page 539)

THE BIBLE SAYS

“And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you.” (Luke 22:19-21)

but....ISN'T THE YORK RITE CHRISTIAN FREEMASONRY?

I am often told that the York Rite is a Christian Rite from start to finish. Would that it were true. First, the deep roots of Freemasonry are entwined within every branch of the craft and go through every level of paganism, cultic and occult practices, right into the depths of Luciferic rituals. No part of the system is exempt. The York Rite is no different and those men within it who claim it is free from any non-Christian influence are either blind fools or lying through their teeth!

Let's look at the "**Knights Templar**" Degree. It is reported to have originally been established to preserve and protect the craft. The special garb worn in the degree consists an Apron, sash and cordon.

The center of the Apron displays a hand holding a severed head, dripping blood. On the flap is a hand holding a knife. Drops of red blood cover the white background.

The Sash is white with a yellow fringe. **It is filled with gory, severed heads, arms and legs, mixed in with knives, crosses and crowns.** The cordon, which goes around the neck, is dark satin with **severed heads down the side** and a small ceremonial sword as the breast ornament. Along with these grotesque items is a human skull cut and pinned so that the top of the skull can be detached to use a drinking vessel. *And they call this the Christian Rite??*

A BIZZARE BLOOD RITUAL

The paraphernalia of this ritual should be evidence enough that the York Rite is every bit as pagan as the Scottish Rite, but let me finish this up with a few excerpts from the rite, itself.

The obligation in this degree, called the Master's Nine Of Elect, is now given to the candidate in the usual form. While the candidate is kneeling at the altar, the companions all stand over him with raised poniards, as if about to stab him. Meanwhile a horrible, bloody head sits on the altar, facing him.

He swears this blood oath: *"I do solemnly swear, in the presence of Almighty God, that I will revenge the assassination of our worthy Master, Hiram Abiff, not only on the murderers, but also on all who may betray the secrets of this degree; and furthermore, that I will keep and protect this Order with all my might, and the brethren, in general, with all my power, and furthermore, that I will obey the decrees of the Grand Council of Princes of Jerusalem; and, if I violate my obligation, I consent to be struck with the dreadful poniard of vengeance, now presented to me, and to have my head cut off, and stuck on the highest pole, or pinnacle, in the eastern part of the world, as a monument of my villainy! Amen! Amen! Amen! Amen!"*

The vows here are sealed with the Fifth Libation or The Sealed Obligation. The candidate is given the human skull filled with wine, which he drinks after swearing that "the sins of the person whose skull this once was, be heaped upon my head, in addition to my own; and may appear in judgment against me, both here and hereafter, should I violate or transgress any obligation in Masonry, or the Orders of [this] knighthood..."

I am sorry, but any man who has sworn such oaths has so violated his Christian *faith and grieved the Holy Spirit* that I suspect he *and all those over whom he has headship* have been removed from that umbrella of Christ's protection.

THE GOD OF THE MYSTIC SHRINE

The candidates for this ritual kneel at the ALTAR OF OBLIGATION with arms bound, leaning upon the top, heads bowed. There they are required to "assume a most powerful and binding oath, inseparably uniting yourself with us, and once taken, it can never be retracted or departed from."

The oath itself is curse enough, being four pages in length. Its penalty included "having my eyeballs pierced to the center with a three-edged blade."

The revelation of truth is in the candidates' sealing of the oath, revealing the true nature of the Masonic god of the "Mystic Shrine":

"...and may ALLAH, the god of Arab, Moslem and Mohammedan, the GOD OF OUR FATHERS, support me to the entire fulfillment of the same, Amen, Amen, Amen." (The Ancient Arabic Order, Nobles of the Mystic Shrine, pages 35-39, Allen Publishing Co. New York, NY) Allah IS NOT another name for the God of the Bible.

Dwight Moody on Masonry

The celebrated evangelist of long ago, D.L. Moody wrote:

I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say that they can have more influence for good by staying out of them and reproving their evil deeds. You can never reform anything by unequally yoking yourself to ungodly men. True reformers separate themselves from the world. But, some say to me, if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches. But what if I did? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of their churches the better. I would rather have ten members who are separated from the world than a thousand such members! Come out from the lodge. Better one with God than a thousand without Him! We must walk with God, and if only one or two go with us, it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up!

COME OUT FROM AMONG THEM

"Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?"

What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever?

What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people." "Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you." (2 Cor. 6:14-17)

ONE OR THE OTHER

Even as Elijah called out on Mt Carmel " *You have abandoned the LORD's commands and have followed the Baals.*" I cry out, *"How long will you waver between two opinions? If the LORD is God, follow him; but if Baal is God, follow him."* (1 Kings 18:18, 21)

TO THE MASON

Dare YOU risk laying your **Masonic works** before the Lord on the last day only to be told, *"I never knew you, depart from me!"* (Matt. 7:21-23)

I pray that you will choose Jesus, repent and be set free from this wicked power unto whom you have submitted your very own soul, Even beyond that, you have surrendered the spiritual headship of your home (and church if you are a leader in the congregation... to this dark, occult evil thing. If this is your desire, remember that we have this promise,

"If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. "(1 John 1:9)

If you are a Mason, listening to the tape and you are ready to get your life back on track with Jesus, Pray this prayer with me right now:

"Father in Heaven, in the name of the Lord Jesus, I confess that I have sinned. I confess that I have allowed myself to fall under the power and authority of Lucifer, the god of Masonry. I confess it as sin, and ask that you forgive me. I reject it and cast it from me and will immediately remove my name from its rolls. Jesus, I call you Lord and Savior and ask that you come into my heart and fill me with your love and Holy Spirit. Let no unclean thing remain! I am yours and yours alone! I am set free, in Jesus' name, Amen!"

Entered Apprentice Degree Ritual
Part 1 of 2

Written by Administrator
Monday, 11 October 2010 00:01

The Entered Apprentice Degree Ritual

Nevada

Active Participants

WM.....Worshipful Master

SW.....Senior Warden

JW.....Junior Warden

Tr.Treasurer

Sec.....Secretary

SD.....Senior Deacon

JD.....Junior Deacon

SS.....Senior Steward

JS.....Junior Steward

Tyl.....Tyler

Ch.....Chaplain

Cand....Candidate

(*; * *; or * * *, normally signifies the number of raps from a gavel. In the case of the Senior Deacon, his staff, pounding on the floor; when it is done at either the outer or inner door, it signifies a knock on the door.

(S) signifies the due-guard and sign being given as a salutation to the Worshipful Master.)

ENTERED APPRENTICE OPENING:

WM: *. Officers, take your respective stations and places; Brethren, be clothed.

WM: *. Brother Senior Warden.

SW: Worshipful Master.

WM: Are all present Masons?

SW: *Brothers Senior and Junior Deacons; are all present Masons?

(Deacons rise, and in a prescribed fashion proceed throughout the lodge room, observing those in attendance, ascertaining that they are all Masons.

JD: Brother Senior Deacon, all are Masons in the South.

SD: Brother Senior Warden, we are all Masons.

SW: We are all Masons, Worshipful Master.

(The Deacons return to their places)

WM: *. Brother Junior Deacon.

JD: Worshipful Master.

WM: The first great care of Masons when convened.

JD: To see that they are duly tyled.

WM: Attend to that duty and inform the Tyler that I am about to open a Lodge of Entered Apprentices, and direct him to tyle accordingly.

JD: Brother Tyler, I am directed to inform you that the Worshipful Master is about to open a Lodge of Entered Apprentices. Take due notice thereof and govern yourself accordingly.

JD: ***. Tyl: ***

JD: (S) Worshipful Master, we are duly tyled.

WM: How are we tyled?

JD: By a Brother Mason without, armed with the proper implement of his office.

WM: His duty there?

JD: To observe the approach of cowans and eavesdroppers, and suffer none to pass or re-pass except such as are duly qualified and have permission from the Worshipful Master.

WM: *. Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Whence came you?

SW: From a Lodge of the Holy Saints John of Jerusalem.

WM: What came you here to do?

SW: To learn to subdue my passions and improve myself in Masonry.

WM: Then you are a Mason, I presume?

SW: I am so taken and accepted among Brethren and Fellows.

WM: What makes you a Mason?

SW: My Obligation.

WM: Where were you made a Mason?

SW: Within the body of a just and duly constituted Lodge and Free and Accepted Masons, assembled in a place representing the ground floor of King Solomon's Temple.

WM: How many compose an Entered Apprentices Lodge?

SW: Seven or more.

WM: When composed of seven, of whom does it consist?

SW: The Worshipful Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons.

WM: Brother Senior Warden, the Junior Deacon's place in the Lodge?

SW: At my right.

WM: * *. Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: Your duty?

JD: To carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as he may direct; attend to alarms at the outer door and report the same to the Worshipful Master; also to see that we are duly tyled.

WM: The Senior Deacon's place?

JD: At the right of the Worshipful Master in the East.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Your duty?

SD: To carry orders from the Worshipful Master in the East, to the Senior Warden in the West, and elsewhere about the Lodge as he may direct; welcome and clothe visiting Brethren, attend to alarms at the inner door; also to receive and conduct candidates.

WM: The Treasurer's place?

SD: At the right of the Worshipful Master in the East.

WM: Brother Treasurer.

Tr: (S) Worshipful Master.

WM: Your duty?

Tr: To receive all moneys from the Secretary, keeping a just and accurate account of the same, and pay it out on order of the Lodge, signed by the Worshipful Master; also to perform such other duties as are prescribed by the Constitution of the Grand Lodge.

WM: The Secretary's place?

Tr: At the left of the Worshipful Master in the East.

WM: Brother Secretary.

Sec: (S) Worshipful Master.

WM: Your duty?

Sec: To observe the proceedings of the Lodge, make a full record of all that is proper to be written; to receive all moneys due the Lodge and pay it to the Treasurer, taking his receipt therefore; and to perform such other duties as are prescribed by the Constitution of the Grand Lodge.

WM: The Junior Warden's station?

Sec: In the South.

WM: Brother Junior Warden.

JW: (S) Worshipful Master.

WM: Your duty in the South?

JW: To observe the sun at meridian, which is the glory and beauty of the day; call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess, and see that they return to their labor in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.

WM: The Senior Warden's station?

JW: In the West.

WM: Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Why in the West?

SW: As the sun is in the West at close of day, so stands the Senior Warden in the West to assist the Worshipful Master in opening and closing the Lodge; paying the Craft their wages, if any by due, that none may go away dissatisfied, harmony being the support of all institutions, especially this of ours.

WM: The Master's station?

SW: In the East.

WM: Why in the East?

SW: As the sun rises in the East to open and govern the day,(WM:* * *)so rises the Worshipful Master in the East to open and govern the Lodge; setting the Craft at work, giving them proper instruction for their labor.

WM: Brother Senior Warden, it is my order that _____Lodge No. ____ be now opened on the First Degree of Freemasonry for work and instruction. This communicate to the Junior Warden in the South, and he to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

SW: Brother Junior Warden.

JW: Brother Senior Warden.

SW: It is the order of the Worshipful Master that _____ Lodge No. ____ be now opened on the First Degree of Freemasonry for work and instruction. This communicate to the Brethren present, that having due notice thereof. They may govern themselves accordingly.

JW: Brethren; it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that _____ Lodge No. ____ be now opened on the First Degree of Freemasonry for work and instruction. I communicate the same to you, that having due notice thereof, you may govern yourselves accordingly.

WM: Brethren; attend to giving the signs; observe the East.

WM * SW * JW *

WM: Brethren, give your attention to the Chaplain.

Chap: Most Holy and Glorious Lord God, the Great Architect of the Universe, the Giver of all good gifts and graces! Thou hast promised that "where two or three are gathered together in Thy name, Thou will be in their midst and bless them." In Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us - so harmonize and enrich our hearts, with Thine own love and goodness - that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne. Amen.

(ALL) So mote it be.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Attend at the Altar and display the Three Great Lights in Masonry.

WM: "Behold, how good and how pleasant it is for Brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

WM: In the name of God and the Holy Saints John, I now declare _____ Lodge No. ____ duly opened and in order for business; at the same time strictly forbidding any un-Masonic conduct whereby the harmony of the same might be disturbed.

WM: Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: Inform the Tyler.

JD: * * * Brother Tyler, I am directed to inform you that the Lodge is now opened on the Entered Apprentice Degree. Take due notice thereof and tyle accordingly.

JD: * * * Tyl: * * *

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Present the flag of our country at the Altar.

WM Brethren, you will join with me in the pledge of allegianceto the Flag of our Country.

(All join with the Pledge of Allegiance)

WM: *

WM: If there are present any Present or Past Grand Officers, Present or Past Masters, they are cordially and fraternally invited to a seat in the East.

ENTERED APPRENTICE DEGREE:

WM: *. Brethren; Mr. _____ Is in waiting for the First Degree of Freemasonry, he having been duly accepted. If there is no objection, I shall confer this degree upon him.

WM: There being none, I will proceed.

WM: *. Brother Stewards.

SS: (S) Worshipful Master.

WM: How should a candidate be prepared for the First Degree of Freemasonry?

SS: By being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, left knee and breast bare, hood-winked, and with a cable-tow about his neck.

WM: Repair to the preparation room where Mr. (JH) is in waiting. When thus prepared, cause him to make the usual alarm at the inner door. Brother Secretary, accompany them. (In the preparation room)

Sec: Mr. _____, somewhat of your motives in applying for admission into our ancient and honorable Fraternity we have learned from the declaration, over your signature, contained in your petition; but in order that you may not be misled as to the character or the purpose of the ceremonies in which you are about to engage, the Lodge addresses to you these preliminary words of advice.

Freemasonry is far removed from all that is trivial, selfish and ungodly. Its structure is built upon the everlasting foundation of the God-given law - the Brotherhood of Man, in the family whose Father is God. Our ancient and honorable Fraternity welcomes to its doors and admits to its privileges worthy men of all creeds and of every race, but insists that all men shall stand upon an exact equality, and receive its instructions in a spirit of due humility, emphasizing in demeanor, in conduct, in ceremony and in language the helpless, groping nature of man at his birth and his need of reliance upon Divine guidance through all the transactions of life. You will here be taught to divest your mind and conscience of all the vices and superfluities of life, and the Lodge into which you are now to be admitted expects you to divest yourself of all those worldly distinctions and equipments which are not in keeping with the humble, reverent and childlike attitude it is now your duty to assume, as all have done who have gone this way before you. Every candidate, previous to his reception, is required to give his free and full assent to the following interrogatories, in a room adjacent to the Lodge.

Do you seriously declare, upon your honor, that unbiased by the improper solicitation of friend, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Freemasonry? (Candidate answers.)

Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Freemasonry by a favorable opinion conceived of the institution, a desire for knowledge, and a sincere wish of being serviceable to your fellow-creatures? (Candidate answers.)

Do you seriously declare, upon your honor, that you will cheerfully conform to all the ancient usages and established customs of the Fraternity? (Candidate answers. The Secretary re-enters the

Lodge.)

Sec: (S) Worshipful Master.

WM: Brother Secretary.

Sec: The candidate has answered the usual questions in the affirmative.

(There is now a waiting period, giving time for preparation of the candidate(s) in the proper attire)

Cand: ***.

SD: (S) Worshipful Master.

WM: Brother Senior Deacon.

SD: There is an alarm at the inner door.

WM: Attend to the alarm and ascertain the cause.

SD: * * *. Who comes here?

SS: Mr. _____, a poor blind candidate who is desirous of having and receiving a part in the rights, lights, and benefits of this Worshipful Lodge of Free and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints John, as all Brethren and Fellows have done who have gone this way before him.

SD: Mr. _____, is this an act of your own free will and accord?

Cand: It is.

SD: Brother Stewards, is he worthy and well qualified?

SS: He is.

SD: Duly and truly prepared?

SS: He is.

SD: By what further right does he expect to obtain this important privilege?

SS: Being a man, free born, of lawful age, and well recommended.

SD: Since the candidate is in possession of these necessary qualifications, let him wait until the Worshipful Master can be informed of his request, and his answer returned.

SD: ***. Worshipful Master.

WM: Brother Senior Deacon.

SD: There is without, Mr. _____, a poor blind candidate, who is desirous of having and receiving a part in the rights, lights, and benefits of this Worshipful Lodge of Free and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints John, as all Brethren and Fellows have done who have gone this way before him.

WM: Is it an act of his own free will and accord?

SD: It is.

WM: Is he worthy and well qualified?

SD: He is.

WM: Duly and truly prepared?

SD: He is.

WM: By what further right does he expect to obtain this important privilege?

SD: Being a man, free born, of lawful age, and well recommended.

WM: Since the candidate is in possession of all these necessary qualifications, let him enter this Worshipful Lodge, in the name of God, and be received in due and ancient form.

SD: ***. Let him enter this Worshipful Lodge, in the name of God, and be received in due and proper form.

SD: (Stops Cand immediately upon his entering the lodge room)

Mr. _____, I am commanded to receive you on the point of a sharp instrument, piercing your naked left breast, which is to teach you that as this is an instrument of torture to the flesh, so should the recollection thereof be to your mind and conscience, should you ever reveal the secrets of Freemasonry unlawfully.

SD: (Steps to left side of Cand and takes him by the arm, forearm horizontal, forming the angle of a square): Mr. _____, as no man should ever enter upon any great and important undertaking without first invoking the aid of Deity, you will be conducted to the center of the Lodge, caused to kneel and attend prayer.

WM: ***

(All stand; WM is escorted to the center of the lodge, stopping in front of candidate)

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful Brother among us. Endue him with a competency of Thy divine wisdom, that by the influence of the pure principles of our Fraternity he may be better enabled to display the beauties of holiness, to the honor of The Holy Name. Amen.

(ALL) So mote it be.

WM: Mr. _____, in whom do you put your trust?

(Cand answers without prompting)(accepted response:"In God")

WM: Your trust being in God, your faith is well founded.

(WM grasps Cand as a firm handshake, assisting him up) Rise, follow your conductor, and fear no danger.

(WM returns to the east and raps the gavel for all to be seated)

WM: *

JW: *

Chap: "Behold, how good and how pleasant it is for Brethren to dwell together in unity!"

SW: *

Chap: "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion:"

WM: *

Chap: "For there the Lord commanded the blessing, even life for evermore."

SD: ***

JW: *. Who comes here?

SD: Mr. _____, a poor blind candidate, who is desirous of having and receiving a part in the rights, lights, and benefits of this Worshipful Lodge of Free and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints John, as all Brethren and Fellows have done who have gone this way before him.

JW: Mr. _____, is this an act of your own free will and accord?

Cand: It is.

JW: Brother Senior Deacon, is he worthy and well qualified?

SD: He is.

JW: Duly and truly prepared?

SD: He is.

JW: By what further right does he expect to obtain this important privilege?

SD: Being a man, free born, of lawful age, and well recommended.

JW: Since the candidate is in possession of all these necessary qualifications, conduct him to the Senior Warden in the West for his examination.

SD: ***.

SW: *. Who comes here?

SDS: Mr. _____, a poor blind candidate, who is desirous of having and receiving a part in the rights, lights, and benefits of this Worshipful Lodge of Free and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints John, as all Brethren and Fellows have done who have gone this way before him.

SW: Mr. _____, is this an act of your own free will and accord?

Cand: It is.

SW: Brother Senior Deacon, is he worthy and well qualified?

SD: He is.

SW: Duly and truly prepared?

SD: He is.

SW: By what further right does he expect to obtain this important privilege?

SD: Being a man, free born, of lawful age, and well recommended.

SW: Since the candidate is in possession of all these necessary qualifications, conduct him to the Worshipful Master in the East for his examination.

SD: ***.

WM: *. Who comes here?

SD: Mr. _____, a poor blind candidate, who is desirous of having and receiving a part in the rights, lights, and benefits of this Worshipful Lodge of Free and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints John, as all Brethren and Fellows have done who have gone this way before him.

WM: Mr. ____, is this an act of your own free will and accord?

Cand: It is.

WM: Brother Senior Deacon, is he worthy and well qualified?

SD: He is.

WM: Duly and truly prepared?

SD: He is.

WM: By what further right does he expect to obtain this important privilege?

SD: Being a man, free born, of lawful age, and well recommended.

WM: Whence came you, and whither are you traveling?

SD: From the West, traveling East.

WM: Why did you leave the West and travel East?

SD: In Search of Light in Masonry.

WM: Since the candidate is in possession of all these necessary qualifications, and in search of Light in Masonry, reconduct him to the Senior Warden in the West, who will teach him how to approach the East in due and ancient form.

SD: Brother Senior Warden.

SW: Brother Senior Deacon.

SD: It is the order of the Worshipful Master that you teach this candidate how to approach to East in due and ancient form.

SW: Cause the candidate to face the East. Mr. ____, advance on your left foot, bringing the heel of your right into the hollow of your left, thereby forming the angle of a square.

SW: (S) Worshipful Master.

WM: Brother Senior Warden.

SW: The candidate is in order.

WM: Mr. ____, before you can proceed further in Freemasonry, it will be necessary for you to take on Obligation appertaining to this degree. It becomes my duty as well as pleasure to inform you that there is nothing contained in the Obligation that conflicts with the duties you owe to God, your country, your neighbor, your family, or yourself. With this assurance on my part, are you willing to take the Obligation?

Cand: I am.

WM: Then advance to the Sacred Altar of Freemasonry. There kneel on your naked left knee; your right forming the angle of a square; your left hand supporting, and your right resting on the Holy Bible, Square and Compasses.

SD: (S) Worshipful Master, the candidate is in due form.

WM: ***.

WM: Mr. ____, if you are still willing to take the Obligation, say "I", pronounce your name in full, and repeat after me.

Cand: I, ____ _ ____, (candidate then repeats the obligation as ministered to him by the WM) of

my own free will and accord, in the presence of Almighty God and this Worshipful Lodge of Free and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints of Jerusalem, do hereby and hereon, solemnly and sincerely promise and swear, that I will always he, forever conceal, and never reveal any of the secret arts, parts, or points of the hidden mysteries of Freemasonry, which I have received, am about to receive, or may be hereafter instructed in, to any person unless it shall be to a worthy Brother Entered Apprentice, or within the body of a just and duly constituted Lodge of such; and not unto him or them whom I shall hear so to be, but unto him or them only whom I shall find so to be after due trial, strict examination, or lawful Masonic information.

Furthermore: I do promise and swear that I will not write, indite, print, paint, stamp, stain, hue, cut, carve, mark or engrave the same upon anything movable or immovable, whereby or whereon the least word, syllable, letter, or character may become legible or intelligible to myself or another, whereby the secrets of Freemasonry may be unlawfully obtained through my unworthiness.

To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in my whatsoever; binding myself under no less a penalty than that of having my throat cut across, my tongue torn out, and with my body buried in the sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willfully violate this, my solemn Obligation of an Entered Apprentice. So help me God and make me steadfast to keep and perform the same.

WM: In token of your sincerity, kiss the Holy Bible on which your hand rests.

WM: Brother Senior Deacon, remove the cable-tow.

WM: My Brother, in your present situation, who do you most desire?

Cand: Light in Masonry (prompted by Senior Deacon)

WM: Brethren, stretch forth your hands and assist me in bringing this newly made Brother to true Masonic Light.

WM: In the beginning God created the heaven and the earth. And the earth was without form and voice, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, "Let there be light!" and there was light. In humble commemoration of that august event, I now say Masonically, let there be Light.

(All clap their hands one time, in unison, as the Senior Deacon removes the hoodwink.)

WM: My Brother, on being brought to Light in Freemasonry, you first behold the Three Great Lights, by aid of the representatives of the Three Lesser.

The Three Great Lights in Masonry are the Holy Bible, Square and Compasses, and are thus explained: The Holy Bible is given us as the rule and guide for our faith and practice, the Square to square our actions, and the Compasses circumscribe our desires and keep our passions in due bound with all mankind, especially the Brethren.

(Bible Lecture)

I particularly direct your attention to the Great Light in Masonry, the Holy Bible. Howsoever men differ in creed or theology, all good men are agreed that within the covers of the Holy Bible are found those principles of morality which lay the foundation upon which to build a righteous life. Freemasonry therefore opens this Book upon its Altars, with the command to each of its votaries that he diligently study therein to learn the way to everlasting life. Adopting no particular creed,

forbidding sectarian discussion within its Lodgerooms, encouraging each to be steadfast in the faith of his acceptance, Freemasonry takes all good men by the hand, and leading them to its Altars, points to the open Bible thereon, and urges upon each that he faithfully direct his steps through life by the Light he there shall find, and as he there shall find it.

If from our sacred altars the atheist, the infidel, the irreligious man, or the libertine should ever be able to wrest this Book of Sacred Laws, and thus remove, or even obscure, the greatest Light in Masonry - that Light which has for centuries been the rule and guide of Freemasons - then could we no longer claim for ourselves the great rank and title of Free and Accepted Masons; but so long as that Sacred Light shines upon our altars, so long as it illuminates the pathway of the Craftsmen by the golden rays of truth, so long and no longer can Freemasonry live and shed its beneficent influence upon mankind. Guard then, that Book of sacred and immutable law as you would guard your very life. Defend it as you would the flag of your country. Live according to its divine teachings, with its everlasting assurance of a blessed immortality.

WM: The Three Lesser Lights are the Sun, Moon, and Master of the Lodge, and are thus explained: as the Sun rules the day and the Moon governs the night, so should the Worshipful Master, with equal regularity, rule and govern the lodge. They are represented by three burning tapers placed in a triangular fashion within the Lodge.

WM: *.

WM: You now observe me as Worshipful Master of this Lodge, approaching you from the East, upon the square, under the due-guard and sign of an Entered Apprentice. My Brother, an Entered Apprentice advances on his left foot, bringing the heel of his right into the hollow of his left, thereby forming the angle of a square. This is the due-guard, and alludes to the position of your hands while taking the Obligation; this is the sign, and alludes to the penalty of the Obligation. This due-guard and sign are always to be given as a salutation to the Worshipful Master, also on entering or retiring from an Entered Apprentices Lodge. I now present my right hand in token of friendship and brother love, and will invest you with the grip and word. As you are uninstructed, he who has hitherto answered for you, will do so at this time.

WM: Brother Senior Deacon.

SD: Worshipful Master.

WM: I hee.

SD: I conceal.

WM: What do you conceal?

SD: All the secrets of a Mason in Masonry, to which this token alludes.

WM: What is that?

SD: A grip.

WM: Of what?

SD: Of an Entered Apprentice.

WM: Has it a name?

The Entered Apprentice Degree Ritual

Part 2 of 2

Written by Ed Decker

Saturday, 14 November 2009 00:24

SD: It has.

WM: Will you give it to me?

SD: I did not so receive it, neither will I so impart it.

WM: How will you dispose of it?

SD: Letter it or halve it.

WM: Letter it and begin.

SD: You begin.

WM: Begin You.

SD: A; WM: B; SD: O; WM: Z.

WM: Boaz, my Brother, is the name of this grip, and should always be given in the customary manner, by lettering or halving. When lettering, always commence with the letter, "A". Rise, salute the Junior and Senior Wardens and satisfy them that you are in possession of the step, due-guard, sign, grip and word of an Entered Apprentice.

SD: ***.

JW: *. Who comes here?

SD: A duly initiated Entered Apprentice.

JW: How may I know him to be such?

SD: By certain signs and a token.

JW: What are signs?

SD: Right angles, horizontals, and perpendiculars.

JW: Advance a sign. Has that an allusion?

SD: It has; to the position of my hands while taking the Obligation.

JW: Have you a further sign?

SD: I have.

JW: Has that an allusion?

SD: It has; to the penalty of the Obligation.

JW: What is a token?

SD: A certain friendly or brotherly grip, whereby one Mason may know another in the dark as in the light.

JW: Advance and give me a token. What is that?

SD: A grip.

JW: Of what?

SD: Of an Entered Apprentice.

JW: Has it a name?

SD: It has.

JW: Will you give it to me?

SD: I did not so receive it, neither will I so impart it.

JW: How will you dispose of it?

SD: Letter or halve it.

JW: Letter it and begin.

SD: You begin.

JW: Begin you.

Cand: A.; JW: B: Cand: O; JW: Z. (Cand is prompted by Senior Deacon as necessary)

Cand: Boaz.

JW: The word is right, I am satisfied

SD: ***.

SW: *. Who comes here?

SD: A duly initiated Entered Apprentice.

SW: How may I know him to be such?

SD By certain signs and a token.

SW: What are signs?

SD: Right angles, horizontals, and perpendiculars.

SW: Advance a sign. Has that an allusion?

SD: It has; to the position of my hands while taking the Obligation.

SW: Have you a further sign?

SD: I have.

SW: Has that an allusion?

SD: It has; to the penalty of the Obligation.

SW: What is a token?

SD: A certain friendly or brotherly grip, whereby one Mason may know another in the dark as in the light.

SW: Advance and give me a token. What is that?

SD: A grip.

SW: Of what?

SD: Of an Entered Apprentice.

SW: Has it a name?

SD: It has.

SW: Will you give it to me?

SD: I did not so receive it, neither will I so impart it.

SW: How will do dispose of it?

SD: Letter or halve it.

SW: Letter it and begin.

SD: You begin.

SW: Begin you.

Cand: A; SW: B; Cand: O; SW: Z (Cand is prompted by Senior Deacon as necessary)

Cand: Boaz.

SW: The word is right, I am satisfied. Conduct the Brother to the Worshipful Master in the East.

WM: *.

(Apron Lecture)

My Brother, I now present you this lambskin or white leather apron. It is an emblem of innocence and the badge of a Mason- the distinguished badge of a Mason.

It may be that, in the coming years, upon your head may rest the laurel wreaths of victory; pendent from your breast may hand jewels fit to grace the diadem of an Easter potentate; nay, more than these, with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads to fame in our mystic circle, and even the purple of the Fraternity may rest upon your honored shoulders; but never again from mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so distinguished, so emblematical of purity and all perfections, be conferred upon you as this which I now bestow.

(Done) It is yours; yours to wear throughout an honorable life, and at your death to be deposited upon the coffin which shall enclose your lifeless remains, and with them laid beneath the clods of

the valley. Let its pure and spotless surface be to you an everpresent reminder of a purity of life and rectitude of conduct," a never ending argument for nobler deeds, for higher thoughts, for greater achievements. And when at last your weary feet shall have come to the end of life's toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and actions be as pure and spotless as this fair emblem which I place within your hands tonight; and when your trembling soul shall stand naked and alone before the Great White Throne, there to receive judgment for the deeds done while here in the body, may it be your portion to hear from Him who sitteth as the Judge Supreme the welcome words: "Well done, thou good and faithful servant! Thou has been faithful over a few things; I will make thee ruler over many things! Enter thou into the joy of Thy Lord."

WM: Carry it to the Senior Warden in the West, who will teach you how to wear it as an Entered Apprentice.

SD: Brother Senior Warden.

SW: Brother Senior Deacon.

SD: It is the order of the Worshipful Master that you teach this Brother how to wear his apron as an Entered Apprentice.

SW: Cause the Brother to face the East. My Brother, at the building of King Solomon's Temple the different bands of workmen were distinguished by the manner in which they wore their aprons. Entered Apprentices wore them with the flap turned up to prevent soiling the clothing; Masonically, to prevent dubbing with untried mortar. Thus wear yours until further advanced.

SD: Worshipful Master, your order has been obeyed.

WM: My Brother, agreeably to an ancient custom adopted in every regular and well governed Lodge, it becomes my duty at this time to demand of you some metallic substance; not so much on account of its intrinsic value, as that it may be deposited in the archives of the Lodge, as a memorial that you were at this time and place made a Mason. Any metallic substance you may have, the Secretary will be pleased to receive.

Cand: _____ (of course, he has nothing)

WM: Nothing, not even a penny, to commemorate one of the most important events of your life? My Brother, this is to teach you that should you ever meet a member of the human family, especially a Brother Mason, in a like destitute situation, it would be your duty to contribute to his relief as liberally as his necessities might require, and your ability permits.

WM: As you are now clothed as an Entered Apprentice I present you, emblematically, the working tools which are the Twenty-four Inch Gauge and the Common Gavel, and are thus explained. The Twenty-four Inch Gauge is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical on the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby are found eight hours for the service of God and a distressed worthy Brother, eight for our usual vocations, and eight for refreshment and sleep. The Common Gavel is an instrument used by operative masons to break off the corners of rough stone, the better to fit them for the builder's use; but we as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual building - that house not made with hands - eternal in the Heavens.

WM: Brother Senior Deacon, conduct the Brother to the Northeast corner of the Lodge.

WM: My Brother, you there stand an upright man a Mason, and I give it you strictly in charge ever to walk and act as such before God and man. I also present you with a new name, which is caution. It is to teach you to be cautious over all your words and actions, especially on the subject of Freemasonry when in the presence of its enemies.

WM: Brother Senior Deacon, re-conduct the Brother to the place whence he came, invest him with that of which he has been divested, and return him to the Lodge for further instruction.

WM: My Brother, salute as you have been instructed.

WM: *. Brother Junior Warden.

JW: (S) Worshipful Master.

WM: Call the Craft from labor to refreshment, to resume labor at the sound of the gavel in the East.

JW: ***.

JW: Brethren; it is the order of the Worshipful Master that you be now called from labor to refreshment, to resume labor at the sound of the gavel in the East..

JW: *.

ENTERED APPRENTICE LECTURE:

WM: *

(The lecture is given by the WM or a designee of his choosing)

The forms and ceremonies of your initiation may have seemed to you light and frivolous, if not absolutely unmeaning; yet, it may with truth be said of Masonry that all its forms and ceremonies have emblematical meaning, and those through which you have just passed will now be explained to you.

You were first prepared to be made a Mason in your heart; next, in a room adjoining the body of a just and duly constituted Lodge of Free and Accepted Masons.

You were prepared by being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, left knee and breast bare, hood-winked, and with a cable-tow about your neck, in which condition you were conducted to a door of the Lodge and caused to give three distinct knocks, which were answered by three within.

You were divested of all metallic substances for two reasons; first, that you might carry nothing offensive or defensive into the Lodge: second, at the building of King Solomon's Temple, there was not heard the sound of axe, hammer, or any metal tool. The question naturally arises, how could so stupendous an edifice have been erected without the sound of axe, hammer, or metal tool?

The stones were hewn, squared, and numbered in the quarries where raised; the timbers felled and prepared in the forests of Lebanon, conveyed by sea in floats to Joppa, and thence by land to Jerusalem, where they were set up by the aid of wooden instruments prepared for that purpose; and when the building was completed, every part thereof fitted with such exact nicety that it resembled more the handiwork of the Supreme Architect of the Universe than that of human hands.

You were neither naked nor clothed because Masonry regards no man on account of his worldly wealth or honors. It is the internal and not the external qualifications that recommend a man to Masonry.

You were neither barefoot nor shod, agreeably to an ancient Israelitish custom adopted among Masons. We read in the book of Ruth concerning their manner of changing and redeeming, that, "to confirm all things, a man plucked off his shoe and gave it to his neighbor." That was testimony in Israel. This therefore we do, testifying thereby in the strongest manner possible the sincerity of our intentions in the work in which we are engaged.

You were hood-winked and with a cable-tow about your neck for three reasons; first, that your heart might conceive before your eyes beheld the beauties of Freemasonry; second, that as you were in darkness, it was to teach you to keep the whole world so respecting the secrets of Freemasonry, except to such as were justly entitled to receive the same as you were about to become; and third, had you not conformed to the ceremony of your initiation, thereby rendering yourself unworthy to be taken by the hand as a Mason, you might, by aid of the cable-tow, have been led out of the Lodge without having beheld even the form thereof.

You were caused to give three distinct knocks to alarm the Lodge and inform the Worshipful Master that a poor blind candidate craved admission. The three knocks allude to a certain portion of the Scriptures which reads: "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

You found your circumstances in Masonry at that time verified by that passage as follows; you asked the recommendation of a friend to be made a Mason; through his recommendation you sought initiation; you knocked, and the door of Freemasonry was opened unto you.

You were received on the point of a sharp instrument piercing your naked left breast, to teach you that as it was an instrument of torture to the flesh, so should the recollection thereof be to your mind and conscience should you ever reveal the secrets of Freemasonry unlawfully.

You were conducted to the center of the Lodge and caused to kneel for the benefit of prayer, for before entering upon any great or important undertaking, we ought always to invoke the aid of Deity.

You were asked in whom you put your trust, agreeably to our ancient laws, as no atheist can be made a Mason; it was therefore necessary that you express a belief in Deity, otherwise no obligation would have been regarded as binding.

You were taken by the right hand, ordered to rise, follow your conductor and fear no danger, for as you were in darkness and could neither foresee nor avoid danger, it was to teach you that you were in the hands of faithful friends, in whose fidelity you might with safety confide.

You were conducted once regularly around the Lodge that the Worshipful Master, Wardens and Brethren might see that you were duly and truly prepared.

You were caused to meet with several obstructions on your passage around the Lodge, because this and every regular and well governed Lodge is or ought to be a correct representation of the ground floor of King Solomon's Temple, which had guards placed at the south, west and east gates to prevent any from passing or re-passing except such as were duly qualified and had permission from King Solomon; it was therefore necessary that you meet with these several obstacles and at each of those stations be duly examined. You were caused to kneel on your naked left knee and not your right or both, because the left side has ever been deemed the weaker part of the human body; it was therefore to teach you that you were taking upon yourself the

weaker part of Masonry, it being that of the Entered Apprentice only.

Your right hand and not your left or both, rested on the Holy Bible, Square and Compasses, because the right hand, by our ancient Brethren, was deemed the sign of fidelity. The ancients worshipped a deity named Fides, sometimes represented by two right hands joined, at others by two human figures holding each other by the right hand. The right, therefore was used in this great and important undertaking, testifying thereby in the strongest manner possible the fidelity of our purpose in the work in which we are engaged. You were presented with a lambskin or white leather apron, because the lamb, in all ages has been deemed an emblem of innocence. The lambskin is therefore to remind you of that purity of life and rectitude of conduct which is so essentially necessary to your gaining admission to that Celestial Lodge above, where the Supreme Architect of the Universe presides.

A demand was made of you for some metallic substance, to teach you that should you ever meet a member of the human family, especially a Brother Mason, in like destitute situation, it would be your duty to contribute to his relief as liberally as his necessities might require and your ability permits.

You were placed in the north-east corner of the Lodge, because in the erection of all public buildings, especially those of Masonic form, the first stone is, or ought to be placed in the north-east corner; you were therefore placed in the north-east corner of the Lodge to receive your first instruction, whereon to build your moral and Masonic edifice.

This brings us to the third and last section of the degree, which explains the manner of constituting and the proper authority for holding a Lodge. Here also, we learn where Lodges were anciently held; their Form, Support, Covering, Furniture, Ornaments, Lights and Jewels; how situated, and to whom dedicated, as well in former times as at present. You are taught, by the aid of impressive symbols, to discharge with propriety the duties that devolve upon you as a man and Mason.

The word Lodge is analogous to that of church, referring not so much to the place of meeting as to the persons assembled. A lodge may therefore at this time be defined as a certain number of Free and Accepted Masons, duly assembled, furnished with the Holy Bible, the Square and the Compasses, together with a Charter, or Dispensation, from some Grand Body of competent jurisdiction empowering it to work.

The Holy Bible, Square and Compasses have been partially explained to you; the Charter has not. This is the one in possession of this Lodge. The Grand Lodge of Free and Accepted Masons of the State of Nevada was pleased to grant this Charter to _____ Lodge No. _____. It empowers us to confer the three degrees of Masonry, which powers we are this evening partially exercising. It is signed by the Grand Officers, with the seal of the Grand Lodge attached, and contains all the necessary instructions for retaining the same.

Our ancient Brethren held their Lodges on high hills or in low vales, the better to observe the approach of cowans and eavesdroppers, ascending or descending.

Lodge meetings at the present day are usually held in upper chambers - probably for the security which such places afford. This custom may have had its origin in a practice observed by the ancient Jews of building their temples, schools and synagogues on high hills, a practice which seems to have met the approbation of the Almighty, who said unto the Prophet Ezekiel, "Upon the top of the mountain, the whole limit thereof round about shall be most holy."

The form of a Lodge is oblong. In length from east to west, in breadth between north and south,

as high as heaven, and as deep as from the surface to the centre. A Lodge is said to be thus extensive to denote the universality of Freemasonry, and teaches that a Mason's charity should be equally extensive.

A Lodge is supported by three great pillars, denominated Wisdom, Strength and Beauty; because there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. They are represented by the three principal officers of the Lodge; the pillar Wisdom by the Worshipful Master in the East, who is presumed to have wisdom to open and govern the Lodge; the pillar Strength by the Senior Warden in the West, whose duty it is to assist the Worshipful Master in the discharge of his arduous labors; and the pillar Beauty, by the Junior Warden in the South, whose duty it is to call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess, and see that they return to their labor in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.

The covering of a Lodge is no less than the clouded canopy, or starry decked heaven, where all good Masons hope at last to arrive by the aid of that ladder which Jacob in his vision saw extended from earth to heaven, the principal rounds of which are denominated Faith, Hope and Charity, which admonish us to have Faith in God, Hope in Immortality, and Charity to all mankind. The greatest of these is Charity; for our Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave, through the boundless realms of eternity.

Every regular and well governed Lodge is furnished with the Holy Bible, the Square, and the Compasses, together with a Charter or Dispensation. The Holy Bible is dedicated to the service of God, because it is the inestimable gift of God to man, and on it we obligate our newly made Brethren. The Square to the Master, because it is the proper Masonic emblem of his office, and the Compasses to the Craft, because, by a due attention to their use, they are taught to circumscribe their desires and keep their passions in due bounds with all mankind, especially the Brethren.

The Ornaments of a Lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star.

The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; the Indented Tessel, of that beautiful tessellated border or skirting which surrounded it.

The Mosaic Pavement is emblematical of human life, checkered with good and evil; the Indented Tessel, or tessellated border, of the manifold blessings and comforts which constantly surround us, and which we hope to enjoy by a firm reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the centre.

A Lodge has Three Symbolic Lights, situated East, West and South. There is none in the North, because King Solomon's Temple was situated so far north of the ecliptic that the sun, even at meridian, did not dart its rays into the northernmost parts thereof. The North, therefore, we Masonically term a place of darkness.

A Lodge has six Jewels - three movable and three immovable.

The Immovable Jewels are the Square, the Level and the Plumb. They are so termed because they are appropriated to particular parts of the Lodge, where alone they should be found - the Square to the East, the Level to the West and the Plumb to the South. Although the Brethren occupying those stations may from time to time be changed, still the Jewels will always be found in their respective stations in the Lodge.

The Movable Jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestle-board. The Rough

Ashlar is a stone in its rude and natural state, as taken from the quarry; the Perfect Ashlar, one prepared by the workmen, to be adjusted by the working tools of a Fellow Craft; and the Trestle-board is for the master workman to draw his designs upon.

By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by aid of a virtuous education, our own endeavors and the blessing of Deity; and as the operative workman erects his temporal building in accordance with the designs laid down upon the Trestle-board by the master workman, so should we, both operative and speculative, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the Universe in the Great Book of Nature and Revelation, which is our spiritual, moral and Masonic Trestle-board.

Lodges are situated due east and west, because King Solomon's Temple was so situated. Moses, by divine command, after having conducted the Children of Israel out of the land of Egypt, from the house of bondage, through the Red Sea and into the wilderness, erected a Tabernacle to God, which he situated due east and west, to commemorate that miraculous east wind which wrought their mighty deliverance. King Solomon's Temple is said to have been a representation of that Tabernacle.

Lodges were anciently dedicated to King Solomon, as he is said to have been our first Most Excellent Grand Master; but modern Masons dedicate their Lodges to St. John the Baptist and St. John the Evangelist, and since their time there is represented in every regular and well governed Lodge a certain point within a circle, the point representing the individual Brother, the circle representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices or interests to betray him on any occasion. This circle is embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, and upon the vertex rests the book of Holy Scriptures, which points out the whole duty of man. In going around this circle we necessarily touch upon these lines as well as upon the Holy Scriptures, and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

The principal tenets of our profession are three-fold, including the inculcation and practice of those truly commendable virtues, Brotherly Love, Relief and Truth.

By the exercise of Brotherly Love we are taught to regard the whole human race as one family - the high, the low, the rich, the poor - who, being created by one Almighty Parent, and inhabitants of the same planet, ought to aid, support and protect each other. On this principle Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with them in their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds is the great aim we have in view. On this basis we form our friendships and establish our connections.

Truth is a divine attribute and the foundation of every virtue. To be good men and true is the first lesson we are taught in Freemasonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain-dealing distinguish us, and the heart and the tongue join in promoting each others welfare and rejoicing in each others prosperity.

My Brother, in order that you may better understand what is to follow, I will ask the Senior

Deacon a question.

WM: Brother Senior Deacon.

SD: Worshipful Master (or else, if the lecture is not being delivered by the WM, the name or title of the actual lecturer.)

WM: How may I know you to be a Mason?

SD: By certain signs, a token, a word, and the perfect points of my entrance.

(Lecturer resumes): My Brother, signs, grips, and words have been particularly explained to you, but the perfect points of your entrance have not. They are four, the Pectoral, Manual, Guttural and Pedal. They represent the four cardinal virtues, Fortitude, Prudence, Temperance and Justice.

Fortitude is the noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril or danger, when prudently deemed expedient. This virtue is equally distant from rashness and cowardice, and should be deeply impressed upon your mind as a safeguard or security against any attempt that may be made, by force or otherwise, to extort from you any of those valuable secrets with which you have been so solemnly entrusted, and which was emblematically represented upon your first admission into the Lodge, when you were received on the point of a sharp instrument piercing your naked left breast. This, my Brother, is the first perfect point of your entrance, the Pectoral.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of Reason, and is the habit by which we wisely judge and prudently determine on all things relative to our present as well as our future happiness. This virtue should be your peculiar characteristic, not only for the government of your conduct while in the Lodge, but also when abroad in the world. You should be particularly cautious in all strange or mixed companies, never to let fall the least sign, token or word whereby the secrets of Freemasonry might be obtained ever bearing in mind that solemn moment while kneeling at the Altar of Freemasonry, your left supporting, your right resting on the Holy Bible, Square and Compasses, you solemnly promised to conceal and never reveal the secrets of Freemasonry. This is the second perfect point of your entrance, the Manual.

Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind of the allurements of vice. This virtue should be your constant practice, as you are thereby taught to avoid excess or the contracting of any licentious or vicious habits, the indulgence of which might lead you to disclose some of those valuable secrets which you have promised to conceal and never reveal, and which would consequently subject you to the contempt and detestation of all good Masons, if not to the penalty of your Obligation, that of having your throat cut across, your tongue torn out and with your body buried in the sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours. This is the third perfect point of your entrance, the Guttural.

Justice is that standard or boundary of right which enables us to render to every man his just due without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constituted the really good man, so should it be your invariable practice never to deviate from the minutest principles thereof; ever remembering that while standing in the north-east corner of the Lodge before the Worshipful Master, you were informed that you there stood an upright man and Mason, and it was given you strictly in charge ever to walk and act as such before God and man. This is the fourth perfect point of your entrance, the Pedal.

Entered Apprentices should serve their masters with freedom, fervency and zeal, which are

represented by Chalk, Charcoal, and Clay.

There is nothing freer than Chalk, the slightest touch of which leaves a trace; there is nothing more fervent than Charcoal, for to it, when properly ignited, the most obdurate metals will yield; there is nothing more zealous than Clay, our mother Earth, for it alone of all the elements has never proved unfriendly to man. Bodies of water deluge him with rain, oppress him with hail and drown him with inundation; the air rushes in storms and prepares the tempest; the fire lights up the volcano; but the Earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield, spreading his pathway with flowers and his table with plenty. Though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care; and when at last we are called upon to pass through the "dark valley of the shadow of death", she once more receives us, and piously covers our remains within her bosom, thus admonishing us that as from it we came, so to it we must shortly return.

WM: This, my Brother, concludes the ceremony of your initiation, and if you will rise I will repeat to you the Charge. (Or, if the Charge is not being delivered by the WM, the name or title of the person doing so)

ENTERED APPRENTICE CHARGE:

My Brother, as you are now introduced to the first principles of Freemasonry, I congratulate you on being accepted into this ancient and honorable Fraternity. Ancient, as having existed from time immemorial; and honorable, as tending in every particular so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are contained in the several Masonic lectures. The wisest and best of men in all ages have been encouragers and promoters of our Art, and have never deemed it derogatory to their dignity to level themselves with the Fraternity, to extend its privileges, and to patronize its assemblies.

There are three great duties which as a Mason you are charged to inculcate: (* * *), To God, to your neighbor, and to yourself. To God, in never mentioning His name save with that reverential awe which is due from a creature to his Creator; to implore His aid in all your laudable undertakings; and to esteem Him as the Chief Good. (*).

To your neighbor, in acting upon the square and in doing unto him as you would that he should do unto you. And to yourself, in avoiding all irregularities and intemperance, which may impair your faculties or debase the dignity of your profession.

As a Mason, you are to study the Sacred Law, to consider it as the unerring standard of truth and justice, and to regulate your life and actions by its divine precepts. A zealous attachment to these duties will insure public and private esteem.

In the State you are to be a quiet and peaceable citizen, true to your government and just to your country. You are not to countenance disloyalty or rebellion, but patiently submit to legal authority and conform with cheerfulness to the government of the country in which you live, yielding obedience to the laws which afford you protection. In your outward demeanor be particularly careful to avoid censure and reproach, and beware of all who may artfully endeavor to insinuate themselves into your esteem with a view of betraying your virtuous resolutions or to make you swerve from the principles of our institution. Let not interest, favor or prejudice bias your integrity or influence you to be guilty of a dishonorable action, but let your conduct be uniform

and your deportment suitable to the dignity of your profession.

Above all, practice benevolence and charity, for these virtues have distinguished Masons in every age and country. The inconceivable pleasure of contributing to the relief of our fellow-creatures is truly experienced by persons of a humane disposition, who are naturally excited by sympathy to extend their aid in alleviation of the misery of others. This encourages the generous Mason to distribute his bounty with cheerfulness. Supposing himself in the situation of an unhappy sufferer, he listens to the tale of woe with attention, bewails misfortune, and speedily relieves distress.

The Constitutions of the Fraternity are to engage your attention. These consist of two part, oral and written communications. The former, comprehending the mysteries of the Art, are only to be acquired by practice and experience in the Lodge; the latter include the history of Masonry, the lives and characters of its patrons, and the ancient charges and general regulations of the Craft.

A punctual attendance on the duties of the Fraternity we earnestly enjoin, especially in that assembly in which your name will be enrolled as a member. There, and in all regular meetings of the Fraternity, you are to behave with order and decorum, that harmony may be preserved and the business of Masonry be properly conducted. The rules of good breeding you are never to violate by using unbecoming language in derogation of the name of God or toward the corruption of good morals; neither are you to enter into any dispute about religion or politics, nor behave irreverently while the Lodge is engaged in what is serious and important. On every occasion you are to pay a proper deference and respect to the Master and presiding officers, and diligently apply to the work of Freemasonry, that you may the sooner become proficient therein, as well for your own credit as for the honor of the company with whom you associate.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Freemasonry should interfere with your necessary vocations for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.

At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed Brethren, who will always be as ready to give as you will be to receive instruction.

Finally, my Brother, keep sacred and inviolate the mysteries of the Order, as these are to distinguish you from the rest of the community and mark your consequence among Masons.

WM: My Brother, there is a lecture in connection with this degree that it will be necessary for you to commit to memory, and on which you must pass a suitable examination, in open Lodge, or as provided by our Nevada Code, before you can be passed to the Degree of Fellow Craft. I will appoint Brother _____ to instruct you.

(This concludes the initiation portion of the First Degree. The WM then proceeds to close lodge.)

ENTERED APPRENTICE CLOSING:

WM: * Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Have you anything to bring before the Lodge before I proceed to close?

SW: Nothing in the West.

WM: Anything in the South Brother Junior Warden?

JW: (S) Nothing in the South

WM: Has any Brother anything to bring before the Lodge before I proceed to close?

WM: *. Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: The last as well as the first great care of Masons when convened?

JD: To see that they are duly tyled.

WM: Attend to that duty and inform the Tyler that I am about to close this Lodge of Entered Apprentices, and direct him to tyle accordingly.

JD: * * *. Brother Tyler, I am directed to inform you that the Worshipful Master is about to close this Lodge of Entered Apprentices. Take due notice thereof and govern yourself accordingly.

JD: * * * Tyl: * * *

JD: (S) Worshipful Master, we are duly tyled.

WM: How are we tyled?

JD: By a Brother Mason without, armed with the proper implement of his office.

WM: His duty there?

JD: To observe the approach of cowans and eavesdroppers, and suffer none to pass or re-pass except such as are duly qualified and have permission from the Worshipful Master.

WM: *. Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Whence came you?

SW: From a Lodge of the Holy Saints John of Jerusalem.

WM: What came you here to do?

SW: To learn to subdue my passions and improve myself in Masonry.

WM: Then you are a Mason, I presume?

SW: I am so taken and accepted among Brethren and Fellows.

WM: What makes you a Mason?

SW: My Obligation.

WM: Where were you made a Mason?

SW: Within the body of a just and duly constituted Lodge of Free and Accepted Masons, assembled in a place representing the ground floor of King Solomon's Temple.

WM: How many compose an Entered Apprentices Lodge?

SW: Seven or more.

WM: When composed of seven, of whom does it consist?

SW: The Worshipful Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons.

WM: Brother Senior Warden, the Junior Deacon's place in the Lodge?

SW: At my right.

WM: * *. Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: Your duty?

JD: To carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as he may direct; attend to alarms at the outer door and report the same to the Worshipful Master; and to see that we are duly tyled.

WM: The Senior Deacon's place?

JD: At the right of the Worshipful Master in the East.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Your duty?

SD: To carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct; welcome and clothe visiting Brethren, attend to alarms at the inner door, and to receive and conduct candidates.

WM: The Treasurer's place?

SD: At the right of the Worshipful Master in the East.

WM: Brother Treasurer.

Tr: (S) Worshipful Master.

WM: Your duty?

Tr: To receive all moneys from the Secretary, keeping a just and accurate account of the same, and pay it out on orders of the Lodge, signed by the Worshipful Master; and to perform such other duties as are prescribed by the Constitution of the Grand Lodge.

WM: The Secretary's place?

Tr: At the left of the Worshipful Master in the East.

WM: Brother Secretary.

Sec: (S) Worshipful Master.

WM: Your duty?

Sec: To observe the proceedings of the Lodge, making a fair record of all that is proper to be written; to receive all moneys due the Lodge and present it to the Treasurer, take his receipt thereof; and to perform such other duties as are prescribed by the Constitution of the Grand Lodge.

WM: The Junior Warden's Station?

Sec: In the South.

WM: Brother Junior Warden.

JW: (S) Worshipful Master.

WM: Your duty in the South?

JW: To observe the sun at meridian, which is the glory and beauty of the day; call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess, and see that they return to labor in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.

WM: The Senior Warden's Station?

JW: In the West.

WM: Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Why in the West?

SW: As the sun is in the West at close of day, so stands the Senior Warden in the West, to assist the Worshipful Master in opening and closing the Lodge; paying the Craft their wages, if any be due, that none may go away dissatisfied; harmony being the support of all institutions, especially this of ours.

WM: The Master's station?

SW: In the East.

WM: Why in the East?

SW: As the sun rises in the East to rule and govern the day, (WM: ***) so rises the Worshipful Master in the East to rule and govern the Lodge; setting the Craft at work, giving them proper instruction for their labor.

WM: Brother Senior Warden, it is my order that _____ Lodge No. ____ be now closed on the First Degree of Freemasonry, and stand closed until ordered by proper authority, of which due and timely notice will be given. This communicate to the Junior Warden in the South, and he to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

SW: Brother Junior Warden.

JW: Brother Senior Warden.

SW: It is the order of the Worshipful Master that _____ Lodge No. ____ be now closed on the First Degree of Freemasonry, and stay closed until ordered by proper authority, of which due and timely notice will be given. This communicate to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

JW: Brethren; it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that _____ Lodge No. ____ be now closed on the First Degree of Freemasonry, and stay closed until ordered by proper authority. Of which due and timely notice will be given. I communicate the same to you, that having due notice thereof, you may govern yourselves accordingly.

WM: Brethren; attend to giving the signs; observe the East.

WM: *. SW: *. JW: *.

WM: Brethren, give your attention to the Chaplain.

Chap: And now, Almighty Father, we ask Thy blessing upon the proceedings of this

communication, and as we are about to separate, we ask Thee to keep us under Thy protecting care until again we are called together. Teach us, O God, to realize the beauties of the principles of our time-honored institution, not only while in the Lodge, but when abroad in the world. Subdue every discordant passion within us. May we love one another in the bonds of union and friendship. AMEN.

(ALL) So mote it be.

WM: Brother Senior Warden

SW: (S) Worshipful Master.

WM: How should Masons meet?

SW: On the Level.

WM: And how act, Brother Junior Warden?

JW: By the Plumb.

WM: And part upon the Square. So should we, my Brethren, ever meet, act, and part.

May the blessing of Heaven rest upon us and all regular Masons. May brotherly love prevail, and every moral and social virtue cement us. AMEN.

(ALL) So mote it be.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Attend at the Altar and close the Three Great Lights in Masonry.

WM: I now declare ____ ____ Lodge No. ____ duly closed.

WM: Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: Inform the Tyler.

WM: *.

ENTERED APPRENTICE EXAMINATION;

Q. Whence came you?

A. From a Lodge of the Holy Saints John of Jerusalem.

Q. What came you here to do?

A. To learn to subdue my passions and improve myself in Masonry.

Q. Then you are a Mason, I presume?

A. I am so taken and accepted among Brethren and Fellows.

Q. What makes you a Mason?

A. My Obligation.

Q. Where were you made a Mason?

A. Within the body of a just and duly constituted Lodge of Free and Accepted Masons, assembled

in a place representing the Ground Floor of King Solomon's Temple.

Q. How do you know yourself to be a Mason?

A. By having been tried, never denied, and ready to be tried again.

Q. How may I know you to be a Mason?

A. By certain signs, a token, a word, and the perfect points of my entrance.

Q. What are signs?

A. Right angles, horizontals, and perpendiculars.

Q. Advance a sign. Has that an allusion?

A. It has; to the position of my hands while taking the Obligation.

Q. Have you a further sign?

A. I have.

Q. Has that an allusion?

A. It has; to the penalty of the Obligation.

Q. What is a token?

A. A certain friendly or brotherly grip whereby one Mason may know another in the dark as in the light.

Q. Advance and give me a token. What is that?

A. A grip.

Q. Of what?

A. Of an Entered Apprentice.

Q. Has it a name?

A. It has.

Q. Will you give it to me?

A. I did not so receive it, neither will I so impart it.

Q. How will you dispose of it?

A. Letter or halve it.

Q. Letter it and begin.

A. You Begin.

Q. Begin you.

A. A; Q. B; A. O; Q. Z.

A. Boaz.

Q. Where were you first prepared to be made a Mason.

A. In my heart.

Q. Where next?

A. In a room adjoining the body of a just and duly constituted Lodge of Free and Accepted

Masons.

Q. How were you prepared?

A. By being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, left knee and breast bare, hood-winked, and with a cable-tow about my neck, in which condition I was conducted to a door of the Lodge and caused to give three distinct knocks which were answered by three within.

Q. What was said to you from within?

A. Who comes here?

Q. Your answer?

A. A poor, blind candidate, who is desirous of having and receiving a part in the rights, lights, and benefits of this Worshipful Lodge of Free and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints John, as all Brethren and Fellows have done who have gone this way before me.

Q. What were you then asked?

A. If this was an act of my own free will and accord, if I was worthy and well qualified, duly and truly prepared, all of which being answered in the affirmative, I was then asked by what further right I expected to obtain this important privilege.

Q. Your answer?

A. Being a man, free-born, of lawful age, and well recommended.

Q. What were you then told?

A. Since I was in possession of all these necessary qualifications, I should wait until the Worshipful Master could be informed of my request and his answer returned.

Q. What was his answer when returned?

A. Let him enter this Worshipful Lodge, in the name of God, and be received in due and ancient form.

Q. How were you received?

A. On the point of a sharp instrument, piercing my naked left breast.

Q. How were you then disposed of?

A. Conducted to the center of the Lodge and caused to kneel for the benefit of prayer.

Q. After prayer, what were you asked?

A. In whom I put my trust.

Q. Your answer.

A. In God.

Q. What were you then told?

A. My trust being in God, my faith was well founded. I was taken by the right hand, ordered to rise, follow my conductor, and fear no danger.

Q. How were you then disposed of?

A. Conducted once regularly around the Lodge, and to the Junior Warden in the South, where the

same questions were asked and answers returned as at the door.

Q. How did the Junior Warden dispose of you?

A. Directed me conducted to the Senior Warden in the West, where the same questions were asked and answers returned as before.

Q. How did the Senior Warden dispose of you?

A. Directed me conducted to the Worshipful Master in the East, where the same questions were asked and answers returned as before, who also demanded of me whence I came and whither traveling.

Q. Your answer.

A. From the West, traveling East.

Q. Why did you leave the West and travel East?

A. In search of Light in Masonry.

Q. How did the Worshipful Master dispose of you?

A. Ordered me re-conducted to the Senior Warden in the West, who taught me how to approach the East in due and ancient form.

Q. What is that due and ancient form?

A. Advancing on my left foot, bringing the heel of my right into the hollow of my left, thereby forming the angle of a square, body erect, facing East.

Q. What did the Worshipful Master then do with you?

A. Made me a Mason.

Q. How?

A. In due form.

Q. What is that due form?

A. Kneeling on my naked left knee, my right forming the angle of a square, my left hand supporting, my right resting on the Holy Bible, Square, and Compasses, in which due form I took the solemn Obligation of an Entered Apprentice.

Q. Have you that Obligation?

A. I have.

Q. Repeat it.

A. I, _____, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge of Free _____ and Accepted Masons, erected to God and dedicated to the memory of the Holy Saints of Jerusalem, do hereby and _____ hereon, solemnly and sincerely promise and swear, that I will always heke, forever conceal, and never reveal any of the secret arts, parts, or points of the hidden mysteries of Freemasonry, which I have received, am about to receive, or may _____ be hereafter instructed in, to any person unless it shall be to a worthy Brother Entered Apprentice, or within the body of a _____ just and duly constituted Lodge of such; and not unto him or them whom I shall hear so to be, but unto him or them only _____ whom I shall find so to be after due trial, strict examination, or lawful Masonic information.

Furthermore: I do promise and swear that I will not write, indite, print, paint, stamp, stain, hue, cut, carve, mark or engrave the same upon anything movable or immovable, whereby or whereon the least word, syllable, letter, or character may become legible or intelligible to myself or another, whereby the secrets of Freemasonry may be unlawfully obtained through my unworthiness.

To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in my whatsoever; binding myself under no less a penalty than that of having my throat cut across, my tongue torn out, and with my body buried in the sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willfully violate this, my solemn Obligation of an Entered Apprentice. So help me God and make me steadfast to keep and perform the same.

Q. After the Obligation, what were you asked?

A. What I most desired.

Q. Your answer?

A. Light in Masonry.

Q. Did you receive it?

A. I did, by order of the Worshipful Master with the assistance of the Brethren.

Q. On being brought to Light in Freemasonry, what did you first behold?

A. The Three Great Lights in Masonry, by aid of the representatives of the Three Lesser.

Q. What are the Three Great Lights in Masonry?

A. The Holy Bible, Square and Compasses.

Q. How are they explained?

A. The Holy Bible is given us a the rule and guide for our faith and practice, the Square to square our actions and the Compasses to circumscribe our desires and keep our possessions in due bounds with all mankind, especially the Brethren.

Q. What are the Three Lesser Lights?

A. The Sun, Moon, and Master of the Lodge.

Q. How are they explained?

A. As the Sun rules the day and the Moon governs the night, so should the Worshipful Master, with equal regularity, rule and govern the Lodge.

Q. What are the representatives of the Three Lesser Lights?

A. They are three burning tapers placed in a triangular form within the Lodge.

Q. What did you next behold?

A. The Worshipful Master approaching me from the East upon the step, under the due-guard and sign of an Entered Apprentice, who presented his right hand in token of friendship and brotherly love, and invested me with the grip and word, ordered me to rise, salute the Junior and Senior Wardens and satisfy them that I was in possession of the step, due-guard, sign, grip and word of an Entered Apprentice.

Q. What did you next behold?

A. The Worshipful Master approaching me from the East a second time, who presented me a lambskin or white leather apron, told me it was an emblem of innocence and the badge of a Mason, ordered me to carry it to the Senior Warden in the West, who taught me how to wear it as an Entered Apprentice.

Q. How should an Entered Apprentice wear his apron?

A. With the flap turned up, to prevent soiling the clothing; Masonically, to prevent daubing with un-tempered mortar.

Q. What demand was then made of you?

A. Some metallic substance, not so much on account of its intrinsic value as that it might be deposited in the archives of the Lodge as a memorial that I was at that time and place made a Mason, but upon strict search found myself entirely destitute.

Q. With what were you then presented?

A. The working tools of an Entered Apprentice.

Q. What are they?

A. The Twenty-four Inch Gauge and the Common Gavel.

Q. How are they explained?

A. The Twenty-four Inch Gauge is an instrument used by operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, where are found eight hours for the service of God and a distressed worthy Brother, eight for our usual vocations, and eight for refreshment and sleep.

The Common Gavel is an instrument used by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons are taught to use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones, for that spiritual building - that house not made with hands - eternal in the Heavens.

Q. How were you then disposed of?

A. Conducted to the Northeast corner of the Lodge and informed by the Worshipful Master that there I stood an upright man and Mason, and he gave it me strictly in charge, ever to walk and act as such before God and man.

Q. With what were you then presented?

A. A new name, which is Caution. It is to teach me to be cautious over all my words and actions, especially on the subject of Freemasonry, when in the midst of its enemies.

Q. How were you then disposed of?

A. Re-conducted to the place whence I came, invested with that of which I had been divested, and returned to the Lodge for further instruction.

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Master Mason Degree Ritual
PART 1 OF 2

Written by Administrator
Monday, 11 October 2010 01:19

The Master Mason Degree Ritual

Nevada

MASTER MASONS OPENING:

WM: *. Officers, take your respective stations and places; Brethren, be clothed.

WM: *. Brother Senior Warden.

SW: Worshipful Master.

WM: Are all present Master Masons?

SW: I will ascertain through the proper officer and report.

SW: Brother Junior Deacon.

JD: Brother Senior Warden.

SW: Are all present Master Masons?

JD: Brother Senior Warden, all present are Master Masons.

SW: Worshipful Master.

WM: Brother Senior Warden.

SW: All present are Master Masons.

WM: As further evidence that all present are Master Masons, receive the pass-word from the Senior and Junior Deacons, who will obtain it from the Brethren on the right and left, and communicate it in the East.

SW: *. Deacons, attend the West.

SW: Give me the pass-word of a Master Mason. Now obtain it from the Brethren on the right and left and communicate it to the Worshipful Master in the East.

WM: Brother Senior Warden.

SW: Worshipful Master.

WM: The pass-word is right and duly received in the East.

WM: *. Brother Junior Deacon.

JD: Worshipful Master.

WM: The first great care of Masons when convened?

JD: To see that they are duly tyled.

WM: Attend to that duty and inform the Tyler that I am about to open a Lodge of Master Masons, and direct him to tyle accordingly.

JD: Brother Tyler, I am directed to inform you that the Worshipful Master is about to open a Lodge of Master Masons. Take due notice thereof and govern yourself accordingly.

JD: *. Tyl: *.

JD: (S) Worshipful Master, we are duly tyled.

WM: How are we tyled?

JD: By a Brother Master Mason without, armed with the proper implement of his office.

WM: His duty there?

JD: To observe the approach of cowans and eavesdroppers, and suffer none to pass or re-pass except such as are duly qualified and have permission from the Worshipful Master.

WM: *. Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Are you a Master Mason?

SW: I am.

WM: What induced you to become a Master Mason?

SW: That I might obtain the Master's Word, travel in foreign countries, work and receive Master's wages, and be thereby better enabled to support myself and family, and contribute to the relief of distressed worth Master Masons, their widows and orphans.

WM: What makes you a Master Mason?

SW: My Obligation.

WM: Where were you made a Master Mason?

SW: Within the body of a just and duly constituted Lodge of Master Masons, assembled in a place representing the Sanctum Sanctorum of King Solomon's Temple.

WM: How many compose a Master Masons Lodge.

SW: Three or more.

WM: When composed of five, of whom does it consist?

SW: The Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons.

WM: Brother Senior Warden, the Junior Deacon's place in the Lodge?

SW: At my right.

WM: * *. Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: Your duty?

JD: To carry messages from the Senior Warden in the West to the Junior Warden in the south, and elsewhere about the Lodge as he may direct. Attend the alarms at the outer door and report the same to the Worshipful Master; also to see that we are duly tyled.

WM: The Senior Deacon's place?

JD: At the right of the Worshipful Master in the East.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Your duty?

SD: To carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct; welcome and clothe visiting Brethren, attend the alarms at the inner door; also to receive and conduct candidates.

WM: The Junior Warden's station?

SD: In the South.

WM: Brother Junior Warden.

JW: (S) Worshipful Master.

WM: Your duty in the South?

JW: To observe the sun at meridian, which is the glory and beauty of the day; call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that their means of refreshment are not perverted to intemperance or excess, and see that they return to their labor in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.

WM: The Senior Warden's station?

JW: In the West.

WM: Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Why in the West?

SW: As the set is in the West at close of day, so stands the Senior Warden in the West to assist the Worshipful Master in opening and closing the Lodge; paying the Craft their wages, if any be due, that none may go away dissatisfied; harmony being the support of all institutions, especially this of ours.

WM: The Master's Station.

SW: In the East.

WM: Why in the East?

SW: As the sun rises in the East to open and govern the day(WM:**) so rises the Worshipful Master in the East to open and govern the Lodge, setting the Craft at work, giving them proper instruction for their labor.

WM: Brother Senior Warden, it is my order that _____Lodge No. ____ be now opened on the Third Degree of Freemasonry for work and instruction. This communicate to the Junior Warden in the South, and he to the Brethren present, that having due notice thereof, they may

govern themselves accordingly.

SW: Brother Junior Warden.

JW: Brother Senior Warden.

SW: It is the order of the Worshipful Master that _____ Lodge No. ____ be now opened on the Third Degree of Freemasonry for work and instruction. This communicate to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

JW: Brethren, it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that _____ Lodge No. ____ be now opened on the Third Degree of Freemasonry for work and instruction. I communicate the same to you that having due notice thereof, you may govern yourselves accordingly.

WM: Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Have you ever traveled as a Master Mason?

SW: I have, from West to East, and from East to West again.

WM: Of what were you in search?

SW: Of that which was lost.

WM: To what do you allude?

SW: The secret word of a Master Mason.

WM: Did you find it?

SW: I did not, but found a substitute.

WM: Brother Senior Warden, it is my order that the substitute be sent to the East, accompanied with the steps, due-guards and signs, through the Junior Deacon.

SW: Brother Junior Deacon, attend.

(At this time, the steps, due-guards and signs of the 3 degrees, as well as the substitute word, are communicated from the Senior Warden to the Junior Deacon. The Junior Deacon then carries them to the East and communicates them to the Worshipful Master.)

WM: Brother Senior Warden, the substitute has come to the East correctly.

WM: Brethren; attend to giving the signs; observe the East.

WM: *. SW: *. JW: *.

WM: *. SW: *. JW: *.

WM: *. SW: *. JW: *.

WM: Brethren, give your attention to the Chaplain.

Chap: Most Holy and Glorious Lord God, the Great Architect of the Universe, the Giver of all good gifts and graces. Thou hast promised that where two or three are gathered together in Thy name, Thou wilt be in their midst and bless them. In Thy name we have assembled, and in Thy name we desire to proceed in all our doings.

Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us - so harmonize and enrich our hearts with Thine own love and goodness - that the Lodge at this

time may humbly reflect that order and beauty which reign forever before Thy throne. AMEN.

(ALL): So mote it be.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Attend at the Altar and display the Three Great Lights in Masonry.

WM: Behold, how good and how pleasant it is for Brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.

WM: In the name of God and the Holy Saints John, I now declare _____ Lodge No. ____ duly opened and in order for business; at the same time strictly forbidding any un-Masonic conduct whereby the harmony of the same might be disturbed.

WM: Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: Inform the Tyler.

JD: * * *. Brother Tyler, I am directed to inform you that the Lodge is now opened on the Master Masons Degree. Take due notice thereof and tye accordingly.

JD: * * *. Tyl: * * *.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Present the flag of our country at the Altar.

WM: Brethren; you will join with me in the Pledge of Allegiance to the Flag of our Country.

(ALL) (Recite the Pledge of Allegiance.)

WM:*. If there are present any Present or Past Grand Officers, Present or Past Masters, they are cordially and fraternally invited to a seat in our East.

MASTER MASON DEGREE:

WM: *. Brethren; Brother _____ is in waiting for the Third Degree of Freemasonry, he having made suitable proficiency in the preceding degree. If there is no objection, I shall confer this degree upon him.

WM: Brethren, there being none, I will proceed.

WM: *. Brother Stewards.

SS: (S) Worshipful Master.

WM: How should a Brother be prepared for the Third Degree of Freemasonry?

SS: By being divested of all metallic substances, neither naked nor clothed, barefoot, both knees and breasts bare, hood-winked, and with a cable-two three times around his body, clothed as a Fellow Craft.

WM: Repair to the preparation room where Brother _____ is in waiting. When thus prepared,

cause him to make the usual alarm at the inner door.

Cand: * * *.

SD: (S) Worshipful Master.

WM: Brother Senior Deacon.

SD: There is an alarm at the inner door.

WM: Attend to the alarm and ascertain the cause.

SD: * * *. Who comes here?

SS: Brother _____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.

SD: Brother _____, is this an act of your own free will and accord?

Cand: It is.

SD: Brother Stewards, is he worthy and well qualified?

SS: He is.

SD: Duly and truly prepared?

SS: He is.

SD: Has he made suitable proficiency in the preceding degree?

SS: He has.

SD: By what further right or benefit does he expect to obtain this important privilege?

SS: By the benefit of the pass-word.

SD: Has he the pass-word?

SS: He has not, I have it for him

SD: Advance and give it.

SS: Tubalcain. (Said softly so as no to be overheard by the candidate.)

SD: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, let him wait until the Worshipful Master can be informed of his request, and his answer returned.

SD: * * *. Worshipful Master.

WM: Brother Senior Deacon.

SD: There is without, Brother _____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.

WM: Is this an act of his own free will and accord?

SD: It is.

WM: Is he worthy and well qualified?

SD: He is.

WM: Duly and truly prepared?

SD: He is.

WM: Has he made suitable proficiency in the preceding degree?

SD: He has.

WM: By what further right or benefit does he expect to obtain this important privilege?

SD: By the benefit of the pass-word.

WM: Has he the pass-word?

SD: He has not, I have it for him.

WM: Give it for the benefit of the Craft.

SD: Tubalcain.

WM: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, let him enter this Worshipful Lodge of Master Masons, and be received in due and ancient form.

SD: * * *. Let him enter this Worshipful Lodge of Master Masons, and be received in due and ancient form.

SD: Brother _____, when first you entered a Lodge of Free and Accepted Masons, you were received on the point of a sharp instrument piercing your naked left breast; on your second entrance, you were received on the angle of a square applied to your naked right breast, the morals of which were at those times explained to you. I am now commanded to receive you on the extreme points of the Compasses, extending from your naked right to your naked left breast, which is to teach you that as within the breast are contained the most vital parts of man, so between the extreme points of the Compasses are contained the most valuable tenets of Freemasonry, which are Friendship, Morality, and Brotherly Love.

JW: *.

Chap: Remember now Thy Creator in the days of thy youth, while the evil days come not;

SW: *.

Chap: Nor the years draw nigh, when thou shalt say: I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain.

WM: *.,

Chap: In the days when the keepers of the house shall tremble, and the strong men shall bow themselves:

JW: * *.

Chap: And the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets:

SW: * *.

Chap: When the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low:

WM: * *.

Chap: Also when they shall be afraid of that which is high, and fears shall be in the way:

JW: * * *.

Chap: And the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail:

SW: * * *.

Chap: Because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the cistern:

WM: * * *.

Chap: Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

SD: * * *.

JW: *. Who comes here?

SD: Brother _____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.

JW: Brother _____, is this an act of your own free will and accord?

Cand: It is.

JW: Brother Senior Deacon, is he worthy and well qualified?

SD: He is.

JW: Duly and truly prepared?

SD: He is.

JW: Has he made suitable proficiency in the preceding degree?

SD: He has.

JW: By what further right or benefit does he expect to obtain this important privilege?

SD: By the benefit of the pass-word.

JW: Has he the pass-word?

SD: He has not, I have it for him.

JW: Advance and give it.

SD: Tubalcain (whispered in ear of JW)

JW: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, conduct him to the Senior Warden in the East for his examination.

SD: * * *.

SW: *. Who comes here?

SD: Brother _____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.

SW: Brother _____, is this an act of your own free will and accord?

Cand: It is.

SW: Brother Senior Deacon, is he worthy and well qualified?

SD: He is.

SW: Duly and truly prepared?

SD: He is.

SW: Has he made suitable proficiency in the preceding degree?

SD: He has.

SW: By what further right or benefit does he expect to obtain this important privilege?

SD: By the benefit of the pass-word.

SW: Has he the pass-word.

SD: He has not, I have it for him.

SW: Advance and give it.

SD: Tubalcain (whispered)

SW: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, conduct him to the Worshipful Master in the East for his examination.

SD: * * *.

WM: *. Who comes here?

SD: Brother _____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.

WM: Brother _____, is this an act of your own free will and accord?

Cand: It is.

WM: Brother Senior Deacon, is he worthy and well qualified?

SD: He is.

WM: Duly and truly prepared?

SD: He is.

WM: Has he made suitable proficiency in the preceding degree?

SD: He has.

WM: By what further right or benefit does he expect to obtain this important privilege?

SD: By benefit of the pass-word.

WM: Has he the pass-word?

SD: He has not, I have it for him.

WM: Advance and give it.

SD: Tubalcain (whispered)

WM: The pass-word is right. Whence came you and whither are you traveling?

SD: From the West, traveling East.

WM: Why did you leave the West and travel East?

SD: In search of further Light in Masonry.

WM: Since the Brother is in possession of all these necessary qualifications, and in search of further Light in Masonry, re-conduct him to the Senior Warden in the West, who will teach him how to approach the East in due and ancient form.

SD: Brother Senior Warden.

SW: Brother Senior Deacon.

SD: It is the order of the Worshipful Master that you teach this Brother how to approach the East in due and ancient form.

SW: Cause the Brother to face the East.

SW: Brother _____, advance on your left foot as an Entered Apprentice; and on your right as a Fellow Craft. Take an additional step on your left foot, bringing the heel of your right to the heel of your left, thereby forming the angle of a square.

SW: (S) Worshipful Master.

WM: Brother Senior Warden.

SW: The Brother is in order.

WM: Brother _____, before you can proceed further in Freemasonry, it will be necessary for you to take an Obligation appertaining to this degree. It becomes my duty as well as pleasure to inform you that there is nothing contained in the Obligation that conflicts with the duties you owe to God, your country, your neighbor, your family, or yourself. With this assurance on my part, are you willing to take the Obligation.

Cand: (answers in the affirmative).

WM: Then advance to the Sacred Altar of Freemasonry. There kneel on your naked knees, both hands resting on the Holy Bible, Square and Compasses.

SD: (S) Worshipful Master, the Brother is in due form.

WM: * * *.

WM: Brother _____, if you are still willing to take the Obligation, say "I", repeat your name in full, and repeat after me.

Cand: I, _____, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge of Master Masons, erected to Him and dedicated to the memory of the Holy Saints John, do hereby and hereon solemnly and sincerely promise and swear that I will keep and conceal and never reveal any of the secrets belonging to the Degree of Master Mason, which I have received, am about to receive, or may be hereafter instructed in, to any person unless it shall be to a worthy Brother Master Mason, or within the body of a just and duly constituted Lodge of such, and not unto him or them until by due trial, strict examination, or lawful Masonic information, I shall have found him or them justly entitled to receive the same.

Furthermore: I do promise and swear that I will support the Constitution of the Grand Lodge of the State of Nevada, also all the laws, rules, and edicts of the same, or of any other Grand Lodge from whose jurisdiction I may hereafter hail; together with the by-laws, rules, and regulations of this or any other Lodge of which I may become a member, so far as the same shall come to my

knowledge.

Furthermore: I do promise and swear that I will answer and obey all due signs and regular summons sent me from the body of a just and duly constituted Lodge of Master Masons, or handed me by a worthy Brother of this degree, if within the length of my cable-tow.

Furthermore: I do promise and swear that I will help, aid, and assist all poor and distressed Master Masons, their widows and orphans, they applying to me as such, I finding them worthy, and can do so without material to myself or family.

Furthermore: I do promise and swear that I will keep the secrets of a worthy Brother Master Mason, when communicated to me as such, as secure and inviolate in my breast as they were in his before communication.

Furthermore: I do promise and swear that I will not give the Grand Hailing Sign of Distress of a Master Mason, except for the benefit of the Craft while at work or for the instruction of a Brother, unless I am in real distress; and should I see the sign given, or hear the word spoken, I will hasten to the relief of the person so giving it.

Furthermore: I do promise and swear that I will not give the substitute for the Master's Word in any other way or manner than that in which I receive it, which will be on the Five points of Fellowship, and at low breath.

Furthermore: I do promise and swear that I will not wrong, cheat, nor defraud a Master Masons Lodge, or a worthy Brother of this degree to the value of anything, knowingly, nor suffer it to be done by another, if in my power to prevent.

Furthermore: I do promise and swear that I will not knowingly strike a Brother Master Mason, nor otherwise do him personal violence in anger, except in the necessary of myself, family or property.

Furthermore: I do promise and swear that I will not have illicit carnal intercourse with a Master Mason's wife, widow, mother, sister or daughter, nor suffer it to be done by another if in my power to prevent.

Furthermore: I do promise and swear that I will not be present at the initiating, passing, or raising of an old man in dotage, a young man under age, an irreligious libertine, an atheist, a person of unsound mind, or a woman, knowing them to be such.

Furthermore: I do promise and swear that I will not be present at the initiating, passing, or raising of a candidate clandestinely, nor hold Masonic intercourse with a clandestine Mason, or with one who has been suspended or expelled, knowing him to be such, until duly restored.

To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in me whatsoever; binding myself under no less a penalty than that of having my body severed in twain, my bowels taken thence, and with my body burned to ashes, and the ashes thereof scattered to the four winds of Heaven, that there might remain neither track, trace nor remembrance among man or Masons of so vile and perjured a wretch as I should be, should I ever knowingly or willfully violate this, my solemn Obligation of a Master Mason. So help me God and make me steadfast to keep and perform the same.

WM: In token of your sincerity, kiss the Holy Bible on which your hands rest.

WM: Senior Deacon, remove the cable-tow; we now hold this Brother by a stronger tie.

WM: Brother _____, in your present situation, what do you most desire?

Cand: Further Light in Masonry (prompted).

WM: Let the Brother be brought to Light.

WM: My Brother, on being brought to Light in this degree, you behold the Three Great Lights in Masonry as in the preceding degree, with this difference; both points of the Compasses are above the Square, which is to teach you that you have received, and are entitled to receive all the Light that can be conferred upon or communicated to you in a Master Masons Lodge.

WM: *. You now behold me as Worshipful Master of this Lodge, approaching you from the East, upon the step, under the due-guard and sign of an Entered Apprentice; upon the step, under the due-guard and sign of a Fellow Craft; upon the step, under the due-guard and sign of a Master Mason. My Brother, a Master Mason advances on his left foot, bringing the heel of his right to the heel of his left, thereby forming the angle of a square. This is the due-guard, and alludes to the position of your hands while taking the Obligation; this is the sign, and alludes to the penalty of the Obligation. This due-guard and sign are always to be given as a salutation to the Worshipful Master, also on entering or retiring from a Master Masons Lodge.

On entering your own or any other Lodge in this jurisdiction, you will advance immediately in front of the Altar and observe the points of the Compasses. Should both points be below the Square, it will be a sure indication that the Lodge is open on the First Degree, wherein you will salute the Worshipful Master with the due-guard and sign of an Entered Apprentice. Should one point be above the Square, it will be an equally sure indication that the Lodge is open on the Second Degree, wherein you will salute the Worshipful Master with the due-guard and sign of a Fellow Craft. Should both points be above the Square, it will also be an equally sure indication that the Lodge is open on the Third Degree, wherein you will salute the Worshipful Master with the due-guard and sign of a Master Mason.

I now present my right hand in token of the continuance of friendship and brotherly love, and will invest you with the pass-grip and pass-word of a Master Mason. As you are uninstructed, he who has hitherto answered for you, will do so at this time. Give me the real grip of a Fellow Craft.

WM: Brother Senior Deacon.

SD: Worshipful Master.

WM: Will you be off or from?

SD: From.

WM: From what and to what?

SD: From the real grip of a Fellow Craft to the pass-grip of a Master Mason.

WM: Pass. What is that?

SD: The pass-grip of a Master Mason.

WM: Has it a name?

SD: It has.

WM: Will you give it to me?

SD: I did not so receive it; neither will I so impart it.

WM: How will you dispose of it?

SD: Letter or syllable it.

WM: Syllable it and begin.

SD: You begin.

WM: Begin you.

SD: Tu. WM: bal. SD: cain.

WM: Tubalcain, my Brother, is the name of this grip. You should always remember it, for should you be present at the opening of a Master Masons Lodge, this pass-word will be demanded of you by one of the Deacons, and should you be unable to give it, it would cause confusion in the Craft. Rise, salute the Junior and Senior Wardens and satisfy them that you are a duly obligated Master Mason, and in possession of the step, due-guard, sign, pass-grip and pass-word.

SD: * * *.

JW: *. Who comes here?

SD: A duly obligated Master Mason.

JW: How may I know him to be such?

SD: By certain signs and a token.

JW: What are signs?

SD: Right angles, horizontals, and perpendiculars.

JW: Advance a sign. Has that an allusion?

SD: It has; to the position of my hands while taking the Obligation.

JW: Have you a further sign?

SD: I have.

JW: Has that an allusion?

SD: It has; to the penalty of the Obligation.

JW: What is a token?

SD: A certain friendly or brotherly grip whereby one Mason may know another in the dark as in the light.

JW: Advance and give me a token. What is that?

SD: The pass-grip of a Master Mason.

JW: Has it a name?

SD: It has.

JW: Will you give it to me?

SD: I did not so receive it; neither will I so impart it.

JW: How will you dispose of it?

SD: Letter or syllable it.

JW: Syllable it and begin.

SD: You begin.

JW: Begin you.

Cand(prompted as necessary): Tu; JW: bal; Cand: cain.

Cand: Tubalcain.

JW: The word is right. I am satisfied.

SD: * * *.

SW: *. Who comes here?

SD: A duly obligated Master Mason.

SW: How may I know him to be such?

SD: By certain signs and a token.

SW: What are signs?

SD: Right angles, horizontals, and perpendiculars.

SW: Advance a sign. Has that an allusion?

SD: It has; to the position of my hands while taking the Obligation.

SW: Have you a further sign?

SD: I have.

SW: Has that an allusion?

SD: It has; to the penalty of the Obligation.

SW: What is a token?

SD: A certainly friendly or brotherly grip, whereby one Mason may know another in the dark as in the light.

SW: Advance and give me a token. What is that?

SD: The pass-grip of a Master Mason.

SW: Has it a name?

SD: It has.

SW: Will you give it to me?

SD: I did not so receive it; neither will I so impart it.

SW: How will you dispose of it?

SD: Letter or syllable it.

SW: Syllable it and begin.

SD: You begin.

SW: Begin you.

Cand(prompted as necessary): Tu; SW: bal; Cand: cain.

Cand: Tubalcain.

SW: The word is right; I am satisfied. Conduct the Brother to the Worshipful Master in the East.

WM: *. Brother Senior Deacon, re-conduct the Brother to the Senior Warden in the West, who will teach him how to wear his apron as a Master Mason.

SD: Brother Senior Warden.

SW: Brother Senior Deacon.

SD: It is the order of the Worshipful Master that you teach this Brother how to wear his apron as a Master Mason.

SW: Cause the Brother to face the East. My Brother, you have already been informed that at the building of King Solomon's Temple, the different bands of workmen were distinguished by the manner in which they wore their aprons. Master Masons wore theirs turned down in the form of a square to designate them as Master Masons or overseers of the work. As a speculative Master Mason you will therefore wear yours in this manner, to admonish you that your acts toward all mankind should possess the qualities of that perfect figure; to symbolize the integrity of your service to God, and to remind you of your four-fold duty, to your country, your neighbor, your family, and yourself.

SD: Worshipful Master, your orders have been obeyed.

WM: My Brother, as you are now clothed as a Master Mason, I present you emblematically the working tools, which are all the tools in Masonry, especially the Trowel. The Trowel is an instrument used by operative masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection - that cement which unites us into one sacred band or society of friends and Brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who best can work and best agree.

WM: Brother Senior Deacon, re-conduct the Brother to the place whence he came, invest him with that of which he has been divested, and return him to the Lodge for further instruction.

WM: My Brother, salute as you have been instructed.

WM: *. Brother Junior Warden.

JW: (S) Worshipful Master.

WM: Call the Craft from labor to refreshment, to resume labor at the sound of the gavel in the East.

JW: * * *. Brethren; it is the order of the Worshipful Master that you be now called from labor to refreshment, to resume labor at the sound of the gavel in the East. *.

MASTER MASON DEGREE - SECOND SECTION;

Cast of Characters(in addition to officers):

WM ----- King Solomon(Worshipful Master)

SW -----Senior Grand Warden(Senior Warden)

R #1 ----- First Ruffian (Jubela)

R #2 ----- Second Ruffian (Jubelo)

R #3 ----- Third Ruffian (Jubelum)

FC #1 ----- First Fellow Craft

FC #2 ----- Second Fellow Craft

FC #3 ----- Third Fellow Craft

S-F ----- Sea-faring Man

W-F ----- Way-faring Man

(When lodge reconvenes, the newly obligated Master Mason has been adorned with the jewel of the Junior Warden and placed in the Junior Warden's station. He has been given a scant set of instructions on what to do when he is called upon by the Worshipful Master.)

WM: Brother Junior Warden, what is the hour?

(The Cand is confused by the question, so he has no answer to give)

WM: Brother Junior Warden, what is the hour?

SW: (S) Worshipful Master, there appears to be a stranger in the South.

WM: What! A stranger in the South! Brother Senior Deacon, conduct the stranger to the East.

WM: My Brother, you have this evening been obligated by the various solemn and weighty ties of a Master Mason. Having voluntarily assumed this obligation, you were brought to Light and instructed. You have been taught to wear your apron as a Master Mason, and are so wearing it among us at this moment. Even our Working Tools, the implements of Masonry have been explained to you, and you have been exhorted to make a proper use of the Trowel, the principal Working Tool of this degree. All this would imply that you are a Master Mason and qualified to travel and work as one. Nay more, my Brother, I observe upon your person a badge of office, the jewel of the Junior Warden, one of the principal officers of the Lodge, which all doubtless confirms you in the belief that you are a Master Mason. Is it so?

Cand(prompted, if necessary, answers in the affirmative).

WM: However natural that assumption may be to you, yet it is erroneous. You have not yet attained the Sublime Degree of Master Mason. You are not yet a Master Mason, so far as to enable you to prove yourself one, or to travel and work as one; nor do I know that you will ever become a Master Mason. You have a way to travel over that is extremely perilous. You will be beset with danger of many kinds, and may perhaps meet with death, as did once befall an eminent Brother of this degree. But your trust is in God and your faith is well founded. Before setting out, therefore, upon such a serious enterprise as this, you will repair to the Altar for the purpose of prayer. Heretofore you have had a Brother to pray for you; now you must pray for yourself. Go then, my Brother, and may the blessing of God accompany you.

SD: You are now at the Altar. You must be again hood-winked. Kneel and pray. Your prayer may be mental or audible, and when you have concluded it you will signify the same by saying Amen, and rising.

WM: * * *.

Cand: Amen.

(ALL) So mote it be.

WM: *.

SD: My Brother, heretofore you have represented a candidate in search of Light. Now you represent a character, none less a personage than our Grand Master Hiram Abif, who was the

Grand Architect at the building of King Solomon's Temple. It was the usual custom of this great and good man, at high twelve, when the Craft was called from labor to refreshment, to enter the Sanctum Sanctorum, or Holy of Holies, there to order up his adorations to Deity and draw his designs on the Trestle-board. This you have done. He would then retire by the South gate, as you will now do.

R #1: Grand Master Hiram, I am glad to meet you thus alone; long have I sought this opportunity. You promised us that when the Temple was completed we should receive the secrets of a Master Mason, whereby we could travel in foreign countries and receive wages as such. Behold! The Temple is about completed, and we have not received what we strived for. At first I did not doubt your veracity, but now I do. I therefore demand of you the secrets of a Master Mason.

SD: Craftsman, this is neither a proper time nor place; wait until the Temple is completed, then, if found worthy, you shall receive them; otherwise you can not.

R #1: Talk not to me of time nor place. Now is the time, and here is the place; none other will satisfy me. I therefore demand of you the secrets of a Master Mason.

SD: Craftsman, I can not give them.

R #1: Grand Master Hiram, for the third and last time I demand of you the secrets of a Master Mason.

SD: Craftsman, I can not, and will not, give them.

SD: He then fled, and attempted to pass out at the west gate, as you will now do.

R #2: Grand Master Hiram, most of the Craft are weary, and many are exceedingly anxious to receive the secrets of a Master Mason, and we can see no good reason why we are put off so long; and some of us have determined to wait no longer. I therefore demand of you the secrets of a Master Mason.

SD: Craftsman, why this violence? I can not give them, neither can they be given, except in the presence of Solomon, King of Israel; Hiram, King of Tyre; and myself.

R #2: Grand Master Hiram, your life is in danger. All the avenues of the Temple are securely guarded; escape is impossible. I therefore demand of you the secrets of a Master Mason.

SD: Craftsman, I shall not give them. Wait with patience for the proper time.

R #2: Grand Master Hiram, I again, and for the last time, demand of you the secrets of a Master Mason, or your life.

SD: My life you can have; my integrity, never!

SD: He then fled and attempted to make his exit out at the east gate, as you will now do.

R #3: Grand Master Hiram, I have hear your caviling with Jubela and Jubelo. From them you have escaped; but from me - never! My name is Jubelum. What I purpose, that I perform. I hold in my hand an instrument of death. If you refuse me now, you do so at your peril. I say, give me the secrets of a Master Mason, or I will take your life.

SD: Craftsman, I have often refused you and shall always refuse you when accosted in this manner. Your demands are vain.

R #3: Grand Master Hiram, I for the second time demand of you the secrets of a Master Mason.

SD: Craftsman, your demands are vain. I shall not give them.

R #3: Grand Master Hiram, I for the third and last time demand of you the secrets of a Master

Mason.

SD: And I, for the third time, refuse you.

(Jubelum then strikes the Cand across the forehead, he is caused to fall backward into a large canvas that he can be carried in.)

R #1: What have we done?

R #2: We have slain our Grand Master Hiram Abif. What shall we do with the body?

R #3: Let us carry it into a remote corner, and bury it in the rubbish of the Temple. (Having done so): Now let us retire until low twelve, when we will meet here again.

The Master Mason Degree Ritual 
Part 2 of 2

Written by Administrator
Monday, 11 October 2010 01:21

The Master Mason Degree Ritual

Nevada

continued from part 1

SOLILOQUY:

R #3(Jubelum): At last, the awful deed is done; here, cold and mute, wrapped in the icy cloak of death, the Master sleeps. No more the pageantry of pomp and power. No more the Craftsmen hastening to perform his deep design. No more the Temple rising proudly on its hill and beckoning Heaven itself to smile upon its stately columns. No more shall he these high ambitions gratify.

Oh Death, untimely, yet Oh timely Death. Wrested from earth while yet his honors clustered; before the breath of calumny had stained, or slander marred the worth of his achievements, he is fallen; yielding up his life ere he would betray his sacred trust; surrendering all - all that life holds dear - power, wealth, everything - yet holding fast to his Masonic faith.

Oh, daring loyalty; Oh, fortitude most grand. For him in coming time shall countless thousands sound his name and sing his praise, who death preferred, than faithless prove, than trust betray.

Yet, kept so well, his secret stands revealed and in his death I read it thus: Truth - Honor - Fortitude.

But hark. The temple bell rings out the midnight hour. Come now, my comrades, let us haste away and bear with us, where-ere we go, the heavy burden of remorse.

R #1: This is the hour.

R #2: This is the place.

R #3: And here is the body. Assist me to carry it in a due west course from the Temple to the

brow of a hill, where I have dug a grave six feet deep east and west and six feet perpendicular, in which we will bury it.

R #3: I will set this sprig of acacia at the head of the grave, that the place may be known should occasion every require it. Now, let us make our escape by way of Joppa, out of the country.

R #3: Yonder is a sea-faring man. Let us accost him.

R #3: Is that your ship there?

S-f: It is.

R #3: Where are you bound?

S-f: To Ethiopia.

R #3: When do you sail?

S-f: Immediately.

R #3: Do you take passengers?

S-f: I do.

R #3: Will you take us?

S-f: I will, if you have King Solomon's permit to leave the country.

R #3: We will pay your demands, but we have no permits.

S-f: Then you can not go, for I am strictly forbidden to take any of the workmen from the Temple out of the country without King Solomon's permit.

R #3: Then let us return back into the country.

* * * * *

KS: *. Brother Senior Grand Warden, what is the confusion in the Temple, and why are the Craftsmen not at their labors as usual?

SW: (S) Our Grand Master Hiram Abif is missing and there are no designs on the trestle-board

KS: That is very strange. He has ever been punctual and faithful to his trust. He must be indisposed. Order strict search to be made for him throughout the several apartments of the Temple, and see if he can be found.

SW: Craftsmen; you will make strict search throughout the several apartments of the Temple and see if our Grand Master Hiram Abif can be found

(Fellow Crafts go around the room, asking, "Have you see anything of our Grand Master Hiram Abif?", to which some of the Brethren respond with, "No, I have not seen him since high twelve yesterday.")

FC#1: Brother Senior Grand Warden, strict search has been made, but our Grand Master Hiram Abif can not be found. He has not been seen since high twelve yesterday.

SW: (S) Your orders have been obeyed, Most Excellent King Solomon. Strict search has been made throughout the several apartments of the Temple, but our Grand Master Hiram Abif can not be found. He has not been seen since high twelve yesterday.

WM: I fear some fateful act has befallen him.

FC#1: * * *. Twelve Fellow Crafts, clothed in white gloves and aprons, crave audience with Most

Excellent King Solomon.

WM: Admit them.

FC#1: (S) Most Excellent King Solomon, we twelve who appear before you are clothed in white gloves and aprons in token of our innocence. We twelve, with three others, seeing the Temple about to be completed, and being desirous of obtaining the secrets of a Master Mason, whereby we could travel in foreign countries and receive wages as such, entered into the horrid conspiracy of extorting them from our Grand Master Hiram Abif, or taking his life; but, reflecting on the atrocity of our intentions, being stricken with horror, we twelve recanted, but we fear the other three have persisted in their murderous design. We twelve have come before you to confess our premeditated guilt, and implore your pardon.

WM: Brother Grand Secretary, call the roll of the workmen.

(The roll of the workmen is called)

Secy: (S) Most Excellent King Solomon, the roll of the workmen has been called and Jubela, Jubelo and Jubelum are found missing.

WM: Craftsmen, are they the three who were aligned with you in this horrid conspiracy?

FC#1: (S) They are the three, Most Excellent King Solomon.

WM: It is my order that you divide yourselves into parts of three, and three travel east, three west, three north, and three south in pursuit of the ruffians.

FC#1: Let us go east.

FC#2: We will go north.

FC#3: We will go south.

FC#1: And we, west.

FC#1: Yonder is a way-faring man. Let us accost him.

FC#1: Have you seen any strangers pass this way?

W-f: I saw some yesterday, three, who from their appearance were workmen from the Temple.

FC#1: Where were they going?

W-f: They were seeking a passage to Ethiopia.

FC#1: Did they obtain one?

W-f: They did not.

FC#1: Where did they go?

W-f: They returned back into the country.

FC#1: This is important. Let us return and report it to King Solomon.

FC#1: (S) Tidings from the west, Most Excellent King Solomon.

WM: Report them.

FC#1: We three who pursued a due west course from the Temple, went until we met with a way-faring man, of whom we inquired if he had seen any strangers pass that way, who informed us that he had, three, who from their appearance were workmen from the Temple, seeking a passage to Ethiopia, but not having obtained one they returned back into the country. Deeming this of

great importance, we have returned to bring this intelligence to you.

WM: Your intelligence proves but one thing to my mind, that the ruffians are still in the country and within our power. You will divide yourselves as before, and travel as before. I now give you positive injunction to find the criminals, and as positive assurance that if you do not, you will be deemed the murderers, and shall suffer for their enormous crime.

FC#2: I am weary and worn out and must sit down to rest and refresh myself.

FC#1: Don't stop here. Remember, that if we do not find the criminals, we will be deemed the murderers and shall suffer for their enormous crime.

FC#2: Alas, this is the reward of evil companionship. Had I but heeded the lessons taught me as a Fellow Craft, I would now be among the workmen of the Temple, honored and respected; as it is, I am an outcast. Hail, Brothers. This is singular, on rising up I accidentally caught hold of this sprig of acacia, and it easily gave way.

FC#1: That is singular.

R #1: O, that my throat had been cut across -----,

FC#1: Hark, what is that?

R #1: -----, my tongue torn out, and with my body buried in the sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, ere I have been accessory to the death of so great and good a man as our Grand Master Hiram Abif.

FC#3: That is the voice of Jubela.

R #2: O, that my left breast had been torn open, my heart and vitals taken thence, and with my body given as a prey to the vultures of the air, ere I have been accessory to the death of so great and good a man as our Grand Master Hiram Abif.

FC#2: That is the voice of Jubelo.

R #3: It was I who gave the fatal blow; it was I who killed him. O, that my body had been severed in twain, my bowels taken thence, and with my body burned to ashes, and the ashes thereof scattered to the four winds of Heaven, ere I have been guilty of the death of so great and good a man as our Grand Master Hiram Abif.

FC #1 I know that voice; that is the voice of Jubelum.

FC#3: What shall we do? They are the murderers of whom we are in search.

FC#2: They are desperate men. It would be a serious undertaking to capture them.

FC#1: There are but three of them, and there are three of us. Our cause is just, and our trust is in God. Let us rush in, seize, bound, and take them before King Solomon.

FC#1: (S) Tidings from the west, Most Excellent King Solomon.

WM: Report them.

FC#1: As we three who pursued a due west course from the Temple were returning, one of our number becoming more weary than the rest, sat down at the brow of a hill to rest and refresh himself, and on rising up he accidentally caught hold of a sprig of acacia, which easily gave way, exciting his curiosity; and while we were meditating over the singularity of the occasion, we heard three frightful exclamations from the clefts of the adjacent rocks. The first was the voice of Jubela, exclaiming, "O, that my throat had been cut across, my tongue torn out, and with my body buried in the sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-

four hours, ere I have been accessory to the death of so great and good a man as our Grand Master Hiram Abif."The second was the voice of Jubelo, exclaiming, "O, that my left breast had been torn open, my heart and vitals taken thence, and with my body given as a prey to the vultures of the air, ere I have been guilty of the death of so great and good a man as our Grand Master Hiram Abif.The third was the voice of Jubelum, exclaiming more horribly than the rest, "It was I who gave the fatal blow, it was I who killed him. O, that my body had been severed in twain, my bowels taken thence, and with my body burned to ashes, and the ashes thereof scattered to the four winds of Heaven, ere I have been guilty of the death of so great and good a man as our Grand Master Hiram Abif." Upon which we rushed in, seized, bound, and have brought them before you.

WM: Jubela, are you guilty of this horrid deed?

R #1: I am guilty, Most Excellent King Solomon.

WM: Jubelo, are you also guilty?

R #2: I am more guilty, Most Excellent King Solomon.

WM: Jubelum, are you likewise guilty?

R #3: I am most guilty, Most Excellent King Solomon; I am more guilty than the rest. It was I who gave the fatal blow, it was I who killed him.

WM: Then you shall die, impious wretches, to conspire against the life of so great and good a man as your Grand Master Hiram Abif. Take them without the gates of the city and execute them according to their several imprecations in the clefts of the rocks.

FC#1: (S) Most Excellent King Solomon, your orders have been obeyed. The murderers have been put to death according to their several imprecations in the clefts of the rocks.

WM: It is well. Go now, you Fellow Crafts, in search of the body of your Grand Master Hiram Abif, and if found, observe whether the Master's Word, or a key to it, is on or about it.

FC#1: Here is the place where our worthy Brother sat down to rest and refresh himself. Here is the appearance of a newly made grave. Let us open it. Here is a body, but in such a mangled and putrid condition that it cannot be recognized. What a deathly effluvium arises from it. The Master's Word, or a key to it, can not be found on or about it. Here is a Jewel. Let us remove it and carry it to King Solomon.

FC#1: (S) Tidings, Most Excellent King Solomon.

WM: Report them.

FC#1: We traveled a due west course from the Temple to the brow of the hill where our worthy Brother sat down to rest and refresh himself. We found the appearance of a newly made grave; we opened it and discovered a body, but in such a mangled and putrid condition that it could not be recognized; and we found our hands involuntarily placed in this position to guard against the deathly effluvium that arose from it. The Master's Word, or a key to it, could not be found on or about it; however, we found this Jewel, which we have brought up for your inspection.

WM: Brother Senior Grand Warden, this is indeed the Jewel of our Grand Master Hiram Abif. No doubt can now remain as to his lamentable fate. Craftsmen, the pardon you sought I now grant you, in token of my appreciation of your efforts to detect the murderers and to deliver the body of your Grand Master Hiram Abif.

WM: Brother Senior Grand Warden, you will form the Craft in Grand Procession to go with me,

to endeavor to raise the body of our Grand Master Hiram Abif for more decent interment; and as the Master's Word is now lost, it is my order that the first sign given at the grave, and the first word spoken after the body is raised, shall be adopted for the regulation of all Masters Lodges, until future ages shall find out the right.

SW: * * *. Craftsmen, form in Grand Procession to repair with me to the grave, to endeavor to raise the body of our Grand Master Hiram Abif for more decent interment.

SD: Brethren; form in Grand Procession on the north side of the Lodge, double file, facing the East.

DIRGE:

(Sung by all, while in Grand Procession):

Solemn strikes the funeral chime,

Notes of our departing time;

As we journey here below,

Through a pilgrimage of woe.

Mortals now indulge a tear,

For mortality is here.

See how wide her trophies wave

O'er the slumbers of the grave.

Here another guest we bring.

Seraphs of celestial wing,

To our funeral altar come:

Waft this friend and brother home.

There, enlarged, thy soul shall see

What was veiled in mystery;

Heavenly glories of the place

Show his Maker, face to face.

Lord of all, below - above

Fill our hearts with truth and love.

When dissolves our earthly tie,

Take us to thy Lodge on High.

WM: Here then lie the remains of your Grand Master Hiram Abif. Stricken down in the performance of duty, a martyr to his faith. He was borne to this lonely spot by unhallowed hands at a midnight hour, upon the hope that the eye of man would never more behold him, or the hand of justice be laid upon his guilty murderers. Vain hope. Here lies the body of your Grand Master Hiram Abif. His work was not done, yet his column is broken. His death was untimely and his Brethren mourn. The honors so justly his due have not been paid him. His body shall be raised; shall be honored; shall be borne back to the Temple for more decent interment; and a monument

shall be erected to commemorate his labors, his fidelity and his untimely death.

WM: Brother Senior Grand Warden, apply to the body the grip of an Entered Apprentice, and endeavor to raise it.

SW: Most Excellent King Solomon, owing to the high state of putrefaction, the body having been dead fifteen days, the skin slips from the flesh and it can not be so raised.

(All raise their arms toward Heaven, their arms forming a square, and lowering them by three movements, to their sides.): Oh Lord, my God, is there no help for the Widow's Son?

WM: Brother Senior Grand Warden, you have a stronger grip; that of a Fellow Craft. Apply that to the body and endeavor to raise it.

SW: Most Excellent King Solomon, owing to the reason before given, the flesh cleaves from the bones, and the body can not be so raised.

(All, in unison, as above, only this time, it is done twice): Oh Lord, my God, is there no help for the Widow's Son? (Again, with arms raised): Oh Lord, my God, is there no help for the Widow's Son?

WM: Brother Senior Grand Warden, our attempts are vain. What shall we do?

SW: Let us pray.

Chap: Thou, O God. Knowest our down sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months is with Thee: Thou hast appointed his bounds that he cannot pass. Turn from him that he may rest till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not till the Heavens be no more. Yet, O Lord, have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. AMEN.

(ALL): So mote it be.

WM: Brother Senior Grand Warden, your counsel was timely and good. Masons should ever remember that when the strength and wisdom of man fails, there is an inexhaustible supply above, yielded to us through the power of prayer. My mind is now clear, and the body shall be raised.

Craftsmen, you have labored upon the Temple more than six years, honestly toiling, encouraged and buoyed up by the promise that when the Temple was completed, those of you who were found worthy should receive the secrets of a Master Mason. The Master's Word is lost in the death of your Grand Master Hiram Abif, but I will substitute a word which shall be adopted for the regulation of all Master's Lodges, until future ages shall find out the right; and the first word I utter after the body is raised shall be such substitute word. Yea, my Brethren, I have a Word; and though the skin may slip from the flesh, and the flesh cleaves from the bones, there is strength in the Lion of the Tribe of Judah, and he shall prevail.

(The Worshipful Master now reaches down and grasps the candidate's right hand with the real grip of a Master Mason, and as he raises the candidate up, it is done on the Five Point of

Fellowship. The WM then whispers the substitute Word into the candidate's ear):

WM: Ma - Ha - Bone.

WM: My Brother, the word you have just received is a Hebrew word, and signifies, "What! The Builder?", and alludes to a particular tie in your Obligation wherein you swore that you would never give the substitute for the Master's Word in any other way or manner than that in which you would receive it, which would be on the Five Points of Fellowship and at low breath. The Five Points of Fellowship are: foot to foot; knee to knee; breast to breast; hand to back; and cheek to cheek or mouth to ear. And teach us these important lessons: Foot to foot, that we should be ever ready to go on foot, even barefoot, on a worthy Master Mason's errand, should his necessities require it, and we be no better provided. Knee to knee, that we should ever remember our Brethren in our devotions to Deity. Breast to breast, that the secrets of a worthy Brother Master Mason, when communicated to us as such, should be as secure and inviolate in our breasts as they were in his before communication. Hand to back, that we should be ever ready to stretch forth a hand to support a falling Brother, and aid him on all lawful occasions. Cheek to cheek, or mouth to ear, that we should be ever ready to whisper wise counsel in the ear of an erring Brother, and warn him of approaching danger.

My Brother, I will now instruct you as to the manner of arriving at the real grip and word of a Master Mason. As you are uninstructed, he who has hitherto answered for you will do so at this time. Give me the pass-grip of a Master Mason.

WM: Brother Senior Deacon.

SD: Worshipful Master.

WM: Will be you be off or from?

SD: From.

WM: From what and to what?

SD: From the pass-grip of a Master Mason to the real grip of the same.

WM: Pass. What is that?

SD: The real grip of a Master Mason, or lion's paw.

WM: Has it a name?

SD: It has.

WM: Will you give it to me?

SD: Place yourself in the proper position to receive it and I will.

WM: Mark the difference, my Brother, Heretofore your answer has been; I did not so receive it, neither will I so impart it. Now it is: Place yourself in the proper position to receive it and I will.

WM: What is the proper position to receive it?

SD: On the Five Points of Fellowship.

WM: What are the Five Points of Fellowship?

SD: Foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek or mouth to ear. (Cand and WM are placing themselves on the Five Points of Fellowship as the SD names them.)

WM: Ma. Cand: Ha. WM: Bone.(WM may have the cand begin, while still in position, ie., Cand:

Ma. WM: Ha. Cand: Bone, being sure the candidate fully understands the word.)

WM: My Brother, the Grand Hailing Sign of Distress of a Master Mason is given in this manner: raising the hands toward Heaven, your arms forming a square, and lowering them by three distinct motions to the sides, and alludes to a particular tie in your Obligation, wherein you swore that you would not give the Grand Hailing Sign of Distress of a Master Mason, except for the benefit of the Craft while at work or for the instruction of a Brother, unless you were in real distress. Should you be in a place where the Sign could not be seen, the words, "O Lord, my God, is there no help for the Widow's son?", are to be substituted, but the sign and words are never to be given together. Should you see the Sign or hear the Words, you will hasten to the relief of the person so giving them, for you may rest assured that they come from one who has traveled the same road and received the same Light in Masonry that you have.

WM: My Brother, you will now return to the East, and receive an historical account of this degree.

MASTER MASON LECTURE:

WM: *

Lecturer: Sacred history informs us that it was determined in the councils of infinite wisdom that a Temple should be founded at Jerusalem, which should be erected to God, and dedicated to His Holy Name. The high honor and distinguished privilege of performing this sacred service was denied to David, King of Israel, because, as the Scriptures inform us, he had made great wars and shed blood abundantly. From the same sacred source we learn that the God of Israel had promised David that out of his loins he should raise up seed to serve Him. This divine and memorable promise was afterward fulfilled in the person of Solomon, and in the splendid and unexampled career of his prosperity.

After David had been gathered to his fathers, and the last honor paid to his memory, Solomon wielded the sceptre of Israel, peace reigned within her borders, and the Children of Israel looked forward with peculiar satisfaction for the display of that wisdom which was destined to astonish and amaze the world.

In the second month of the fourth year of his reign, Solomon commenced the erection of this edifice, the curious workmanship of which was calculated to excite the wonder and admiration of all succeeding ages. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel that was visible over the threshing floor of Ornan, the Jebusite.

About that time, King Solomon received a congratulatory letter from Hiram, King of Tyre, offering him every assistance in his power, and manifesting a strong desire to participate in the high honors then clustering around the Throne of Israel. Thus was the building progressing, with the assistance of Hiram, King of Tyre, and under the immediate supervision of our ancient operative Grand Master Hiram Abif, and was well nigh completed when several of the Craft, in an attempt to extort from Grand Master Hiram Abif the secrets of a Master Mason, became his assassins, and for a short period the building was impeded in its progress.

You, my brother, have this evening represented that cunning workman who fell a martyr to his integrity and inflexible fidelity.

His death was premeditated by fifteen Fellow Crafts who, seeing the Temple about to be completed and being desirous of obtaining the secrets of a Master Mason, whereby they could

travel in foreign countries and receive wages as such, entered into the horrid conspiracy of extorting them from our Grand Master Hiram Abif or taking his life. But, reflecting on the atrocity of their intentions and being stricken with horror, twelve of them recanted; the other three, however, persisted in their murderous designs.

It was the usual custom of this great and good man, at high twelve, when the craft were called from labor to refreshment, to enter into the Sanctum Sanctorum or Holy of Holies, there to offer up his adorations to Deity, and to draw his designs on the trestle-board. The three Fellow Crafts who persisted in their murderous design, knowing that to be his usual custom, placed themselves at the south, west and east gates of the Temple and there awaited his return.

On the day of his death, having fulfilled his usual custom, he attempted to retire by the south gate, where he was accosted by Jubela, who thrice demanded of him the secrets of a Master Mason, and on being refused, gave him a blow with a twenty-four inch gauge across the throat, upon which he fled and attempted to pass out at the west gate where he was accosted by Jubelo, who in like mind, thrice demanded of him the secrets of a Master Mason, and on being refused, gave him a blow with a square upon his breast, upon which he fled and attempted to make his escape out at the east gate, where he was assaulted by Jubelum, who in like manner thrice demanded of him the secrets of a Master Mason, and on being thrice refused, gave him a violent blow with a setting maul on his forehead, which felled him dead on the spot.

They then buried the body in the rubbish of the Temple until low twelve, or twelve at midnight, when they met by agreement and carried it in a due west course from the Temple to the brow of a hill, where they buried it in a grave dug six feet deep east and west and six feet perpendicular, at the head of which they planted a sprig of acacia, that the place might be known should occasion ever require it, and made their exit.

The following day our Grand Master Hiram Abif was missing. His absence was detected by there being no designs drawn on the Trestle-board.

King Solomon being informed of this supposed him to be indisposed, and ordered strict search to be made for him throughout the several apartments of the Temple to see if he could be found. Strict search was made but he could not be found. King Solomon then feared that some fearful accident had befallen him.

The twelve Fellow Crafts, who had recanted from their murderous design, presented themselves before King Solomon, clothed in white gloves and aprons, in token of their innocence, confessed their premeditated guilt and implored his pardon.

King Solomon then ordered a roll of the workmen to be called and upon roll-call there were three Fellow Crafts missing, namely Jubela, Jubelo, and Jubelum.

King Solomon then ordered them to divide themselves into parts of three and three travel east, three west, three north and three south in pursuit of the ruffians.

The twelve departed and those who traveled a due west course from the Temple went until they met with a way-faring man of whom they inquired if he had seen any strangers pass that way, who informed them that he had, three, who from their appearance were workmen from the Temple, seeking a passage to Ethiopia, but not having obtained one, returned back into the country.

They returned and brought this information to King Solomon, who ordered them to divide as before and travel as before, with the positive injunction to find the criminals, and as positive assurance that if they did not, they would be deemed the murderers, and should suffer for their

enormous crime.

They traveled as before and as those who pursued a due west course from the Temple were returning, one of their number becoming more weary than the rest, sat down at the brow of a hill to rest and refresh himself, and on arising he accidentally caught hold of a sprig of acacia, which easily giving way, excited his curiosity, and while they were meditating over the singularity of the occasion, they heard three frightful exclamations issuing from the clefts of the adjacent rocks. The first was the voice of Jubela, exclaiming O, that my throat had been cut across, my tongue torn out, and with my body buried in the sands of the sea at low-water mark, ere I have been accessory to the death of so great and good a man as our Grand Master Hiram Abif. The second was the voice of Jubelo, exclaiming, O, that my left breast had been torn open, my heart and vitals taken thence, and with my body given as a prey to the vultures of the air, ere I have been accessory to the death of so great and good a man as our Grand Master Hiram Abif; and the third was the voice of Jubelum, exclaiming more horribly than the rest, it was I who gave the fatal blow, it was I who killed him. O, that my body had been severed in twain, by bowels taken thence, and with my body burned to ashes and the ashes thereof scatter to the four winds of Heaven, ere I have been guilty of the death of so great and good a man as our Grand Master Hiram Abif.

Whereupon they rushed in, seized, bound, and took them before King Solomon, who order them taken without the gates of the city and there executed according to their several imprecations in the clefts of the rocks. They were accordingly executed.

King Solomon then ordered the Fellow Crafts to go in search of the body of our Grand Master Hiram Abif, and if found, to observe whether the Master's Word or a key to it could be found on or about it.

His body was found at the brow of the hill where one worthy Brother sat down to rest and refresh himself. The Master's Word or a key to it could not be found on or about it.

King Solomon then ordered them to go with him to raise the body for more decent interment, and ordered that as the Master's Word was then lost, the first sign given at the grave and the first word spoken after the body was raised should be adopted for the regulation of all Masters Lodges, until future ages should find out the right.

They repaired to the grave where King Solomon ordered them to take the body by the grip of an Entered Apprentice and endeavor to raise it, but owing to the horrible state of putrefaction, the body having been dead fifteen days, the skin slipped from the flesh and it could not so be raised. King Solomon then ordered them to take it by the real grip of a Fellow Craft and endeavor to raise it, but owing to the reason before given, the flesh cleaved from the bones, and it could not be so raised. King Solomon then took it by the strong grip of a Master Mason and raised it on the Five Points of Fellowship, which are, foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek or mouth to ear.

They teach us these important lessons; foot to foot, that we should be ever ready to go on foot, even barefoot, on a worthy Master Mason's errand, should his necessities require it and we be no better provided; knee to knee, that we should ever remember our Brethren in our devotions to Deity; breast to breast, that the secrets of a worthy Brother Master Mason, when communicated to us as such, should be as secure and inviolate in our breasts as they were in his before communication; hand to back, that we should be ever ready to stretch forth a hand to support a falling Brother and aid him on all lawful occasions; cheek to cheek or mouth to ear, that we should be ever ready to whisper wise counsel into the ear of an erring Brother and warn him of

approaching danger.

They carried the body to the Temple and buried it in due form, and Masonic tradition informs us that a monument was erected to his memory, on which was delineated a beautiful Virgin weeping over a broken column; before her lay a book, open; in her right hand a sprig of acacia; in her left, an urn; and behind her stood Time with his fingers unfolding and counting the ringlets of her hair.

The broken column denotes the untimely death of our Grand Master Hiram Abif; the beautiful Virgin, weeping, denotes the Temple, unfinished; the book open before her, that his virtues there lie on perpetual record; the sprig of acacia in her right hand, the timely discovery of his body; the urn in her left, that his ashes were there safely deposited to perpetuate the remembrance of so distinguished a character; and Time standing behind her unfolding the ringlets of her hair denotes that time, patience and perseverance will accomplish all things.

Thus we close the second section with a tribute to the memory of that distinguished artist, who preferred to lose his life rather than betray his trust, and whose death exhibited an instance of virtue, fortitude and integrity seldom equaled, and never excelled in the history of man.

In the third section, many particulars relative to King Solomon's Temple are considered. This section also illustrates certain hieroglyphical emblems and inculcates many useful lessons to extend knowledge and promote virtue.

This magnificent Temple, which long challenged the admiration of the world, far exceeded in splendor all other structures that had hitherto been erected. It was begun in the month of April, A. M. 2992, 480 years after the Children of Israel came out of the land of Egypt, and it was finished in the month of October, A. M. 2999, 1005 years before Christ.

There were two remarkable events attending the erection of the edifice. Sacred history informs us that there was not heard the sound of axe, hammer, or any metal tool in the building; and Josephus informs us that, although a little more than seven years were employed in its erection, it did not rain except in the night season and while the Craft were gone from labor to refreshment. This we regard as a striking manifestation of the superintending care of Divine Providence.

The Temple is said to have been supported by 1453 columns and 2906 pilasters, all hewn from the finest Parian marble.

There were employed in its erection, three Grand Masters, three thousand three hundred Masters of overseers of the work, eighty thousand Fellow Crafts or hewers in the mountains and quarries, and seventy thousand Entered Apprentices or bearers of burdens. All these were classed and arranged in such manner by the wisdom of King Solomon that neither envy, discord nor confusion was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen.

Entered Apprentices formerly held their meetings on the checkered pavement, or ground floor of King Solomon's Temple, where they met every evening to receive instructions relative to the work of the following day. A Lodge of Entered Apprentices consists of seven or more and must be composed of one Master Mason and six or more Entered Apprentices.

Fellow Crafts held their meetings in the Middle Chamber of King Solomon's Temple, where they met on the evening of the sixth day of each week to receive their wages. A Lodge of Fellow Crafts consists of five or more, and must be composed of two Master Masons and three or more Fellow Crafts.

Master Masons held their meetings in the Sanctum Sanctorum or Holy of Holies of King Solomon's Temple, where they met occasionally to devise plans for the prosecution of the work.

A Lodge of Master Masons consists of three or more, and must be composed of three Master Masons, representing Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif.

The three pillars here represented were explained in a preceding degree, and there represented Wisdom, Strength and Beauty. Here they represent our three ancient Grand Masters: Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif. The pillar Wisdom, Solomon, King of Israel, by whose wisdom the Temple was erected, the superb model of excellence which has so honored and exalted his name; the pillar Strength, Hiram, King of Tyre, who strengthened King Solomon in his great and important undertaking; and the pillar Beauty, Hiram Abif, the Widow's Son of the tribe of Naphtali, by whose cunning workmanship the Temple was so beautified and adorned.

The three steps usually delineated on the Master's carpet are emblematical of the three principal stages of human life: Youth, Manhood and Age. In Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves, so that in age, as Master Masons, we may enjoy the happy reflection consequent on a well spent life, and die in the hope of a glorious immortality.

There are nine classes of Masonic emblems, the first eight of which are: the Pot of Incense, the Beehive, the Book of Constitutions guarded by the Tyler's Sword, the Sword pointing to the Naked Heart, the All-seeing Eye, the Anchor and the Ark, the Forty-seventh Problem of Euclid, the Hour-glass and the Scythe.

The Pot of Incense is an emblem of a pure heart, which is always an acceptable sacrifice to Deity, and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy.

The Beehive is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow creatures around us are in want, especially when it is in our power to relieve them without inconvenience to ourselves.

The Book of Constitutions guarded by the Tyler's Sword reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

The Sword pointing to the Naked Heart demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of men, yet that All-seeing Eye, whom the Sun, Moon and Stars obey, and under whose watchful care even the Comets perform their stupendous revolutions, pervades the inmost recesses of the human Heart, and will reward us according to our merits.

The Anchor and the Ark are emblems of a well-grounded hope and a well-spent life. They are emblematical of the Divine Ark which safely wafts us over this tempestuous sea of troubles, and that Anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary are at rest.

The Forty-seventh Problem of Euclid teaches Masons to be general lovers of the arts and sciences.

The Hour-glass is an emblem of human life. Behold how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot, without astonishment, behold the little particles

which are contained in this machine - how they pass away almost imperceptibly; and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man. Today he puts forth the tender leaves of hope; tomorrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

The Scythe is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold what havoc the Scythe of Time makes among the human race. If by chance we should escape the numerous ills incident to childhood and youth, and with health and vigor arrive at the years of manhood, yet withal we must soon be cut down by the all-devouring Scythe of Time, and be gathered into the land where our fathers have gone before us.

The ninth is not monitorial; it is the Setting Maul, the Spade, the Coffin, and the Sprig of Acacia. The Setting Maul is that by which our Grand Master Hiram Abif was slain; the Spade, that which dug his grave; the Coffin, that which received his lifeless remains; and the Sprig of Acacia, that which bloomed at the head of his grave.

The first three are striking emblems of mortality and afford serious reflection to all thinking men, but they would be more dark and gloomy were it not for the Sprig of Acacia that bloomed at the head of the grave, (WM: * * *.) which serves to remind us that there is an imperishable part within us which bears the nearest affinity to the Supreme Intelligence which pervades all nature and which will never, never, never die. (WM: *)

Thus we close the explanation of the emblems upon the solemn thought of death, which without revelation would be dark and gloomy, but we are suddenly revived by that ever green and ever living sprig of Faith, which strengthens us with confidence and composure, to look forward to a blessed immortality, and we doubt not that on the glorious morn of resurrection our bodies will rise and become as incorruptible as our souls.

Then let us imitate the example of our Grand Master Hiram Abif, in his virtuous and amiable conduct, in his unfeigned piety to God, in his inflexible fidelity to his trust, that we may welcome the grim tyrant, Death, and receive him as a kind messenger sent from our Supreme Grand Master to translate us from this imperfect to that perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe presides.

WM: My Brother, this concludes the Third Degree of Freemasonry, with the exception of the Charge. If you will rise, I will repeat it to you.

CHARGE AT RAISING:

My Brother, your zeal for our Institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

Duty and honor, now alone, bind you to be faithful to every trust, to support the dignity of your character on all occasions, and strenuously to enforce, by precept and example, a steady attachment to the tenets of Freemasonry. Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

As a Master Mason, you are authorized to correct the irregularities of your less informed Brethren; to fortify their minds with resolutions against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve the reputation of the Fraternity,

unsullied, ought to be your constant care, and therefore it becomes your province to caution the inexperienced against a breach of fidelity.

To your inferiors in rank or office, you are to recommend obedience and submission; to your equals, courtesy and affability; and to your superiors, kindness and condescension.

Universal benevolence you are zealously to inculcate, and by the regulation of your own conduct, endeavor to remove every aspersion against this venerable institution.

Our ancient landmarks you are carefully to preserve, and never suffer them to be infringed, nor are you to countenance any deviation from our established customs.

If, in the circle of your acquaintance, you find a person desirous of being initiated into the Fraternity, be particularly careful not to recommend him unless you are convinced that he will conform to our rules, that the honor, glory and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

Finally, my Brother, congratulating you most sincerely, let me enjoin upon you that your honor and reputation are concerned in supporting with dignity the respectable character you now bear. Let no motive, therefore, tempt you to swerve from your duties, violate your vows, or betray your trust, but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented; thus rendering yourself worthy of the honor we have conferred and meriting the trust we have reposed in you.

My Brother, I congratulate you on becoming a Master Mason, and as such commend you to the kind care, love and protection of Master Masons whithersoever dispersed around the globe. Be good; be true; and satisfy the world that by becoming a Master Mason you have become a better man. Retain, I entreat you, that purity of life and rectitude of conduct with which we hope you are endowed, and of which that spotless apron is the emblem, and the badge.

WM: My Brother, there is a lecture in connection with this degree that it will be necessary for you to commit to memory and on which you must pass a suitable examination in open Lodge, or as provided by our Nevada Code, within sixty days. I have no doubt the Brother who has instructed you thus far will be pleased to continue.

You will now step to the Secretary's desk and sign the by-laws, after which you will be entitled to your share of our privileges, as well as subjected to your share of our responsibilities.

MASTER MASON CLOSING:

WM: *. Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Have you anything to bring before the Lodge before I proceed to close?

SW: Nothing in the West.

WM: And in the South, Brother Junior Warden?

JW: (S) Nothing in the South.

WM: Has any Brother anything to bring before the Lodge before I proceed to close?

WM: *. Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: The last as well as the first great care of Masons when convened?

JD: To see that they are duly tyled.

WM: Attend to that duty and inform the Tyler that I am about to close this Lodge of Master Masons, and direct him to tyle accordingly.

JD: * * *. Brother Tyler, I am directed to inform you that the Worshipful Master is about to close this Lodge of Master Masons. Take due notice thereof and govern yourself accordingly.

JD: * * *. Tyl: * * *.

JD: (S) Worshipful Master, we are duly tyled.

WM: How are we tyled?

JD: By a Brother Master Mason without, armed with the proper implement of his office.

WM: His duty there?

JD: To observe the approach of cowans and eavesdroppers, and suffer none to pass or re-pass except such as are duly qualified and have permission from the Worshipful Master.

WM: *. Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Are you a Master Mason?

SW: I am.

WM: What induced you to become a Master Mason?

SW: That I might obtain the Master's Word, travel in foreign countries, work and receive Master's wages, and be thereby better enabled to support myself and family, and contribute to the relief of distressed worthy Master Masons, their widows and orphans.

WM: What makes you a Master Mason?

SW: My Obligation.

WM: Where were you made a Master Mason?

SW: Within the body of a just and duly constituted Lodge of Master Masons, assembled in a place representing the Sanctum Sanctorum of King Solomon's Temple.

WM: How many compose a Master Masons Lodge?

SW: Three or more.

WM: When composed of five, of whom does it consist?

SW: The Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons.

WM: Brother Senior Warden, the Junior Deacon's place in the Lodge?

SW: At my right.

WM: * *. Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: Your duty?

JD: To carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as he may direct; attend the alarms at the outer door and report the

same to the Worshipful Master; also to see that we are duly tyled.

WM: The Senior Deacon's place?

JD: At the right of the Worshipful Master in the East.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Your duty?

SD: To carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct; welcome and clothe visiting Brethren, attend the alarms at the inner door, also to receive and conduct candidates.

WM: The Junior Warden's station?

SD: In the South.

WM: Brother Junior Warden.

JW: (S) Worshipful Master.

WM: Your duty in the South?

JW: To observe the sun at meridian, which is the glory and beauty of the day; call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess, and see that they return to their labor in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.

WM: The Senior Warden's station?

JW: In the West.

WM: Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Why in the West?

SW: As the sun is in the West at close of day, so stands the Senior Warden in the West to assist the Worshipful Master in opening and closing the Lodge; paying the Craft their wages, if any be due, that none may go away dissatisfied; harmony being the support of all institutions, especially this of ours.

WM: The Master's station?

SW: In the East.

WM: Why in the East?

SW: As the sun rises in the East to open and govern the day(WM: ***), so rises the Worshipful Master in the East to open and govern the Lodge, setting the Craft at work, giving them proper instruction for their labor.

WM: Brother Senior Warden, it is my order that _____ Lodge No. ____ be now closed on the Third Degree of Freemasonry, and stand closed until its next regular communication, unless especially convened, of which due and timely notice will be given. This communicate to the Junior Warden in the South, and he to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

SW: Brother Junior Warden.

JW: Brother Senior Warden.

SW: It is the order of the Worshipful Master that _____ Lodge No. ____ be now closed on the Third Degree of Freemasonry, and stand closed until its next regular communication, unless especially called, of which due and timely notice will be given. This communicate to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

JW: Brethren, it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that _____ Lodge No. ____ be now closed on the Third Degree of Freemasonry, and stand closed until its next regular communication, unless especially called, of which due and timely notice will be given. I communicate the same to you, that having due notice thereof, you will govern yourselves accordingly.

WM: Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Have you ever traveled as a Master Mason?

SW: I have; from West to East, and from East to West again.

WM: Of what were you in search?

SW: Of that which was lost.

WM: To what do you allude?

SW: The secret word of a Master Mason.

WM: Did you find it?

SW: I did not; but found a substitute, which at the opening of this Lodge was sent to the East, accompanied with the steps, due-guards and signs.

WM: Brother Senior Warden, I will now return the same to the West, accompanied with the steps, due-guards and signs, through the Senior Deacon. Brother Senior Deacon, attend.

(At this time, the steps, due-guards and signs of the 3 degrees, as well as the substitute, are communicated from the Worshipful Master to the Senior Deacon. The Senior Deacon then carries them to the West and communicates them to the Senior Warden.)

SW: (S) Worshipful Master, the substitute has come to the West correctly.

WM: Brethren; attend to giving the signs; observe the East.

WM: *. SW: *. JW: *.

WM: *. SW: *. JW: *.

WM: *. SW: *. JW: *.

WM: Brethren, give your attention to the Chaplain.

Chap: And now, Almighty Father, we ask Thy blessing upon the proceedings of this communication, and as we are about to separate, we ask Thee to keep us under Thy protecting care until again we are called together. Teach us, O God, to realize the beauties of the principles of our time-honored institution, not only while in the Lodge, but when abroad in the world.

Subdue every discordant passion within us. May we love one another in the bonds of union and friendship. Amen.

(ALL): So mote it be.

WM: Brother Senior Warden.

SW: (S) Worshipful Master.

WM: How should Masons meet?

SW: On the level.

WM: And how act, Brother Junior Warden?

JW: By the plumb.

WM: And part upon the square. So should we, by Brethren, ever meet, act, and part. May the blessing of Heaven rest upon us and all regular Masons. May brotherly love prevail, and every moral and social virtue cement us. Amen.

(ALL) So mote it be.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Attend at the Altar and close the Three Great Lights in Masonry.

WM: I now declare ____ ____ Lodge No. ____ duly closed.

WM: Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: Inform the Tyler.

WM: *.

MASTER MASON EXAMINATION:

Q: Are you a Master Mason?

A: I am.

Q: What induced you to become a Master Mason?

A: That I might obtain the Master's word, travel in foreign countries, work and receive Master's wages, and be thereby better enabled to support myself and family, and contribute to the relief of distressed worthy Master Masons, their widows and orphans.

Q: What makes you a Master Mason?

A: My Obligation.

Q: Where were you made a Master Mason?

A: Within the body of a just and duly constituted Lodge of Master Masons, assembled in a place representing the Sanctum Sanctorum of King Solomon's Temple.

Q: How may I know you to be a Master Mason?

A: By certain signs and tokens.

Q: What are signs?

A: Right angles, horizontals, and perpendiculars.

Q: Advance a sign. Has that an allusion?

A: It has; to the position of my hands while taking the Obligation.

Q: Have you a further sign?

A: I have.

Q: Has that an allusion?

A: It has; to the penalty of the Obligation.

Q: What are tokens?

A: Certain friendly or brotherly grips whereby one Mason may know another in the dark as in the light.

Q: Advance and give me a token. What is that?

A: The pass-grip of a Master Mason.

Q: Has it a name?

A: It has.

Q: Will you give it to me?

A: I did not so receive it; neither will I so impart it.

Q: How will you dispose of it?

A: Letter or syllable it.

Q: Syllable it and begin.

A: You begin.

Q: Begin you.

A: Tu; Q: bal; A: cain.

A: Tubalcain.

Q: Will you be off or from?

A: From.

Q: From what, and to what?

A: From the pass-grip of a Master Mason to the real grip of the same.

Q: Pass. What is that?

A: The real grip of a Master Mason, or lion's paw.

Q: Has it a name?

A: It has.

Q: Will you give it to me?

A: Place yourself in the proper position to receive it and I will.

Q: What is the proper position to receive it.

A: On the Five Points of Fellowship.

Q: What are the Five Points of Fellowship?

A: Foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek, or mouth to ear.
(Five Points of Fellowship are assumed as the response is being given)

A: Ma; Q: Ha; A: Bone (whispered)

Q: Where were you prepared to be made a Master Mason?

A: In a room adjoining the body of a just and duly constituted Lodge of Master Masons.

Q: How were you prepared?

A: By being divested of all metallic substances, neither naked nor clothed, barefoot, both knees and breasts bare, hood-winked, and with a cable-tow three times around my body, clothed as a Fellow Craft, in which condition I was conducted to a door of the Lodge and caused to give three distinct knocks, which were answered by three within.

Q: Why was the cable-tow three times around your body?

A: To teach me that as a Master Mason I was under a threefold tie to the Fraternity.

Q: To what do the three knocks allude?

A: To the Third Degree upon which I was then entering.

Q: What was said to you from within?

A: Who comes here?

Q: Your answer?

A: Brother _____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.

Q: What were you then asked?

A: If this was an act of my own free will and accord, if I was worthy and well qualified, duly and truly prepared, if I had made suitable proficiency in the preceding degree, all of which being answered in the affirmative, I was then asked by what further right or benefit I expected to obtain this important privilege.

Q: Your answer?

A: By the benefit of the pass-word.

Q: Had you the pass-word?

A: I had not. My conductor had and gave it for me.

Q: What were you then told?

A: Since I was in possession of all these necessary qualifications, I should wait until the Worshipful Master could be informed of my request and his answer returned.

Q: What was his answer when returned?

A: Let him enter this Worshipful Lodge of Master Masons and be received in due and ancient form.

Q: How were you received?

A: On the points of the Compasses, extending from my naked right to my naked left breast, which was to teach me that as within the breast are contained the most vital parts of man, so between the

extreme points of the Compasses are contained the most valuable tenets of Freemasonry, which are Friendship, Morality, and Brotherly Love.

Q: How were you then disposed of?

A: Conducted three times regularly around the Lodge and to the Junior Warden in the South, where the same questions were asked and answers returned as at the door.

Q: How did the Junior Warden dispose of you?

A: Directed me conducted to the Senior Warden in the West, where the same questions were asked and answers returned as before.

Q: How did the Senior Warden dispose of you?

A: Directed me conducted to the Worshipful Master in the East, where the same questions were asked and answers returned as before, who also demanded of me whence I came and whither traveling.

Q: Your answer?

A: From the West, traveling East.

Q: Why did you leave the West and travel East?

A: In search of further Light in Masonry.

Q: What was then ordered?

A: That I be re-conducted to the Senior Warden in the West, who taught me how to approach the East in due and ancient form.

Q: What is that due and ancient form?

A: Advancing on my left foot, bringing the heel of my right to the heel of my left, thereby forming the angle of a square, body erect, facing East.

Q: What did the Worshipful Master then do with you?

A: Obligated me as a Master Mason.

Q: How?

A: In due form.

Q: What is that due form?

A: Kneeling on my naked knees, both hands resting on the Holy Bible, Square and Compasses, in which due form I took the solemn Obligation of a Master Mason.

Q: Have you that Obligation?

A: I have.

Q: Repeat it.

A: I, _____, of my own free will and accord, in the

presence of Almighty God and this Worshipful Lodge of Master Masons, erected to Him and dedicated to the memory of the Holy Saints John, do hereby and hereon solemnly and sincerely promise and swear that I will keep and conceal and never reveal any of the secrets belonging to the Degree of Master Mason, which I have received, am about to receive, or may be hereafter instructed in, to any person unless it shall be to a worthy Brother Master Mason, or within the

body of a just and duly constituted Lodge of such, and not unto him or them until by due trial, strict examination, or lawful Masonic information, I shall have found him or them justly entitled to receive the same.

Furthermore: I do promise and swear that I will support the Constitution of the Grand Lodge of the State of Nevada, also all the laws, rules, and edicts of the same, or of any other Grand Lodge from whose jurisdiction I may hereafter hail; together with the by-laws, rules, and regulations of this or any other Lodge of which I may become a member, so far as the same shall come to my knowledge.

Furthermore: I do promise and swear that I will answer and obey all due signs and regular summons sent me from the body of a just and duly constituted Lodge of Master Masons, or handed me by a worthy Brother of this degree, if within the length of my cable-tow.

Furthermore: I do promise and swear that I will help, aid, and assist all poor and distressed Master Masons, their widows and orphans, they applying to me as such, I finding them worthy, and can do so without material to myself or family.

Furthermore: I do promise and swear that I will keep the secrets of a worthy Brother Master Mason, when communicated to me as such, as secure and inviolate in my breast as they were in his before communication.

Furthermore: I do promise and swear that I will not give the Grand Hailing Sign of Distress of a Master Mason, except for the benefit of the Craft while at work or for the instruction of a Brother, unless I am in real distress; and should I see the sign given, or hear the word spoken, I will hasten to the relief of the person so giving it.

Furthermore: I do promise and swear that I will not give the substitute for the Master's Word in any other way or manner than that in which I receive it, which will be on the Five points of Fellowship, and at low breath.

Furthermore: I do promise and swear that I will not wrong, cheat, nor defraud a Master Masons Lodge, or a worthy Brother of this degree to the value of anything, knowingly, nor suffer it to be done by another, if in my power to prevent.

Furthermore: I do promise and swear that I will not knowingly strike a Brother Master Mason, nor otherwise do him personal violence in anger, except in the necessary of myself, family or property.

Furthermore: I do promise and swear that I will not have illicit carnal intercourse with a Master Mason's wife, widow, mother, sister or daughter, nor suffer it to be done by another if in my power to prevent.

Furthermore: I do promise and swear that I will not be present at the initiating, passing, or raising of an old man in dotage, a young man under age, an irreligious libertine, an atheist, a person of unsound mind, or a woman, knowing them to be such.

Furthermore: I do promise and swear that I will not be present at the initiating, passing, or raising of a candidate clandestinely, nor hold Masonic intercourse with a clandestine Mason, or with one who has been suspended or expelled, knowing him to be such, until duly restored.

To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in me whatsoever; binding myself under no less a penalty than that of having my body severed in twain, my bowels taken thence, and with my body burned to ashes, and the ashes thereof scattered to the four winds of Heaven, that there might remain

neither track, trace nor remembrance among man or Masons of so vile and perjured a wretch as I should be, should I ever knowingly or willfully violate this, my solemn Obligation of a Master Mason. So help me God and make me steadfast to keep and perform the same.

Q: After the Obligation, what were you asked?

A: What I most desired.

Q: Your answer?

A: Further Light in Masonry.

Q: Did you receive it?

A: I did, by order of the 'Worshipful Master.

Q: On being brought to Light in this degree, what did you first behold?

A: The Three Great Lights in Masonry, as in the preceding degree, with this difference: Both points of the Compasses were above the Square, which was to teach me that I had received, and was entitled to receive all the Light that could be conferred upon or communicated to me in a Master Masons Lodge.

Q: What did you next behold?

A: The Worshipful Master approaching me from the East, upon the step, under the due-guard and sign of an Entered Apprentice; upon the step, under the due-guard and sign of a Fellow Craft; upon the step, under the due-guard and sign of a Master Mason, who presented his right hand in token of the continuance of friendship and brotherly love, and invested me with the pass-grip and pass-word, ordered me to rise, salute the Junior and Senior Wardens and satisfy them that I was a duly Obligated Master Mason, in possession of the step, due-guard, sign, pass-grip and pass-word.

Q: What was then ordered?

A: That I be re-conducted to the Senior Warden in the West, who taught me how to wear my apron as a Master Mason.

Q: How should a Master Mason wear his apron?

A: With the flap turned down.

Q: With what were you then presented?

A: The working tools of a Master Mason.

Q: What are they?

A: All the tools in Masonry, especially the Trowel. The Trowel is an instrument used by operative masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection - that cement which unites us into one sacred band or society of friends and Brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who best can work and best agree.

Q: What was then ordered?

A: That I be re-conducted to the place whence I came, invested with that of which I had been divested, and returned to the Lodge to represent our ancient operative Grand Master Hiram Abif.

J. EDWARD DECKER
BOX 1347,
ISSAQUAH, WA 98027

The Fellow Craft Degree Ritual

Nevada

FELLOW CRAFTS OPENING:

WM: *. Officers, take your respective stations and places; Brethren be clothed.

WM: *. Brother Senior Warden.

SW: Worshipful Master.

WM: Are all present Fellow Crafts?

SW: I will ascertain through the proper officer and report.

SW: Brother Junior Deacon.

JD: Brother Senior Warden.

SW: Are all present Fellow Crafts?

JD: Brother Senior Warden, all present are Fellow Crafts.

SW: Worshipful Master.

WM: Brother Senior Warden.

SW: All present are Fellow Crafts.

WM: As further evidence that all present are Fellow Crafts, receive the pass-word from the Senior and Junior Deacons, who will obtain it from the Brethren on the right and left, and communicate it in the East.

SW: *. Deacons, attend the West.

SW: Give me the pass-word of a Fellow Craft. Now obtain it from the Brethren on the right and left and communicate it to the Worshipful Master in the East.

WM: Brother Senior Warden.

SW: Worshipful Master.

WM: The pass-word is right and duly received in the East.

WM: *. Brother Junior Deacon.

JD: Worshipful Master.

WM: The first great care of Masons when convened.

JD: To see that they are duly tyled.

WM: Attend to that duty and inform the Tyler that I am about to open a Lodge of Fellow Crafts, and direct him to tye accordingly.

JD: Brother Tyler, I am directed to inform you that the Worshipful Master is about to open a Lodge of Fellow Crafts. Take due notice thereof and govern yourself accordingly.

JD: * * *. Tyl: * * *.

JD: (S) Worshipful Master, we are duly tyled.

WM: How are we tyled?

JD: By a Brother of this degree without, armed with the proper implement of his office.

WM: His duty there?

JD: To observe the approach of cowans and eavesdroppers, and suffer none to pass or re-pass except such as are duly qualified and have permission from the Worshipful Master.

WM: *. Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Are you a Fellow Craft?

SW: I am, try me.

WM: By what will you be tried?

SW: By the square.

WM: Why by the Square?

SW: Because it is an emblem of morality and one of the working tools of a Fellow Craft.

WM: What is a Square?

SW: An angle of ninety degrees, or the fourth part of a circle.

WM: What makes you a Fellow Craft?

SW: My Obligation.

WM: Where were you made a Fellow Craft?

SW: Within the body of a just and duly constituted Lodge of Fellow Crafts, assembled in a place representing the Middle Chamber of King Solomon's Temple.

WM: How many compose a Fellow Crafts Lodge?

SW: Five or more.

WM: When composed of five, of whom does it consist?

SW: The Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons.

WM: Brother Senior Warden, the Junior Deacon's place in the Lodge?

SW: At my right.

WM: *. Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: Your duty?

JD: To carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as he may direct; attend to alarms at the outer door and report the same to the Worshipful Master; also to see that we are duly tyled.

WM: The Senior Deacon's place?

JD: At the right of the Worshipful Master in the East.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Your duty?

SD: To carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct; welcome and clothe visiting Brethren, attend to alarms at the inner door; also to receive and conduct candidates.

WM: The Junior Warden's station?

SD: In the South.

WM: Brother Junior Warden.

JW: (S) Worshipful Master.

WM: Your duty in the South?

JW: To observe the sun at meridian, which is the glory and beauty of the day; call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that their means of refreshment are not perverted to intemperance or excess, and see that they return in due season that the Worshipful Master may receive honor, and they pleasure and profit thereby.

WM: The Senior Warden's station?

JW: In the West.

WM: Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Why in the West?

SW: As the sun is in the West at close of day, so stands the Senior Warden in the West, to assist the Worshipful Master in opening and closing the Lodge; paying the Craft their wages, if any be due, that none may go away dissatisfied; harmony being the support of all institutions, especially this of ours.

WM: The Master's station?

SW: In the East.

WM: Why in the East?

SW: As the sun rises in the East to open and govern the day, (WM: * * *) so rises the Worshipful Master in the East to open and govern the Lodge; setting the Craft at work, giving them proper instruction for their labor.

WM: Brother Senior Warden, it is my order that _____ Lodge No. ____ be now opened on the Second Degree of Freemasonry for work and instruction. This communicate to the Junior Warden in the South, and he to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

SW: Brother Junior Warden.

JW: Brother Senior Warden.

SW: It is the order of the Worshipful Master that _____ Lodge No. ____ be now opened on the Second Degree of Freemasonry for work and instruction. This communicate to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

JW: Brethren, it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that _____ Lodge No. ____ be now opened on the Second Degree of Freemasonry for work and instruction. I communicate the same to you, that having due notice thereof, you may govern yourselves accordingly.

WM: Brethren; attend to giving the signs; observe the East.

WM: *. SW: *. JW: *.

WM: *. SW: *. JW: *.

WM: Brethren, give your attention to the Chaplain.

Chap: Most Holy and Glorious Lord God, the Great Architect of the Universe, the Giver of all good gifts and graces! Thou hast promised that "Where two or three are gathered together in Thy name, Thou wilt be in their midst and bless them." In Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us - so harmonize and enrich our hearts with Thine own love and goodness - that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne. AMEN>

(ALL) So mote it be.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Attend at the Altar and display the Three Great Lights in Masonry.

WM: "Behold how good and how pleasant it is for Brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew the descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." In the name of God and the Holy Saints John, I now declare _____ Lodge No. ____ duly opened and in order for business; at the same time strictly forbidding any un-Masonic conduct whereby the harmony of the same might be disturbed.

WM: Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: Inform the Tyler.

JD: * * *. Brother Tyler, I am directed to inform you that the Lodge is now open on the Fellow Craft Degree. Take due notice thereof and tyle accordingly.

JD: * * *. Tyl: * * *.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Present the Flag of our Country at the Altar.

WM: Brethren; you will join me in the Pledge of Allegiance to the Flag of our Country.

(ALL) (Recite the Pledge of Allegiance)

WM: If there are present and Present or Past Grand Officers, Present or Past Masters, they are cordially and fraternally invited to a seat in the East.

FELLOW CRAFT DEGREE:

WM: *. Brethren; Brother _____ is in waiting for the Second Degree of Freemasonry, he having made suitable proficiency in the preceding degree. If there is no objection, I shall confer this degree upon him. (Pause) Brethren, there being none, I will proceed.

WM: *. Brother Stewards.

SS: (S) Worshipful Master.

WM: How should a Brother be prepared for the Second Degree of Freemasonry?

SS: By being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, right knee and breast bare, hood-winked, and with a cable-tow twice around his right arm, clothed as an Entered Apprentice.

WM: Repair to the preparation room where Brother _____ is in waiting. When thus prepared, cause him to make the usual alarm at the inner door. (At this time, any Present or Past Grand Lodge Officers, or Masters, who had been invited to a seat in the East, retire to the sidelines for the degree work.)

Cand: * * *

SD: (S) Worshipful Master.

WM: Brother Senior Deacon.

SD: There is an alarm at the inner door.

WM: Attend to the alarm and ascertain the cause.

SD: * * *. Who comes here?

SS: Brother _____, who has been duly initiated an Entered Apprentice, and now wishes more Light in Masonry by being passed to the Degree of Fellow Craft.

SD: Brother _____, is this an act of your own free will and accord?

Cand: It is.

SD: Brother Stewards, is he worthy and well qualified?

SS: He is.

SD: Duly and truly prepared?

SS: He is.

SD: Has he made suitable proficiency in the preceding degree?

SS: He has.

SD: By what further right or benefit does he expect to obtain this important privilege?

SS: By the benefit of the pass-word.

SD: Has he the pass-word?

SS: He has not, I have it for him.

SD: Advance and give it.

SS: Shibboleth.

SD: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, let him wait until the Worshipful Master can be informed of his request, and his answer returned.

SD: * * *. Worshipful Master.

WM: Brother Senior Deacon.

SD: There is without, Brother ____, who has been duly initiated an Entered Apprentice, and now wishes more Light in Masonry by being passed to the Degree of Fellow Craft.

WM: Is this an act of his own free will and accord?

SD: It is.

WM: Is he worthy and well qualified?

SD: He is.

WM: Duly and truly prepared?

SD: He is.

WM: Has he made suitable proficiency in the preceding degree?

SD: He has.

WM: By what further right or benefit does he expect to obtain this important privilege?

SD: By the benefit of the pass-word.

WM: Has he the pass-word?

SD: He has not, I have it for him.

WM: Give it for the benefit of the Craft.

SD: Shibboleth.

WM: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, let him enter this Worshipful Lodge of Fellow Crafts, and be received in due and ancient form.

SD: * * *. Let him enter this Worshipful Lodge of Fellow Crafts, and be received in due and ancient form.

SD: Brother ____, when first you entered a Lodge of Free and Accepted Masons, you were received on the point of a sharp instrument piercing your naked left breast, the moral of which was at that time explained to you. I am now commanded to receive you on the angle of a square applied to your naked right breast, which is to teach you that the Square of Virtue should be a rule and guide for your practice through life.

JW: *. SW: *. WM: *.

JW: * *.

Chap: "Thus he shewed me; and behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in Hishand."

SW: * *.

Chap: "And the Lord said unto me: Amos, what seest thou? And I said, A plumb-line. Then said the Lord: Behold, I will set a plumb-line in the midst of my people Israel."

WM: * *.

Chap: "I will not again pass by them any more."

SD: * * *.

JW: *. Who comes here?

SD: Brother ____, who has been duly initiated an Entered Apprentice, and now wishes more Light in Masonry by being passed to the Degree of Fellow Craft.

JW: Brother ____, is this an act of your own free will and accord?

Cand: It is.

JW: Brother Senior Deacon, is he worthy and well qualified?

SD: He is.

JW: Duly and truly prepared?

SD: He is.

JW: Has he made suitable proficiency in the preceding degree?

SD: He has.

JW: By what further right or benefit does he expect to obtain this important privilege?

SD: By the benefit of the pass-word.

JW: Has he the pass-word?

SD: He has not. I have it for him.

JW: Advance and give it.

SD: Shibboleth.

JW: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, conduct him to the Senior Warden in the West for his examination.

SD: * * *.

SW: *. Who comes here?

SD: Brother ____, who has been duly initiated an Entered Apprentice, and now wishes more Light in Masonry by being passed to the Degree of Fellow Craft.

SW: Brother ____, is this an act of your own free will and accord?

Cand: It is.

SW: Brother Senior Deacon, is he worthy and well qualified?

SD: He is.

SW: Duly and truly prepared?

SD: He is.

SW: Has he made suitable proficiency in the preceding degree?

SD: He has.

SW: By what further right or benefit does he expect to obtain this important privilege?

SD: By the benefit of the pass-word.

SW: Has he the pass-word?

SD: He has not. I have it for him.

SW: Advance and give it.

SD: Shibboleth.

SW: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, conduct him to the Worshipful Master in the East for his examination.

SD: * * *.

WM: *. Who comes here?

SD: Brother ____, who has been duly initiated an Entered Apprentice, and now wishes more Light in Masonry by being passed to the Degree of Fellow Craft.

WM: Brother ____, is this an act of your own free will and accord?

Cand: It is.

WM: Brother Senior Deacon, is he worthy and well qualified?

SD: He is.

WM: Duly and truly prepared?

SD: He is.

WM: Has he made suitable proficiency in the preceding degree?

SD: He has.

WM: By what further right or benefit does he expect to obtain this important privilege?

SD: By the benefit of the pass-word.

WM: Has he the pass-word?

SD: He has not. I have it for him.

WM: Advance and give it.

SD: Shibboleth.(Each of the three times it is given during this examination, the pass-word is whispered by the Senior Deacon into the ear of the examiner, so that the candidate will not overhear it.)

WM: The pass-word is right. Whence came you and whither are you traveling?

SD: From the West, traveling East.

WM: Why did you leave the West and travel East?

SD: In search of more Light in Masonry.

WM: Since the Brother is in possession of all these necessary qualifications, and in search of more Light in Masonry, reconduct him to the Senior Warden in the West, who will teach him how to approach the East in due and ancient form.

SD: Brother Senior Warden.

SW: Brother Senior Deacon.

SD: It is the order of the Worshipful Master that you teach this Brother how to approach the East in due and ancient form.

SW: Cause the Brother to face the East.

SW: Brother ____, advance on your left foot as an Entered

Apprentice. Take an additional step on your right foot, bringing the heel of your left into the hollow of your right, thereby forming the angle of a square.

SW: (S) Worshipful Master.

WM: Brother Senior Warden.

SW: The Brother is in order.

WM: Brother ____, before you can proceed further in Freemasonry, it will be necessary for you to take an Obligation appertaining to this degree. It becomes my duty, as well as pleasure, to inform you, that there is nothing contained in the Obligation that conflicts with the duties you owe to God, your country, your neighbor, your family, or yourself. With this assurance on my part, are you willing to take the Obligation?

Cand: (Answers in the affirmative)

WM: Than advance to the Sacred Altar of Freemasonry. There kneel on your naked right knee, your left forming the angle of a square, your right hand resting on the Holy Bible, Square and Compasses, your left in a vertical position, your arm forming a square.

SD: (S) Worshipful Master, the Brother is in due form.

WM: * * *.

WM: Brother ____, if you are still willing to take the Obligation, say "I", pronounce your name in full, and repeat after me.

Cand: I, ____, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge of Fellow Crafts, erected to Him, and dedicated to the memory of the Holy Saints John, do hereby and hereon, solemnly and sincerely promise and swear, that I will keep and conceal and never reveal any of the secrets belonging to the Degree of Fellow Craft, which I have received, am about to receive, or may be hereafter instructed in, to any person unless it shall be to a worthy Brother Fellow Craft, or within the body of a just and duly constituted Lodge of such; and not unto him or them until by due trial, strict examination, or lawful Masonic information, I shall have found him or them justly entitled to receive the same.

Furthermore, I do promise and swear that I will answer and obey all due signs and regular summons, sent me from the body of a just and duly constituted Lodge of Fellow Crafts, or handed me by a worthy Brother of this degree, if within the length of my cable-tow, and the square and angle of my work.

Furthermore, I do promise and swear that I will help, aid and assist all poor and distressed Fellow Crafts, they applying to me as such, I finding them worthy, and can do so without material injury to myself.

Furthermore, I do promise and swear that I will not wrong, cheat, nor defraud a Fellow Crafts Lodge, or a worthy Brother of this degree, to the value of anything, knowingly, nor suffer it to be

done by another if in my power to prevent. To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in me whatsoever, binding myself under no less a penalty than that of having my left breast torn open, my heart and vitals taken thence, and with my body given as a prey to the vultures of the air, should I ever knowingly, or willfully, violate this, my solemn Obligation of a Fellow Craft. So help me God and make me steadfast to keep and perform the same.

WM: In token of your sincerity, kiss the Holy Bible on which your hand rests.

WM: Brother Senior Deacon, remove the cable-tow.

WM: Brother ____, in your present situation, what do you most desire?

Cand: (prompted by SD) More Light in Masonry.

WM: Let the Brother be brought to Light.

WM: My Brother, on being brought to Light in this degree, you behold the Three Great Lights in Masonry, as in the preceding degree, with this difference: One point of the Compasses is above the Square, which is to teach you that you have received, and are entitled to receive, more Light in Masonry. But as one point is still hidden from your view, it is also to teach you that you are as yet one material point in darkness respecting Freemasonry.

WM: *.

WM: You now behold me as Worshipful Master of this Lodge, approaching you from the East, upon the step, under the due-guard and sign of an Entered Apprentice; upon the step, under the due-guard and sign of a Fellow Craft. My Brother, a Fellow Craft advances on his right foot, bringing the heel of his left into the hollow of his right, thereby forming the angle of a square. This is the due guard, and alludes to the position of your hands while taking the Obligation; this is the sign, and alludes to the penalty of the Obligation. This due-guard and sign are always to be given as a salutation to the Worshipful Master, also on entering or retiring from a Fellow Crafts Lodge.

WM: My Brother, before rising from this Sacred Altar where you have taken the solemn Obligation of a Fellow Craft, I wish to direct your attention to one of its ties. You have sworn that you would answer and obey all due signs and regular summons sent you from the body of a just and duly constituted Lodge of Fellow Crafts, or handed you by a worthy Brother of this degree, if within the length of your cable-tow and the square and angle of your work. The length of your cable-tow alludes to your ability to obey a summons, and the square and angle of your work to the propriety of answering such. Should you receive a summons from this or any other Lodge, health and business permitting, it would be your duty to obey it; health and business not permitting, it would not be within the length of your cable-tow. Should you see a Masonic sign given at what you deemed an improper time, or an improper place, you are not bound to answer it; it would not be within the square and angle of your work. My Brother, your own good judgment must tell you when and where to answer Masonic signs.

I now present my right hand in token of the continuance of friendship and brotherly love, and will invest you with the pass-grip, pass-word, real grip and word of a Fellow Craft. As you are uninstructed, he who has hitherto answered for you, will do so at this time. Give me the grip of an Entered Apprentice.

WM: Brother Senior Deacon.

SD: Worshipful Master.

WM: Will you be off or from?

SD: From.

WM: From what and to what?

SD: From the grip of an Entered Apprentice to the pass-grip of a Fellow Craft.

WM: Pass. What is that?

SD: The pass-grip of a Fellow Craft.

WM: Has it a name?

SD: It has.

WM: Will you give it to me?

SD: I did not so receive it; neither will I so impart it.

WM: How will you dispose of it?

SD: Letter or syllable it.

WM: Syllable it and begin.

SD: You begin.

WM: Begin you.

SD: Shib. WM: bo. SD: leth.

WM: Shibboleth, my Brother, is the name of this grip. You should always remember it, for should you be present at the opening of a Fellow Crafts Lodge, this pass-word will be demanded of you by one of the Deacons, and should you be unable to give it, it would cause confusion in the Craft.

WM: Will you be off or from?

SD: From.

WM: From what and to what?

SD: From the pass-grip of a Fellow Craft, to the real grip of the same.

WM: Pass. What is that?

SD: The real grip of a Fellow Craft.

WM: Has it a name?

SD: It has.

WM: Will you give it to me?

SD: I did not so receive it; neither will I so impart it.

WM: How will you dispose of it?

SD: Letter or halve it.

WM: Letter it and begin.

SD: You begin.

WM: Begin you.

SD: A. WM: J. SD: C. WM: H. SD: I. WM: N.

WM: Jachin, my Brother, is the name of this grip, and should always be given in this manner, by lettering or halving it. When lettering, always commence with the letter "A". Rise, salute the Junior and Senior Wardens and satisfy them that you are in possession of the step, due-guard, sign, pass-grip, pass-word, real grip and word of a Fellow Craft.

SD: * * *.

JW: *. Who comes here?

SD: A worthy Brother Fellow Craft.

JW: How may I know him to be such?

SD: By certain signs and tokens.

JW: What are signs?

SD: Right angles, horizontals, and perpendiculars

JW: Advance a sign. Has that an allusion?

SD: It has; to the position of my hands while taking the Obligation.

JW: Have you a further sign?

SD: I have.

JW: Has that an allusion?

SD: It has, to the penalty of the Obligation.

JW: What are tokens?

SD: Certain friendly or brotherly grips whereby one Mason may know another in the dark as in the light.

JW: Advance and give me a token. What is that?

SD: The pass-grip of a Fellow Craft.

JW: Has it a name?

SD: It has.

JW: Will you give it to me?

SD: I did not so receive it; neither will I so impart it.

JW: How will you dispose of it?

SD: Letter or syllable it.

JW: Syllable it and begin.

SD: You begin.

JW: Begin you.

Cand (prompted if necessary): Shib. JW: bo. Cand: leth.

Cand: Shibboleth.

JW: Will you be off or from?

SD: From.

JW: From what and to what?

SD: From the pass-grip of a Fellow Craft to the real grip of the same.

JW: Pass. What is that?

SD: The real grip of a Fellow Craft.

JW: Has it a name?

SD: It has.

JW: Will you give it to me?

SD: I did not so receive it; neither will I so impart it.

JW: How will you dispose of it?

SD: Letter or halve it.

JW: Letter it and begin.

SD: You begin.

JW: Begin you.

Cand (prompted as necessary): A. JW: J. Cand: C.

JW: H. Cand: I. JW: N.

SD: Jachin.

JW: The word is right. I am satisfied.

SD: * * *.

SW: *. Who comes here?

SD: A worthy Brother Fellow Craft.

SW: How may I know him to be such?

SD: By certain signs and tokens.

SW: What are signs?

SD: Right angles, horizontals, and perpendiculars.

SW: Advance a sign. Has that an allusion?

SD: It has; to the position of my hands while taking the Obligation.

SW: Have you a further sign?

SD: I have.

SW: Has that an allusion?

SD: It has; to the penalty of the Obligation.

SW: What are tokens?

SD: Certain friendly or brotherly grips whereby one Mason may know another in the dark as in the light.

SW: Advance and give me a token. What is that?

SD: The pass-grip of a Fellow Craft.

SW: Has it a name?

SD: It has.

SW: Will you give it to me?

SD: I did not so receive it; neither will I so impart it.

SW: How will you dispose of it?

SD: Letter or syllable it.

SW; Syllable it and begin.

SD: You begin.

SW: Begin you.

Cand (prompted): Shib. SW: bo. Cand: leth.

Cand: Shibboleth.

SW: Will you be off or from?

SD: From.

SW: From what and to what?

SD: From the pass-grip of a Fellow Craft to the real grip of the same.

SW: Pass. What is that?

SD: The real grip of a Fellow Craft.

SW: Has it a name?

SD: It has.

SW: Will you give it to me?

SD: I did not so receive it; neither will I so impart it.

SW: How will you dispose of it?

SD: Letter or syllable it.

SW: Syllable it and begin.

SD: You begin.

SW: Begin you.

Cand: A; SW: J; Cand: C; SW: H; Cand: I; SW: N.

Cand: Jachin.

SW: The word is right, I am satisfied. Conduct the Brother to the Worshipful Master in the East.

WM: *. Brother Senior Deacon, reconduct the Brother to the Senior Warden in the West, who will teach him how to wear his apron as a Fellow Craft.

SD: Brother Senior Warden.

SW: Brother Senior Deacon.

SD: It is the order of the Worshipful Master that you teach this Brother how to wear his apron as a Fellow Craft.

SW: Cause the Brother to face the East. My Brother, you have already been informed that at the building of King Solomon's Temple, the different bands of workmen were distinguished by the

manner in which they wore their aprons. Fellow Crafts wore theirs with the flap turned down at the lower left corner, tucked up in the form of a triangle, to serve as a receptacle for their working tools. As a Fellow Craft you will therefore wear yours in this manner, that the three sides of the triangle thus formed may symbolize the fidelity, industry, and skill which should characterize your work as a Fellow Craft.

SD: Worshipful Master, your orders have been obeyed.

WM: My Brother, as you are now clothed as a Fellow Craft, I present you emblematically, the working tools, which are the Plumb, Square, and Level, and are thus explained: The Plumb is an instrument used by operative masons to try perpendiculars, the Square to square their work, and the Level to prove horizontals; but we, as Free and Accepted Masons, are taught to use them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, ever remembering that we are traveling upon the Level of Time to that "undiscovered country from whose bourne no traveler returns."

WM: I now present you the Three Precious Jewels; the Attentive Ear, the Instructive Tongue, and the Faithful Breast. They teach us this important lesson. The Attentive Ear receives the sound from the Instructive Tongue, and the mysteries of Freemasonry are safely lodged in the repository of Faithful Breasts.

WM: Brother Senior Deacon, reconduct the Brother to the place whence he came, invest him with that of which he has been divested, and return him to a place represent-ing the Middle Chamber of King Solomon's Temple.

WM: My Brother, salute as you have been instructed.

WM: *. Brother Junior Warden.

JW: (S) Worshipful Master.

WM: Call the Craft from labor to refreshment, to resume labor at the sound of the gavel in the East.

JW: * * *. Brethren, it is the order of the Worshipful Master that you be now called from labor to refreshment, to resume labor at the sound of the gavel in the East. *.

WM: *.

SS: (from outside the inner door): * * *.

SD: (S) Worshipful Master.

WM: Brother Senior Deacon.

SD: There is an alarm at the inner door.

WM: Attend to the alarm and ascertain the cause.

SD: * * *. Who comes here?

SS: Worthy Brother Fellow Crafts desire admission.

SD: Worshipful Master, worthy Brother Fellow Crafts desire admission.

WM: You will admit them and conduct them emblematically through a porch, up a flight of winding stairs consisting of three, five, and seven steps, through an outer and inner door, into a place representing the Middle Chamber of King Solomon's Temple.

SD: It is the order of the Worshipful Master that you be admitted and conducted emblematically through a porch, up a flight of winding stairs consisting of three, five, and seven steps, through an outer and inner door, into a place representing the Middle Chamber of King Solomon's Temple.

MIDDLE CHAMBER LECTURE:

My Brother, the second section of this degree is principally devoted to the explanation of physical science, and by the studies attached thereto, the mind is improved and elevated to a communion with its Maker. Circumstances of importance to the Craft, and of peculiar interest to the Mason who delights in the study of the mystic beauties of his profession, are here developed and explained.

The second section of this degree also has reference to the origin of the institution, and views Masonry under two denominations, operative and Speculative.

By operative masonry, we allude to the proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion and just correspondence in all its parts. It furnishes us with dwellings and convenient shelter from the vicissitudes and inclemencies of seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best most salutary and beneficent purposes.

By Speculative, or Free, Masonry, we learn to subdue the passions, act upon the Square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligation to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his Divine Creator.

The second section of this degree also refers to the origin of the Jewish Sabbath, as well as to the manner in which it was kept by our ancient Brethren.

In six days God created the heaven and the earth, and rested on the seventh day; the seventh, therefore, our ancient Brethren consecrated as a day of rest from their labor, thereby enjoying frequent opportunities to contemplate the glorious works of Creation, and to adore their Great Creator.

At the building of King Solomon's Temple there were eighty thousand Fellow Crafts employed. These were all under the immediate direction of our ancient Operative Grand Master Hiram Abif. On the evening of the sixth day their work was inspected, and all who had proved themselves worthy, by strict fidelity to their duties, were invested with certain mystic signs, grips, and words, to enable them to gain admission into the Middle Chamber of King Solomon's Temple. On the same day and hour, King Solomon, accompanied by his confidential officers, consisting of his Secretary, Senior and Junior Wardens, repaired to the Middle Chamber to meet them.

His Secretary he placed near his person, the Senior Warden at the inner and the Junior Warden at the outer door, giving them strict instructions to suffer none to enter except such as were in

possession of certain mystic signs, grips, and words, previously established, so that when any did enter, he, knowing that they must have been faithful workmen or they could not have gained admission, had nothing to do but order their names recorded as such, and pay them their wages, which they received in corn, wine and oil, emblematical of nourishment, refreshment and joy, and after solemnly admonishing them of the reverence due the great and sacred name of Deity, suffered them to depart in peace until the time should arrive to commence the following week's work.

This, you will perceive, was all accomplished on the evening of the sixth day, that there might be no unnecessary labor performed on the seventh, that being a day set apart for rest and meditation.

We, my Brother, are in possession of the same mystic signs, grips and words as were our ancient Brethren, and are about to endeavor to work our way into a place representing the Middle Chamber of King Solomon's Temple, and should we succeed, I have no doubt we shall be alike received and rewarded.

In doing this it will be necessary for us to make an advance, emblematically, through a porch, up a flight of winding stairs consisting of three, five, and seven steps, through an outer and inner door. In making this advance we necessarily pass between two pillars or columns, representing those pillars erected at the entrance to the porch of King Solomon's Temple; one on the right hand, the other on the left. The name of the one on the left hand was Boaz, denoting strength; the name of the one on the right, Jachin, denoting establishment, collectively alluding to several promises of God to David, one of which reads: "And thine house and thy kingdom shall be established forever before thee."

"Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits."

Their composition was of molten or cast brass, the better to withstand inundation or conflagration, that they might not be removed by flood or destroyed by fire. They were cast in the clay grounds on the banks of the River Jordan, between Succoth and Zeredatha, where King Solomon ordered these and all the sacred vessels of the Temple to be cast. They were cast hollow for the purpose of contain-ing the rolls and records which composed the archives of our ancient Brethren.

The chapters were adorned with leaves of lilywork, network and chains of pomegranates, denoting Peace, Unite, and Plenty. The Lily, from its extreme whiteness, as well as the retired situation in which it grows, denotes Peace; the Network, from the intimate connection of all its parts, Unity; and the Pomegranate, from the exuberance of its seed, Plenty.

These pillars are surmounted by two artificial spherical bodies, on the convex surfaces of which are represented the countries, seas, and various parts of the earth; the face of the heavens, the planetary revolutions, and other important particulars.

Contemplating these bodies, we are inspired with a due reverence for the Deity and His works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

Passing between these columns, the next object to which our attention is particularly drawn is a representation of a flight of winding stairs, consisting of three, five, and seven steps, each of which has certain Masonic significance. The three steps allude to the Three Great Lights in Masonry, the Holy Bible, Square and Compasses; also to the three principal officers of the Lodge, the Worshipful Master, Senior and Junior Wardens, who represent the three great supports of Masonry: Wisdom, Strength and Beauty, it being necessary that there should be

wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. The three steps also allude to the great luminary of creation as he appears to us at the three principal points of observation: he rises in the east to open the day with a mild and gentle influence, and all Nature rejoices at the appearance of his beams; he gains his meridian in the south, invigorating all things with the perfection of his ripening qualities; with declining strength he sets in the west to close the day, leaving mankind to rest from their labor.

This is the type of the three principal stages in the life of man; infancy, manhood, and age.

The first of these is characterized by the blush of innocence as pure as the tints that gild the eastern portals of the day; and the heart rejoices in the unsuspecting integrity of its own unblemished virtue, nor fears deceit, because it knows no guile. Manhood succeeds; the ripening intellect attains the meridian of its powers. At the approach of old age, strength decays - his sun is setting in the west. Enfeebled by sickness and bodily infirmities, he lingers on until death finally closes his eventful day, and happy is he if the setting splendors of a virtuous life gild his departing moments with the gentle tints of Hope, and close his short career in peace, harmony, and brotherly love.

Ponder well, my Brother, upon the wisdom taught by these emblems, and be admonished:

"That when thy summons comes to join

The innumerable caravan, which moves

To that mysterious realm, where each shall take

His chamber in the silent halls of death,

Thou go not, like the quarry-slave at night,

Scourged to his dungeon, but, sustained and soothed

By an unfaltering trust, approach thy grave

Like one who wraps the drapery of his couch

About him, and lies down to pleasant dreams."

We will make a further advance and ascend the five steps. The five steps allude to the five orders of architecture, and the five human senses. By order in architecture is meant a system of all the members, proportions and ornaments of columns and pilasters; or it is the regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect and complete whole.

From the first formation of society, order in architecture may be traced. When the rigors of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across to support a covering.

The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars, and from this simple hint originally proceeded the more improved art of architecture.

The five orders are thus classed: the Tuscan, Doric, Ionic, Corinthian, and Composite.

The ancient and original orders of architecture revered by Masons are no more than three - the Doric, Ionic, and Corinthian, which were invented by the Greeks. To these the Romans have added two - the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two

others have nothing but what is borrowed, and differ only accidentally. The Tuscan is the Doric in its earliest state, and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for that which is great, judicious and distinct in architecture.

The five human senses are Hearing, Seeing, Feeling, Smelling and Tasting, the first three of which have ever been deemed prerequisite to being made a Mason, for by Hearing we hear the word, Shibboleth; by Seeing, we see the sign; and by Feeling, we feel that friendly and brotherly grip whereby one Mason may know another in the dark as in the light.

We will now make a still further advance and ascend the seven steps. The seven steps allude to the seven liberal arts and sciences, which are: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

Grammar is the science which teaches us how to express our ideas in appropriate words, which we afterward beautify and adorn with Rhetoric; while Logic instructs us how to think and reason with propriety, and to make language sub-ordinate to thought.

Arithmetic, which is the science of computing by numbers, is absolutely essential, not only to a thorough knowledge of all mathematical science, but also to a proper pursuit of our daily vocations.

Geometry treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered - from a point to a line, from a line to a superficies, and from a superficies to a solid.

A point is the beginning of all geometrical matter. A line is the continuation of the same.

A superficies has length and breadth without a given thickness.

A solid has length and breadth with a given thickness, which forms a cube and comprehends the whole.

By this science the architect is enabled to construct his plans and execute his designs; the general to arrange his soldiers; the engineer to mark out grounds for encampments; the geographer to give the dimensions of the world and all things therein contained - to delineate the extent of the seas, and specify the divisions of empires, kingdoms and provinces. By it also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture and the root of mathematics. To be without a perception of the charms of Music is to be without the finer traits of humanity. It is the medium which gives the natural world communication with the spiritual, and few are they who have not felt its power and acknowledged its expressions to be intelligible to the heart. It is a language of delightful sensations, far more eloquent than words. It breathes to the ear the clearest intimations; it touches and gently agitates the agreeable and sublime passions; it wraps us in melancholy and elevates us to joy; it dissolves and inflames; it melts us in tenderness and excites us to war.

It has a voice for every age and a capacity for every degree of taste and intelligence. Its lullaby soothes the infant in its mother's arms; its joyous notes wing the tripping feet of the dancers on the green; its martial tones inspire the spirit of patriotism, nerve the warrior's arm, and fire his heart. The stirring strains of national airs, heard on the rough edge of battle, have ever thrilled the soldier, causing him to burn with an emulous desire to lead the perilous advance, and animating him to deeds of heroic valor and the most sublime devotion. Amid the roar of cannon, the din of musketry and the carnage of battle, he is stricken to the dust.

Raising himself to take one last long look on life, he hears in the distance that plaintive strain, "Home, Sweet Home." It was our mother's evening hymn, and has often lulled us to sleep in infancy. The mellowing tides of old cathedral airs, vibrating through aisles and arches, have stilled the ruffled spirit, and sweeping aside the discordant passions of men, have borne them along its resistless current, until their united voices have joined in sounding aloud the chorus of the heaven-born anthem: "Peace on earth, good will toward men."

But music never sounds with such seraphic harmony as when employed in singing hymns of gratitude to the Creator of the Universe:

"Be Thou, O God, exalted high,
And as Thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here, as there, obeyed."

Astronomy is that sublime science which inspires the contemplative mind to soar aloft and read the wisdom, strength and beauty of the Great Creator in the heavens. How nobly eloquent of the Deity is the celestial hemisphere - spangled with the most magnificent heralds of His infinite glory! They speak to the whole universe; for there is no people so barbarous as to fail to understand their language; no nation so distant that their voices are not heard among them.

My Brother, we are now approaching a place representing the outer door to the Middle Chamber of King Solomon's Temple, which we will find partly open but closely tyed by the Junior Warden, who will doubtless demand of us the pass-word of a Fellow Craft. Let us advance and make a regular alarm.

SD: * * *.

JW: Who comes here?

SD: Fellow Crafts endeavoring to work their way into a place representing the Middle Chamber of King Solomon's Temple.

JW: How do you expect to gain admission?

SD: By the pass-word of a Fellow Craft.

JW: Give it.

SD: Shibboleth.

JW: What does it denote?

SD: Plenty.

JW: How represented?

SD: By a sheaf of corn, suspended near a waterfall, which teaches us that while we have bread to eat and pure refreshing water to drink, we have all that necessity requires.

JW: By whom instituted?

SD: By Jephthah, a Judge of Israel, in a war with the Ephraimites. The Ephraimites had long been a stubborn and rebellious people, whom Jephthah had striven to subdue by mild and lenient measures, but without effect. They were highly incensed at Jephthah for not being called to fight and share in the rich spoils of the Ammonitish war, and gathered together a mighty army, crossed the River Jordan, and prepared to give Jephthah battle; but, being apprised of their approach, he called together the men of Israel, went forth, gave them battle, and put them to flight; and to

make his victory more complete he stationed guards at the different passes along the banks of the River Jordan and said unto them, "If ye see any strangers pass this way, say unto them, 'Now say ye, Shibboleth,' but the Ephraimites, being of a different tribe, could not frame to pronounce the word and said 'Sibboleth.' This trifling defect proved them to be enemies and cost them their lives, and there fell that day on the field of battle and at the different passes along the banks of the River Jordan, forty and two thousand, after which Jephthah ruled quietly in Israel until the time of his death, in all about six years.

This was what affected us to distinguish a friend from a foe, and has since been adopted as the pass-word to be given before entering any regular and well governed Lodge of Fellow Crafts.

JW: I am satisfied; pass on.

SD: My Brother, we are now approaching a place representing the inner door to the Middle Chamber of King Solomon's Temple, which we will find partly open but closely tyled by the Senior Warden, who will doubtless demand of us the real grip and word of a Fellow Craft. Let us advance and make a regular alarm.

SD: * * *.

SW: *. Who comes here?

SD: Fellow Crafts endeavoring to work their way into a place representing the Middle Chamber of King Solomon's Temple.

SW: How do you expect to gain admission>

SD: By the real grip and word of a Fellow Craft.

SW: Advance and give it. What is that?

SD: The real grip of a Fellow Craft.

SW: Has it a name?

SD: It has.

SW: Will you give it to me?

SD: I did not so receive it; neither will I so impart it.

SW: How will you dispose of it?

SD: Letter or halve it.

SW: Letter it and begin.

SD: You begin.

SW: Begin you.

SD: A; SW: J; SD: C; SW: H; SD: I; SW: N.

SD: Jachin.

SW: I am satisfied; pass on and in.

SD: My Brother, we are now in a place representing the Middle Chamber of King Solomon's Temple. Behold the letter G, suspended in the East! It is the initial of Geometry, the first and noblest of sciences, and the basis on which the superstructure of Freemasonry is erected. By Geometry we may curiously trace Nature through her various windings to her most concealed recesses; by it we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions which compose this vast machine; by it we

discover how the planets move in their respective orbits, and demonstrate their various revolutions; by it we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature.

A survey of Nature, and the observations of her beautiful proportions, first determined man to imitate the Divine Plan and study symmetry and order. This gave rise to societies and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by time and experience, have produced works which are the admiration of every age. The lapse of time, the ruthless hand of ignorance, and the devastations of war have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, still survives. The attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of faithful breasts.

Ages ago, upon the Eastern plains, was our institution set up, founded upon principles more durable than the metal wrought into the statues of ancient kings. Age after age rolled by; storm and tempest hurled their thunders at its head; wave after wave of bright insidious sands curled about its feet and heaped their sliding grains against its sides; men came and went in fleeting generations; seasons fled like hours through the whirling wheel of time; ut through the attrition of the waves and sands of life - through evil report as well as good, Freemasonry has maintained its beneficent influence, spreading wider and wider over the earth.

Tools and implements of architecture and symbolic emblems most expressive have been selected by the Fraternity to imprint on the mind wise and serious truths, and thus through the succession of ages have been transmitted, unimpaired, the most excellent tenets of our institution.

Every Brother admitted within the walls of this Middle Chamber should heed the lessons here inculcated, and consider that as a Freemason he is a builder, not of a material edifice, but of a temple more glorious than that of Solomon - a temple of honor, of justice, of purity, of knowledge, and of truth - and that these tools of the operative mason's art indicate the labors he is to perform, the dangers he is to encounter, and the preparations he is to make in the uprearing of that spiritual temple wherein his soul will find rest forever and forevermore; then, indeed will the attentive ear have received the sound from the instructive tongue, and the mysteries of Freemasonry shall be safely lodged in the repository of faithful breasts.

SD: (S) Worshipful Master.

WM: Brother Senior Deacon.

SD: I have the pleasure of presenting Brother _____, who has made an advance, emblematically, through a porch, up a flight of winding stairs, consisting of three, five, and even steps, through an outer and inner door, into a place representing the Middle Chamber of King Solomon's Temple, and now awaits your pleasure.

WM: My Brother, I congratulate you on arriving at a place representing the Middle Chamber of King Solomon's Temple. It was there our ancient brethren had their names recorded as faithful workmen; it is here that you are entitled to have yours recorded as such. Brother Secretary, please make the proper record.

Secy: Worshipful Master, the record will be made.

WM: It was there also our ancient Brethren received their wages, consisting of Corn, Wine, and Oil, emblematical of nourishment, refreshment, and joy, which was to signify that our ancient Brethren, when passed to this degree, were entitled to wages sufficient to procure not only the necessities and comforts of life, but many of its superfluities; and may your industrious habits and strict application to business procure for you a plenty of the Corn of nourishment, the Wine of refreshment, and the Oil of joy.

WM: * * *.

WM: The letter G, to which your attention was directed on your passage hither, has a still greater and more significant meaning. It is the initial of the grand and sacred name of God, before whom all Masons, from the youngest Entered Apprentice who stands in the Northeast corner of the Lodge, to the Worshipful Master who presides in the East, should most humbly, reverently, and devoutly bow.

WM: *. My Brother, this concludes the ceremonies of this degree, and if you will remain standing, I will repeat to you the charge.

CHARGE AT PASSING:

My Brother, being passed to the Second Degree of Freemasonry, we congratulate you on your preferment. The internal, and not the external, qualifications of a man are what Masonry regards. As you increase in knowledge you will improve in social intercourse.

It is unnecessary to recapitulate the duties which as a Fellow Craft you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your Brethren, but in the decision of every trespass against our rules you are to judge with candor, admonish with friendship and reprehend with justice.

Be just and fear not. Never speak ill of anyone unless you are sure that what you say be true. Avoid suspicion; for, like the fabled upas, it blights all healthy life and makes a desert round it.

Nothing so fair, nothing so pure can live, but by suspicion may be marred and blasted; no path so straight but to suspicion's eye looks tortuous and bent from its true end. The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of Geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor we have conferred, and in your new character it is expected that you will conform to the principles of the Order by steadily persevering in the practice of every commendable virtue.

Such is the nature of your engagement as a Fellow Craft, and to these duties you are bound by the most sacred ties.

WM: My Brother, there is a lecture in connection with this degree that it will be necessary for you to commit to memory and on which you must pass a suitable examination in open Lodge, or as provided by our Nevada Code, before you can be Raised to the Sublime Degree of Master Mason. I have no doubt that the Brother who has instructed you thus far will be pleased to continue.

FELLOW CRAFTS CLOSING:

WM: *. Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Have you anything to bring before the Lodge before I proceed to close?

SW: Nothing in the West.

WM: Anything in the South, Brother Junior Warden?

JW: (S) Nothing in the South.

WM: Has any Brother anything to bring before the Lodge before I proceed to close?

WM: *. Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: The last as well as the first great care of Masons when convened?

JD: To see that they are duly tyled.

WM: Attend to that duty and inform the Tyler that I am about to close this Lodge of Fellow Crafts, and direct him to tyle accordingly.

JD: * * *. Brother Tyler, I am directed to inform you that the Worshipful Master is about to close this Lodge of Fellow Crafts. Take due notice thereof and govern yourself accordingly.

JD: * * *. Tyl: * * *.

JD: (S) Worshipful Master, we are duly tyled.

WM: How are we tyled?

JD: By a Brother of this degree, armed with the proper implement of his office.

WM: His duty there?

JD: To observe the approach of cowans and eavesdroppers, and suffer none to pass or re-pass except such as are duly qualified and have permission from the Worshipful Master.

WM: *. Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Are you a Fellow Craft?

SW: I am, try me.

WM: By what will you be tried?

SW: By the square.

WM: Why by the Square?

SW: Because It is an emblem of morality and one of the working tools of a Fellow Craft.

WM: What is a Square?

SW: An angle of ninety degrees, or the fourth part of a circle.

WM: What makes you a Fellow Craft?

SW: My Obligation.

WM: Where were you made a Fellow Craft?

SW: Within the body of a just and duly constituted Lodge of Fellow Crafts, assembled in a place representing the Middle Chamber of King Solomon's Temple.

WM: How many compose a Fellow Crafts Lodge?

SW: Five or more.

WM: When composed of five, of whom does it consist?

SW: The Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons.

WM: Brother Senior Warden, the Junior Deacon's place in the Lodge?

SW: At my right.

WM: * *. Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: Your duty?

JD: To carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as he may direct; attend the alarms at the outer door and report the same to the Worshipful Master; also to see that we are duly tyled.

WM: The Senior Deacon's place?

JD: At the right of the Worshipful Master in the East.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Your duty?

SD: To carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct; welcome and clothe visiting Brethren, attend the alarms at the inner door; also to receive and conduct candidates.

WM: The Junior Warden's station?

SD: In the South.

WM: Brother Junior Warden.

JW: (S) Worshipful Master.

WM: Your duty in the South?

JW: To observe the sun at meridian, which is the glory and beauty of the day; call the Craft from labor to refreshments, superintend them during the hours thereof, carefully to observe that their means of refreshments are not perverted to intemperance or excess, and see that they return to their labors in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.

WM: The Senior Warden's station.

JW: In the West.

WM: Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Why in the West?

SW: As the sun is in the West at close of day, so stands the Senior Warden in the West to assist the Worshipful Master in opening and closing the Lodge; paying the Craft their wages, if any be due, that none may go away dissatisfied; harmony being the support of all institutions, especially this of ours.: The Master's station?

SW: In the East.

WM: Why in the East?

SW: As the sun rises in the East to rule and govern the day(WM: * * *.), so rises the Worshipful Master in the East to open and govern the Lodge; setting the Craft at work, giving them proper instruction for their labor.

WM: Brother Senior Warden, it is my order that _____ Lodge No. ____ be now closed on the Second Degree of Freemasonry, and stand closed until opened by proper authority, of which due and timely notice will be given. This communicate to the Junior Warden in the South, and he to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

SW: Brother Junior Warden.

JW: Brother Senior Warden.

SW: It is the order of the Worshipful Master that _____ Lodge No. ____ be now closed on the Second Degree of Freemasonry, and stand closed until opened by proper authority, of which due and timely notice will be given. This communicate to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

JW: Brethren; it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that _____ Lodge No. ____ be now closed on the Second Degree of Freemasonry, and stand closed until opened by proper authority, of which due and timely notice will be given. I communicate the same to you, that having due notice thereof, you may govern yourselves accordingly.

WM: Brethren; attend to giving the signs; observe the East.

WM: *. SW: *. JW: *.

WM: *. SW: *. JW: *.

WM: Brethren, give your attention to the Chaplain.

Chap: And now, Almighty Father, we ask Thy blessing upon the proceedings of this communication, and as we are about to separate, we ask Thee to keep us under Thy protecting care until again we are called together. Teach us, O God, to realize the beauties of the principles of our time-honored institution, not only while in the Lodge, but when abroad in the world. Subdue every discordant passion within us. May we love one another in the bonds of union and friendship. AMEN

(ALL) So mote it be.

WM: Brother Senior Warden.

SW: (S) Worshipful Master.

WM: How should Masons meet?

SW: On the Level.

WM: And how act, Brother Junior Warden?

JW: By the Plumb.

WM: And part upon the Square. So should we, my Brethren, ever meet, act, and part.

May the blessing of Heaven rest upon us and all regular Masons. May brotherly love prevail, and every moral and social virtue cement us. AMEN.

(ALL) So mote it be.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Attend at the Altar and close the Three Great Lights in Masonry.

WM: I now declare ____ Lodge No. ____ duly closed.

WM: Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: Inform the Tyler.

WM: *.

FELLOW CRAFT EXAMINATION:

Q. Are you a Fellow Craft?

A. I am, try me.

Q. By what will you be tried?

A. By the Square.

Q. Why by the Square?

A. Because it is an emblem of morality and one of the working tools of a Fellow Craft.

Q. What is a Square?

A. An angle of ninety degrees, or the fourth part of a circle.

Q. What makes you a Fellow Craft?

A. My Obligation.

Q. Where were you made a Fellow Craft?

A. Within the body of a just and duly constituted Lodge of Fellow Crafts, assembled in a place representing the Middle Chamber of King Solomon's Temple.

Q. How may I know you to be a Fellow Craft?

A. By certain signs and tokens.

Q. What are signs?

A. Right angles, horizontals, and perpendiculars.

Q. Advance a sign. Has that an allusion?

A. It has; to the position of my hands while taking the Obligation.

Q. Have you a further sign?

A. I have.

Q. Has that an allusion?

A. It has; to the penalty of the Obligation.

Q. What are tokens?

A. Certain friendly or brotherly grips, whereby one Mason may know another in the dark as in the light.

Q. Advance and give me a token. What is that?

A. The pass-grip of a Fellow Craft.

Q. Has it a name?

A. It has.

Q. Will you give it to me?

A. I did not so receive it, neither will I so impart it.

Q. How will you dispose of it?

A. Letter or syllable it.

Q. Syllable it and begin.

A. You begin.

Q. Begin you.

A. Shib;

Q. bo;

A. leth.

A. Shibboleth.

Q. Will you be off or from?

A. From.

Q. From what, and to what?

A. From the pass-grip of a Fellow Craft to the real grip of the same.

Q. Pass. What is that?

A. The real grip of a Fellow Craft.

Q. Has it a name?

A. It has.

Q. Will you give it to me?

A. I did not so receive it, neither will I so impart it.

Q. How will you dispose of it?

A. Letter or halve it.

Q. Letter it and begin.

A. You begin.

Q. Begin you.

A. A; Q. J; A. C; Q. H; A. I; Q. N.

A. Jachin.

Q. Where were you prepared to be made a Fellow Craft?

A. In a room adjoining the body of a just and duly constituted Lodge of Fellow Crafts.

Q. How were you prepared?

A. By being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, right knee and breast bared, hood-winked, and with a cable-tow twice around my right arm, clothed as an Entered Apprentice, in which condition I was conducted to a door of the Lodge and caused to give three distinct knocks, which were answered by three within.

Q. Why was the cable-tow twice around your right arm?

A. To teach me that as a Fellow Craft I was under a double tie to the Fraternity.

Q. To what do the three knocks allude?

A. To the Three Precious Jewels.

Q. What was said to you from within?

A. Who comes here?

Q. Your answer?

A. A worthy Brother, who has been duly initiated an Entered Apprentice, and now wishes more Light in Masonry by being passed to the Degree of Fellow Craft.

Q. What were you then asked?

A. If this was an act of my own free will and accord, if I was worthy and well-qualified, duly and truly prepared, if I had made suitable proficiency in the preceding degree, all of which being answered in the affirmative, I was then asked by what further right or benefit I expected to obtain this important privilege.

Q. Your answer?

A. By the benefit of the pass-word.

Q. Had you the pass-word?

A. I had not. My conductor had, and gave it for me.

Q. What were you then told?

A. Since I was in possession of all these necessary qualifications, I should wait until the Worshipful Master could be informed of my request and his answer returned.

Q. What was his answer when returned?

A. Let him enter this Worshipful Lodge of Fellow Crafts and be received in due and ancient form?

Q. How were you received?

A. On the angle of a Square applied to my naked right breast, which was to teach me that the Square of Virtue should be a rule and guide for my practice through life.

Q. How were you then disposed of?

A. Conducted twice regularly around the Lodge and to the Junior Warden in the South, where the same questions were asked and answers returned as at the door.

Q. How did the Junior Warden dispose of you?

A. Directed me conducted to the Senior Warden in the West, where the same questions were asked and answers returned as before.

Q. How did the Senior Warden dispose of you?

A. Directed me conducted to the Worshipful Master in the East, where the same questions were asked and answers returned as before, who also demanded of me whence I came and whither traveling.

Q. Your answer?

A. From the West, traveling East.

Q. Why did you leave the West and travel East.

A. In search of more Light in Masonry.

Q. How did the Worshipful Master dispose of you?

A. Ordered me re-conducted to the Senior Warden in the West, who taught me how to approach the East in due and ancient form.

Q. What is that due and ancient form?

A. Advancing on my right foot, bring the heel of my left into the hollow of my right, thereby forming the angle of a square, body erect, facing East.

Q. What did the Worshipful Master then do with you?

A. Made me a Fellow Craft.

Q. How?

A. In due form.

Q. What is that due form?

A. Kneeling on my naked right knee, my left forming the angle of a square, my right hand resting on the Holy Bible, Square and Compasses, my left in a vertical position, my arm forming a square, in which due form I took the solemn Obligation of a Fellow Craft.

Q. Have you that Obligation?

A. I have.

Q. Repeat it.

A. I, _____, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge of Fellow Crafts, erected to Him and dedicated to the memory of the Holy Saints John, do hereby and heron, solemnly and sincerely promise and swear, that I will keep and conceal and never reveal any of the secrets belong to the Degree of Fellow Craft, which I have received, am about to receive, or may be hereafter instructed in, to any person unless it shall be to a worthy Brother Fellow Craft, or within the body of a just and duly constituted Lodge of such; and not unto him or them until by due trial, strict examination, or lawful Masonic information, I shall have found him or them justly entitled to receive the same.

Furthermore: I do promise and swear that I will answer and obey all due signs and regular summons, sent me from the body of a just and duly constituted Lodge of Fellow Crafts, or

handed me by a worthy Brother of this degree, if within the length of my cable-tow, and the square and angle of my work.

Furthermore: I do promise and swear that I will help, aid, and assist all poor and distressed Fellow Crafts, they applying to me as such, I finding them worthy, and can do so without material injury to myself. Furthermore: I do promise and swear that I will not wrong, cheat, nor defraud a Fellow Craft's Lodge, or a worthy Brother of this degree, to the value of anything, knowingly, nor suffer it to be done by another, if in my power to prevent.

To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in me whatsoever; binding myself under no less a penalty than that of having me left breast torn open, my heart and vitals taken thence, and with my body given as a prey to the vultures of the air, should I ever knowingly or willfully violate this, my solemn Obligation of a Fellow Craft. So help me God and make me steadfast to keep and perform the same.

Q. After the Obligation what were you asked?

A. What I most desired.

Q. Your answer.

A. More Light in Masonry.

Q. Did you receive it?

A. I did, by order of the Worshipful Master.

Q. On being brought to Light in this degree, what did you first behold?

A. The Three Great Lights in Masonry, as in the preceding degree, with this difference; one point of the Compasses was above the Square, which was to teach me that I had received, and was entitled to receive, more Light in Masonry, but as one point was still hidden from my view, it was also to teach me that I was as yet one material point in darkness respecting Freemasonry.

Q. What did you next behold?

A. The Worshipful Master approaching me from the East, upon the step, under the due-guard and sign of an Entered Apprentice; upon the step, under the due-guard and sign of a Fellow Craft, who presented his right hand in token of the continuance of friendship and brotherly love, and invested me with the pass-grip, pass-word, real grip and word, ordered me to rise, salute the Junior and Senior Wardens and satisfy them that I was in possession of the step, due-guard, sign, pass-grip, pass-word, real grip and word of a Fellow Craft.

Q. How were you then disposed of?

A. Re-conducted to the Senior Warden in the West, who taught me how to wear my apron as a Fellow Craft.

Q. How should a Fellow Craft wear his apron?

A. With the lower left corner tucked up.

Q. With what were you then presented?

A. The working tools of a Fellow Craft.

Q. What are they?

A. The Plumb, Square, and Level.

Q. How are they explained?

A. The Plumb is an instrument used by operative masons to try perpendiculars, the Square to square their work, and the Level to prove horizontals; but we, as Free and Accepted Masons, are taught to use them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, ever remembering we are traveling upon the Level of Time to that undiscovered country from whose bourne no traveler returns.

Q. With what were you then presented?

A. The Three Precious Jewels; the Attentive Ear, the Instructive Tongue, and the Faithful Breast. They teach us this important lesson. The Attentive Ear receives the sound from the Instructive Tongue, and the mysteries of Freemasonry are safely lodged in the repository of Faithful Breasts.

Q. How were you then disposed of?

A. Re-conducted to the place whence I came, invested with that of which I had been divested, and returned to a place representing the Middle Chamber of King Solomon's Temple.

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J. EDWARD DECKER
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<http://www.saintsalive.com/>

Jah-Bul-On (or Jah-Bel-On):
The god of Freemasonry

Ed Decker

About the supposed name of God that is found in the Royal Arch Degree of the York Rite, we find this on page 161 of the ritual published and printed by 'The Grand Chapter Of Tennessee Royal Arch Masons': "In the same manner we find on the three sides of the T on the top of the A the words J - - B - - O - -. Each is the name of Deity: J - - in the Syriac; B - - in the Chaldaic and O - - in the Egyptian languages, and, as has already been explained, when given as one word form the G. R. A. W."

Henry Wilson Coil has this to say: "Jah, Bel and On appear in the American ritual of the Royal Arch degree on the supposition that Jah was the Syriac name of God, Bel (Baal) the Chaldean and On, the Egyptian. But the last name seems to have been due to a mistake of the ritualist, for it was actually the name of a city, the error having arisen from the Biblical story that Pharaoh gave Joseph, for a wife, Asenath, who was the daughter of Potepherah, priest of On, meaning priest of the city of On, not the god On." ('Coil's Masonic Encyclopedia', p. 516)

"Jah" is a commonly accepted abbreviation for the Hebrew name of our True and Living God, Lord God Jehovah. Had the Royal Arch degree ritualists been content solely with this name, it would have shown at least an indication that York Rite Masonry is indeed serious about its contention that its focus is on the True and Living God of the Bible. However, with the interjection of the "Lost Word" as being "Jah-Bul-On", York Rite Masonry, in its Royal Arch Degree, is simply re-affirming all of Masonry's polytheistic nature, York Rite Masonry included.

The name, "Baal", is relatively easy to trace. Judges 2:11-13: "And the children of Israel did evil in the sight of the LORD, and served Baalim: And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. And they forsook the LORD, and served Baal and Ashtaroth."

In his commentary on Judges 2:13, Charles C. Ryrie has this to say: "Baal. The rain and fertility god of the Canaanites." In the plural, "Baals may include all the false deities of the land, . . ."

Commencing with 1 Kings 18:17, we find the encounter between Elijah and the prophets of Baal on Mt. Carmel, thus establishing a battle between Lord God Jehovah, through His prophet, Elijah, and the false deity, Baal, through its prophets.

In 'Mackey's Revised Encyclopedia of Freemasonry', vol. 1, p. 114, Mr. Mackey makes a definite division between "Baal" - which, according to him, means Lord or Master in Hebrew - and Lord God Jehovah: "Whenever the Israelites made one of their almost periodical deflections to idolatry, Baal seems to have been the favorite idol to whose worship they addicted themselves. Hence he became the especial object of denunciation with the prophets. Thus, in First Kings (xviii), we see Elijah showing, by practical demonstration, the difference between Baal and Jehovah.

The idolaters, at his instigation, called on Baal, as their sun-god, to light the sacrificial fire, from morning until noon, because at noon he had acquired his greatest intensity. After noon, no fire having been kindled on the altar, they began to cry aloud, and to cut themselves in token of mortification, because as the sun descended there was no hope of his help. But Elijah, depending on Jehovah, made his sacrifice toward sunset, to show the greatest contrast between Baal and the true God. When the people saw the fire come down and consume the offering, they acknowledged the weakness of their idol, and falling on their faces cried out, 'Jehovah hu hahelohim', meaning 'Jehovah, He is the God'. . .

Hence we see that there was an evident antagonism in the orthodox Hebrew mind between Jehovah and Baal. The latter was, however, worshiped by the Jews whenever they became heterodox, and by all the Oriental or Shemitic nations as a supreme divinity, representing the sun in some of his modifications as the ruler of the day. In Tyre, Baal was the sun, and Ashtaroth, the moon. Baal-peor, the lord of priapism, was the sun represented as the generative principle of nature, and identical with the phallus of other religions. Baal-gad was the lord of the multitude (of stars) that is, the sun as

the chief of the heavenly host. In brief, Baal seems to have been wherever his cultus was active, a development of the old sun worship."

One only has to look at Mr. Mackey's honest determination of exactly who Baal is, coupled with what we have been told in Judges 2:11-13, to come to the only sensible conclusion: that any effort to claim Lord God Jehovah and Baal to be one in the same, is blasphemous.

The term, "On", requires a little more research. In Genesis 41:45, we find this: "Then Pharaoh named Joseph Zaphenath-paneah; and he gave him Asenath, the daughter of Potiphera priest of On, as his wife. And Joseph went forth over the land of Egypt."

Ryrie's commentary on this verse tells us more about the purpose of this "matrimonial arrangement": "In order to 'Egyptianize' Joseph, Pharaoh gave him an Egyptian name and an Egyptian wife. The meaning of his Egyptian name is uncertain. Asenath means 'she belongs to Neith' (a goddess of the Egyptians). On is the city of Heliopolis, a center for the worship of the sun god, Ra."

The 'Holman Bible Dictionary' additionally tells us: "Potipherah. A priest in the Egyptian city of On (Heliopolis) where the sun god, Re, was worshiped. Joseph married his daughter, Asenath, at the pharaoh's command (Gen. 41:45).

Potipherah and Potiphar are the same in Egyptian, leading some to believe that one name was slightly changed in Hebrew to distinguish between the captain of the guard and the priest." (p. 1125)

And finally, from the Heirloom Masonic Bible, pp 52, 53:
"On - strength; light.

Q. What is the significance of this name in Masonry?

A. This is a significant word in Royal Arch Masonry, and refers to the city of On in Egypt, and indirectly to the sun-god Ra, who represented to the Egyptians much the same conception of Deity as represented by the name Jehovah among the Hebrews. The city of On was the chief seat of the worship of the god Ra; Joseph's wife, Asenath, was the daughter of Poti-Pherah, the chief priest in the Temple of Ra at On."

To determine the significance of the use of the word, "On" in Royal Arch Masonry's "Lost Word", we need to consider the significance of the name itself, that being that On was known for its importance as the location of the temple for the worship of the Egyptian sun god, Ra.

The 'Holman Bible Dictionary' states, "It was the cult center for the worship of the sun-god, Ra (Atum). Although not important politically, the city became a vital religious center very early in Egypt's history." (p. 1050) Additionally, we see, in the Masonic Bible's explanation, the admission that the word does indeed refer to the sun-god, Ra.

In the Indiana 'Mentor's Manual' (p. 49), we are given this explanation of the Masonic term, "Great Architect Of The Universe", said name being established in blue lodge Masonry: "One fundamental of Freemasonry is its non-sectarian character. Any man may offer his devotions to the Deity he reveres, under the Masonic title, no matter what name he may use in his religious worship.

Thus, Great Architect of the Universe is a symbol of Deity as named and worshiped in all religions." Further, the Grand Lodge of Indiana states, in the 'Indiana Monitor', "Monotheism is the sole dogma of Freemasonry. Belief in one God is required of every initiate, ..."

This singular "one God" they refer to, is their own symbol, GAOTU, which amounts to nothing more than a composite "umbrella" type god wherein is presumably found all gods of all mankind, whether True and Living, or manufactured. Thus, the Indiana 'Mentor's Manual' makes this statement, syncretistic in nature: "Before its altar Christian, Jew, Mohammedan, Buddhist, Gentile, Confucian, may kneel together."(p. 17)

To promote such a doctrine, there are only two logical conclusions one can come to. Either, (1) Freemasonry is praying to a symbol (by its own admission), which constitutes idolatry; or (2) Freemasonry's GAOTU is indeed an all-encompassing "god", which constitutes polytheism, thereby delegating its use of the term, "monotheism" as nothing more than cosmetic misrepresentation.

We must also consider the fact that membership in the York Rite, first of all, requires membership in blue lodge Masonry. Quite simply, this is because blue lodge Masonry is the foundation of all Masonry. To suppose that the York Rite would be furthering a deistic concept different from that established in Masonry's foundational Order is ludicrous. In fact, we find this statement on page 7 of 'Freemasonry - a Way of Life', published by the Grand Lodge of Nevada: "All Grand Lodges in the United States recognize each other and two other organizations as Masonic - the York Rite and the Scottish Rite. Both expand and elaborate upon the basic principles and teachings of the Symbolic Lodge."

Coil's contention is that the insertion of the name of a city "seems to have been due to a mistake of the ritualist." While I have certainly found Masonic ritual to be heretical in nature, errors are not as common a trait. If this had been done in error, I am sure the revisionists of the Craft would have changed it long before now.

My own contention is that there is nothing new in York Rite that has not already been established in blue lodge Masonry, pertaining to the "god" of the lodge. York Rite simply carries the degradation of the True and Living God to a lower level, joining Him in a trinitarian fashion with Baal and Ra. I suppose this is the way they "elaborate upon the basic principles and teachings of the Symbolic Lodge."

If the York Rite truly is to contend that its teachings are in accordance with God's Written Word, I suggest that they give 1 Kings 18:21 their utmost consideration: "And

Elijah came near to all the people and said, "How long will you hesitate between two opinions? If the LORD is God, follow Him; but if Baal, follow him."

As Ryrie explains it, "Israel's sin was not that of totally rejecting Yahweh, but of seeking to combine His worship with Baal worship."

And God spake all these words, saying, "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. THOU SHALT HAVE NO OTHER GODS BEFORE ME." (Exodus 20:1-3)

Why I Left Freemasonry

By Charles G. Finney, D.D.

When I was converted to Christ I had belonged to the Masonic Lodge in Adams, New York, about four years. During the struggle of conviction of sin through which I passed, I do not recollect that the question of Freemasonry ever occurred to my mind.

New Views of Lodgism

But soon after my conversion, the evening came for attendance upon the Lodge, and I went. They, of course, were aware that I had become a Christian and the Master called upon me to open the Lodge with prayer. I did so, and poured out my heart to the Lord for blessings upon the Lodge. I observed that it created considerable excitement. The evening passed away, and at the close of the Lodge I was asked to pray again. I did so, and retired much depressed in spirit. I soon found that I was completely converted *from* Freemasonry to Christ, and that I could have no fellowship with any of the proceedings of the Lodge. Its oaths appeared to me to be monstrously profane and barbarous.

At that time I did not know how much I had been imposed upon by many of the pretensions of Masonry. But, upon reflection and examination, a severe struggle and earnest prayer, I found I could not consistently remain with them. My new life instinctively and irresistibly recoiled from any fellowship with what I now regarded as "the unfruitful works of darkness."

Quietly Withdrawing Membership

Without consulting anyone, I finally went to the Lodge and requested my discharge. My mind was made up. Withdraw from them I must -- with their consent if I might; without this consent if I must. Of this I said nothing; but somehow it came to be known that I had withdrawn.

They therefore planned a Masonic festival and sent a committee to me, requesting me to deliver an oration on that occasion. I quietly declined to do so, informing the committee that I could not conscientiously, in any wise, do what would show my approval of the institution, or sympathy with it. However, for the time, and for years afterward I remained silent, and said nothing against

Masonry; though I had then so well considered the matter as to regard my Masonic oaths as utterly null and void. But from that time I never allowed myself to be recognized as a Freemason anywhere.

Beginning a Public Testimony

This was a few years before the revelations of Freemasonry by Captain William Morgan were published. When that book was published, I was asked if it was a true revelation of Freemasonry. I replied that it was so far as I knew anything about it, and that as nearly as I could recollect, it was a verbatim revelation of the first three degrees as I had myself taken them. I frankly acknowledged that that which had been published was a true account of the institution, and a true *exposé* of their oaths, principles and proceedings. After I had considered it more thoroughly, I was more perfectly convinced that I had no right to adhere to the institution, or appear to do so; and that I was bound, whenever the occasion came, to speak my mind freely in regard to it, and to renounce the horrid oaths that I had taken.

Masonic Oaths Procured by Fraud

I found that in taking these oaths I had been grossly deceived and imposed upon. I had been led to suppose that there were some very important secrets to be communicated to me; but in this I found myself entirely disappointed. Indeed I came to the deliberate conclusion that my oaths had been procured by fraud and misrepresentations; that the institution was in no respect what I had been informed it was; and as I have had the means of examining it more thoroughly, it has become more and more irresistibly plain to me that Masonry is highly dangerous to the State, and in every way injurious to the Church of Christ.

Features of an Anti-Christ

Judging from unquestionable evidences, how can we fail to pronounce Freemasonry an unchristian institution? We can see that its morality is unchristian. Its oath-bound secrecy is unchristian. The administration and taking of its oaths are unchristian and a violation of the positive command of Christ. And Masonic oaths pledge its members to some of the most unlawful and unchristian things:

1. To conceal each other's crimes.
2. To deliver each other from difficulty, whether right or wrong.
3. To unduly favor Masonry in political action and in business matters.
4. Its members are sworn to retaliate and persecute unto death the violators of Masonic obligations.
5. Freemasonry knows no mercy, and swears its candidates to avenge violations of Masonic obligations unto death.
6. Its oaths are profane, taking the Name of God in vain.
7. The penalties of these oaths are barbarous, even savage.
8. Its teachings are false and profane.
9. Its designs are partial and selfish.
10. Its ceremonies are a mixture of puerility and profanity.
11. Its religion is false.
12. It professes to save men on other conditions than those revealed in the Gospel of Christ.

13. It is wholly an enormous falsehood.
14. It is a swindle, obtaining money from its members under false pretenses.
15. It refuses all examinations, and veils itself under a mantle of oath-bound secrecy.
16. It is virtual conspiracy against both Church and State.

Some Fair Conclusions

No one, therefore, has ever undertaken to defend Freemasonry as judged by the above. Freemasons themselves do not pretend that their institution as revealed in reliable books, and by some of their own testimony, is compatible with Christianity. So it must follow that,

First, the Christian Church should have no fellowship with Freemasonry; and those who adhere intelligently and determinately to such an institution have no right to be in the Christian Church. We pronounce this judgment sorrowfully, but solemnly.

Second, should the question be asked, "What shall be done with the great number of professed Christians who are Freemasons?" I answer, *let them have nothing more to do with it*. Let it be distinctly pressed upon their consciences that all Masons, above the first two Degrees, have solemnly sworn to conceal each other's crimes, murder and treason alone excepted; and that all above the sixth Degree have sworn to espouse each other's cause, and to deliver them from any difficulty, whether right or wrong.

Third, if they have taken those Degrees where they have sworn to persecute unto death those who violate their Masonic obligations, let them be asked whether they really intend to do any such thing. Let them be distinctly asked whether they intend to aid and abet the administration and taking of these oaths. Or if they still intend to countenance the false and hypocritical teachings of Masonry. Or if they mean to countenance the profanity of their ceremonies, and the partiality of their sworn practice. If so, surely they should not be allowed their place in the Christian Church.

Fourth, can a man who has taken, and still adheres to the Master's oath to conceal any secret crime of a brother of that Degree, murder and treason excepted, be a safe man with whom to entrust any public office? Can he be trusted as a witness, as a juror, or with any office connected with the administration of justice?

Fifth, can a man who has taken, and still adheres to, the oath of the Royal Arch Mason be trusted to public office? He swears to espouse the cause of a companion of this Degree when involved in any difficulty, so far as to extricate him, whether he be right or wrong. He swears to conceal his crimes, MURDER AND TREASON NOT EXCEPTED. Is such a man bound by such an oath to be trusted with office? Ought he to be accepted as a witness or juror when another Freemason is a party in the case? Ought he to be trusted with the office of Judge, or Justice of the Peace, or as a Sheriff, Constable, Marshal or any other office?

What Is Your Answer?

I appeal to your conscience in the sight of God, for an honest answer to these three questions:

1. Is any man who is under a most solemn oath to kill all who violate any part of Masonic oaths, a fit person to be at large among men?
2. Ought Freemasons of this stamp to be fellowshipped in the Christian Church?

3. Do you believe that the sins of Masonic oaths are forgiven only to those who repent? And that we do not repent of those sins to which we still adhere? And that adherence makes us also partaker of other men's sins?

"The blood of Jesus Christ His Son cleanseth us from ALL sin." "And every man that hath this hope in him purifieth himself, even as He is pure" (I John 1:17; 3:3).

(Reprinted from "Memoirs" of President Finney, formerly of Oberlin College.)

Copied from a tract published by National Christian Association -- publishers since 1868 of literature exposing secret societies.

Dear Worshipful Master: 🙏 📄 📄
I Quit!

Written by Administrator
Wednesday, 06 October 2010 22:09

Dear Worshipful Master: I Quit!

June 24, 2001

Pascagoula Lodge # 419
3015 Market Street
Pascagoula, MS 39567

TO WHOM IT MAY CONCERN:

I am submitting this as a letter of resignation, effective immediately, for any and all affiliations with this or any other masonic organization, including but not limited to blue lodge, scottish rites and joppa temple shrine.

I have been involved in this organization for about twenty years. I joined in good faith and thought I knew what I was joining. Most all of the men I knew who were "masons" were honorable people. This is still true today. My father, my father's father, and a number of my family were in this organization during their lives.

However; I did not know until recently that the organization was in such conflict with the Holy Bible and the teachings of our Lord Jesus Christ. I began my walk with Jesus much later in life. Nevertheless, I now know the true meaning of life. After reviewing the principles of freemasonry and the Bible, I see the contradictions. I could reference many scriptures, but that could go on for a long while. Those who are truly familiar with the Holy Bible know the ones to which I refer. However, for the benefit of those who may not, I reference:

- Freemasonry teaches that members must swear oaths on the Bible that involve mutilation and murder of human beings. But, the New Testament forbids the taking of oaths (Matthew 5:34-37; James 5:12) The Bible also forbids taking God's name in vain and committing murder (Exodus 20:7,13).
- Freemasonry teaches members should address their leaders with titles like "Worshipful Master" and kneel before them. But, the Bible commands us to call no one master save Jesus (Matthew 6:24; 23:8-10) and to worship none except God (Matthew 4:10; Revelation 22:8,9).

I renounce, reject, repent of every word that has ever proceeded out of my mouth against My

Lord or His Holy Word. I cancel its power and dedicate my mouth to speak right things. My mouth shall utter truth. I break any and all bonds or oaths that were taken by me while a member of this organization, during the three degree periods of study or any other time whatsoever. I break the power of any curses or oaths that any member of my family may have spoken in the masonic lodge, whether in this generation or in generations past. I release any and all promises of allegiance to freemasonry in its entirety and in any form whatsoever.

It is not my intention to offend anyone affiliated with freemasonry. Each man must choose his own direction. I have lived for many years on my own. I now choose to walk with the Lord and none other. My desire is no longer to please man, but to please God.

In Christ

Anthony

Famous Freemasons

"We represent a fraternity which believes in justice and truth and honorable action in your community...men who are endeavoring to be better citizens...[and] to make a great country greater. This is the only institution in the world where we can meet on the level all sorts of people who want to live rightly."

Harry S. Truman
President of the United States

This is a list of famous Freemasons, and some quotes from them about Freemasonry.

"To me, Freemasonry is one form of dedication to God and service to humanity."

"The values and ideas, the profound principals of religion, morality, and honour for which Masonry stands, mean much to me as an American.

There is, as I see it, nothing like Masonry. It is unique in its fellowship which spreads over much of the earth, in addition to our own country. Moreover, this in-depth fellowship spans the years, even the centuries, running back into antiquity. To me it means a personal relationship with great historical personalities and, taken by and large, also with about the finest body of men whom it is possible to assemble anywhere.

Attending Lodge and participating in Masonic activities gave me confidence. I learned to work with people. I found that everyone, every single brother, had a special talent. All I had to do was bring it out. The Brother, then, saw quickly enough how to put his talent to use.

And his success at Lodge work gave him confidence too! He passed it on to others, and they still to others. It wasn't necessary to repeat a self-help motto like "I believe in me."

Just doing the work and seeing the results were enough.

Confidence in self, in the Lodge, in Masonry, in the community and nation - it caught on, and I have seen it spread farther and farther as I continue my Masonic journey in life, meeting ever more Brothers and sharing with them the confidence Freemasonry can give.

Ever since I became a Mason, the work has not only charmed me, but also impressed me. I can further add that, as a public speaker, it has also given me enhanced perception of the nobility of words and their inspirational power when used in skillful combination and for the expression of lofty thoughts."

Norman Vincent Peale
Minister and Author

"Freemasonry embraces the highest moral laws and will bear the test of any system of ethics or philosophy ever promulgated for the uplift of man."

Douglas MacArthur
General of the Army

"The Masonic Fraternity is one of the most helpful mediating and conserving organizations among men, and I have never wavered from that childhood impression, but it has stood steadfastly with me through the busy, vast hurrying years."

George W. Truett
Southern Baptist Leader

"There is no doubt in my mind that Masonry is the cornerstone of America."

Dave Thomas
Founder of Wendy's International

Presidents of the United States of America

George Washington

James Monroe

Andrew Jackson

James Polk

James Garfield

James Buchanan

Andrew Johnson

William McKinley

Theodore Roosevelt

Howard Taft

Warren Harding

Franklin Roosevelt

Harry Truman

Gerald Ford

American founders

Benjamin Franklin - St. John's Lodge Philadelphia, PA

> Buffalo Bill Cody

Davey Crockett
Kit Carson
Sam Houston
Paul Revere

Antiquarians

Elias Ashmole

Diplomats

Chevalier D'Eon De Beaumont

Astronauts

John Glenn - Concord Lodge No.688 Concord, OH

Explorers

Roald Amundsen
Richard E. Byrd
Lewis and Clark
Cpt. James Cook
Matthew Henson
Charles Lindbergh
Lord Minto, Governor General of India
Sir Stamford Raffles, founder of Singapore, Raised July 5, 1813, Lodge De
Vriendschap, Sourabaya
Robert F. Scott
Sir Ernest Shackelton

Military

Pierre Beauregard
Omar Bradley - West Point Lodge No.877, NY
Sir Guy Carleton
Mark Clark
Lord Cornwallis
Jimmy Doolittle
Viscount Jellicoe
Ernest King
Lord Kitchener
Curtis Lemay
George C. Marshall
Douglas MacArthur (Manila Lodge No. 1, Phillipines)
Lord Mountbatten
Audie Murphy
Lord Nelson

John Paul Jones
John Pershing
Field Marshal Suvorov
Admiral Alfred von Tirpitz
Duke of Wellington

Business & Politics

John Jacob Astor, financier. W.M. Holland Lodge No.8 (1798)
Thomas Bradley, mayor of Los Angeles
Robert J. Dole, senator(Russell Lodge No. 177, Russell, Kansas)
Medgar W. Evers, civil rights leader
Henry Ford, founder of Ford Motor Company
Barry M. Goldwater, senator. (Arizona Lodge No. 2, Phoenix, May 12, 1931)
Charles Hilton, founder of Hilton Hotel chain
Rev. Jesse Jackson, civil rights leader.
John H. Johnson, publisher Ebony and Jet Magazines
J.C. Penny, department store founder
Andre Citroen, founder Citroen Motor Car Co.
Baron Nathan Mayer Rothschild, Initiated Oct. 24, 1802: Emulation Lodge No. 12, London
Joel R. Poinsett, USA Secretary of War, Master: Solomon's Lodge No. 1, Charleston, introduced Freemasonry into Mexico, and the pointsetta to America
Col. Harlan Sanders, Kentucky Fried Chicken
Morris Sachs, Sachs 5th Ave.
Carl B. Stokes, mayor of Cleveland
Dave Thomas, founder of Wendy's Restaurants
Andrew Young, mayor of Atlanta, Georgia
Whitney M. Young, director of National Urban League

Education

Booker T. Washington - Grand Master, Massachusetts, PHA

Human Rights

John Brown

Literature

Robert Burns
Sir Winston Churchill
Sir Arthur Conan Doyle
Edward Gibbon, historian, Initiated Dec. 19, 1774, Lodge of Friendship No. 3
Johann Wolfgang von Goethe Initiated June 23, 1780, Lodge Amalia, Weimer
Alex Haley
Rudyard Kipling

Norman Vincent Peale (Midwood Lodge No. 1062, Brooklyn, NY. May 31, 1898)
Alexander Pope
Robert Service (Yukon Lodge No. 45, Dawson City, 1912)
Sir Walter Scott
Jonathan Swift
Mark Twain
Lew Wallace
Voltaire Initiated: April 7, 1778, *Lodge of the Nine Sisters*, Paris, France
Oscar Wilde

Artists

Alphonse Mucha, Initiated 1898, Paris, founder of Czech Freemasonry

Monument Creators

Alexander Eiffel, designer of the Eiffel Tower
Christopher Wren, St. Pauls Cathedral, Lodge of Antiquity No. 2, London (attributed)
James Smithson, founder Smithsonian Institute
Sir Joseph Banks, Kew Gardens, London.
Gutzon Borglum, Mount Rushmore
Frederick Bartholdi, Statue of Liberty

Music

Composers

Irving Berlin - Munn Lodge No.190 New York City, NY
Ludwig van Beethoven
George Michael Cohan (1878-1942), author of *Yankee Doodle Dandy*
Gilbert & Sullivan
W.C. Handy
Franz Haydn
Jerome Kern
Franz Liszt
Wolfgang Mozart
Hans Schuler
Jean Julius Sibelius - Suomi Lodge No. 1, Helsinki, Finland
John Phillip Sousa

Country Western

Eddy Arnold
Roy Acuff
Rex Allen
Gene Autry - Catoosa Lodge No. 185, Catoosa, Oklahoma: 1927
Roy Clark
Jim Davis

Ferlin Husky
Burl Ives
Eddy Peabody
Tex Ritter
Jimmy Rodgers
Roy Rogers - Hollywood Lodge No. 355, Hollywood. 1946
Mel Tillis
Hank Thompson

Jazz

Louis Armstrong - Montgomery Lodge No.18, NY PHA
William "Count" Basie - Wisdom Lodge No. 102, Chicago
Eubie Blake
Nat King Cole - Waller Lodge No.49, Los Angeles, CA PHA
Duke Ellington
Lionel Hampton
Al Jolson
Tony Martin
Oscar Peterson
Paul Whiteman

Entertainment

Bud Abbott
Eddie Albertson
Cliff Arquette - Ravenwood Lodge No.777, Chicago
Ernest Borgnine
Wallace Beery
Mel Blanc
Eddie Cantor
Charles Correll (Amos) - Trio Lodge No. 57, Chicago
Freeman Gosden (Andy) - Petersburg Lodge No. 15, VA
William DeBeck - North Shore Lodge No. 936, Chicago
Cecil B. DeMille, actor, playwright, director. Prince of Orange Lodge No. 16, New York.
Glenn Ford
Douglas Fairbanks
Hoot Gibson
Clark Gable - Beverly Hills Lodge No.528 CA
Harold Gray - Lombard Lodge No. 1098, Lombard, IL
Oliver Hardy
Jean Hersholt
Harry Houdini, Initiated Aug 21, 1923, St. Cecile Lodge No. 568, New York
Buck Jones
Emmott Kelly

Wayne King - Paul Revere Lodge No. 998
Harold Lloyd
Harpo Marx
Tom Mix
Conrad Nagel
Carroll O'Connor
Tyrone Power
Dick Powell
Richard Pryor - Henry Brown Lodge No. 22, Peoria, IL
Charles "Chic" Sale - Urbana Lodge NO. 157, Urbana, IL
Will Rogers
Red Skelton
Peter Sellers
Frank Skinner - Benevolent lodge No.52, Meredosia, IL
Danny Thomas
Hal Brent Wallis - Prudence Lodge No. 958, Chicago
John Wayne
Billy Wilder
Chill Wills
Jonathan Winters
Ed Wynn
Allan Young, (Mr. Ed)
Darryl F. Zanuck
Florenz Ziegfeld, Jr. - Accordia Lodge No.277

Scientists and inventors

Vannevar Bush.
Samuel Colt - Hartford, CN
Erasmus Darwin (1732-1802) physician and botonist. Initiated at St. David's Lodge No. 36, Edinburgh in 1754.
Harold Eugene Edgerton (1903-1990) professor of electrical engineering, MIT.
Sir Alexander Fleming (1881-1955), inventor of penicillin.
Sir Sanford Fleming (1827-1915), creator of first Canadian stamp and standard time.
Edward Jenner (1749-1823), physician, discoverer of smallpox vaccine.
C.W. Mayo, founder of Mayo Clinic.
William James Mayo (1861-1939), surgeon.
Charles Horace Mayo (1865-1939), surgeon.
Jacques and Joseph Montgolfier, inventors of the hot air balloon.
Jacob Perkins (1766-1849), mechanical engineer and inventor; printed first penny postage stamp in 1840.
James F. Smathers, inventor of the electric typewriter, Gate City Lodge No 522, Kansas City.
James Smithson, founder of the Smithsonian Institute in Washington, DC.

James Watt (1736-1819) inventor of the steam engine. Initiated 1763.

Sports

Arnold "Red" Auerbach

George Brent

Avery Bundage

Ty Cobb - Royston Lodge No.426 Detroit, MI

Jack Dempsey - Kenwood Lodge No.800 Chicago, IL

Jake Gaudaur

Tim Horton

Jack Johnston

Willie Mays

Arnold Palmer

Branch Rickey

Sugar Ray Robinson

Cy Young

THE SAVAGE TREATMENT OF WILLIAM MORGAN

Written by Edward Giddins

Wednesday, 06 October 2010 20:20

AN ACCOUNT OF THE SAVAGE TREATMENT OF CAPTAIN WILLIAM MORGAN, IN FORT NIAGARA,

**Who was subsequently murdered by the masons, and sunk in Lake Ontario, for
publishing the
SECRETS OF MASONRY.**

**by Edward Giddins,
formerly keeper of the fort and a Royal Arch Mason.**

Originally Published:

1829

BOSTON: ANTI-MASONIC BOOKSTORE

INTRODUCTION

CAPTAIN WILLIAM MORGAN, of New York, an intelligent man, and an inflexible republican, convinced of the dangers of Secret Societies, in a free Government, resolved to use his best

endeavors for their suppression. Being a Royal Arch Mason, he had witnessed the corruption of the Institution. He saw it was an engine of personal advantage and political aggrandizement; that it gave to its members unfair advantages and extra privileges over the unsuspecting community; that its insidious influence extended to every transaction in society, raising as it were the Masonic combination unto a PRIVILEGED ORDER, who, under the Royal Names of GRAND KINGS, Grand Sovereigns, and Grand High Priests, in darkness and secrecy, ruled and plundered the people.

CAPTAIN MORGAN was a soldier and a brave man. He saw this detestable conspiracy and he dared to risk his life by bursting its shackles and warning an injured people! He was seized by a gang of Masonic desperadoes, who came 60 miles after him, in the morning about sunrise, Sept. 11, 1826, under a pretended process of law, (in the manner Mr. Jacob Allen was taken by Masons at Reading) and carried 60 miles, and placed for safe keeping in a county jail, in the care of a Masonic jailer. Thence he was taken in stillness of the night, crying murder! murder! and transported one hundred miles further, and placed in a U.S. fortress, also in the keeping of a Mason.

Here Mr. Giddin's account commences. Thus it appears that our county jails and our national fortresses are all at the service of the Masons, to carry their bloody schemes of kidnapping and murder into execution. Will a free and patriotic people submit to these things in silence! Fellow citizens! Read this pamphlet, and answer the question, ought a secret society to exist amongst us whose members can commit murder and yet escape punishment? MASONS HAVE done this, and their brethren, as may be seen by the oaths on our last page, are sworn to protect them.

Fellow citizens, are men bound by such Obligations and possessing such principals, FIT to be rulers of a FREE PEOPLE.

Read this and lend it to your neighbor.

**A Statement of the facts Relative to the confinement of
WILLIAM MORGAN in Fort Niagara, and such parts of that conspiracy as fell within the
knowledge of the writer.**

In presenting the following statement of facts, I beg leave to observe that I have no other excuse to make for the part I took in this foul transaction, than that I was a Royal Arch Mason, and did at that time consider my Masonic obligations binding upon my conscience; and now, since these obligations are before the public, I am willing to abide by their decision, how much I was actuated by principles and how much by fear; one thing, however, is certain, that although nothing could have been more repugnant to my natural feelings, yet a sense of duty, and the horrid consequences of refusal, outweighed every other consideration.

In justice to those who took part in this transaction, I would observe, that as far as I am acquainted with them, I feel warranted in saying, that they were urged to those excesses by a strong sense of duty, they blindly thought themselves bound by the most horrid penalties, to perform; and it is to be hoped that the world will be charitable to them by commiserating their misfortunes and extenuating their faults, should they renounce this iniquitous combination, and honestly and fearlessly disclose the parts they acted in this conspiracy, and the causes which urged them to it; but, should they still persist in their obstinate silence, they must not expect that lenity which they otherwise might be entitled to from an indulgent public.

It is to be hoped that an institution whose very principles lead directly to such horrid outrages, and which is entirely made up of dissimulation and fraud, will be completely suppressed in this

country and throughout the world, and that a barrier be instituted to prevent it from ever again polluting the earth with its insidious influence. But the public must not expect to accomplish this desirable object without unwanted pains and incessant vigilance; their task is but commencing, and, should they lack in circumspection or perseverance, the monster will yet flourish with more power and commit greater enormities than ever.

SHEDDING LIGHT ON FREEMASONRY



Written by Gloria Jumalale
Friday, 01 October 2010 15:48

SHEDDING LIGHT ON FREEMASONRY

Gloria Jumalale

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The charitable works of Freemasons and Shriners are well known and applauded. Freemasonry and animal lodges appear to offer a kind of fellowship that is sorely needed in today's world of personal alienation. Men who join the Lodge are proud of their affiliation. Often they do not understand why other people oppose Freemasonry. Anti-Masons are often accused of bigotry.

Much has been written by Masonic authors about the necessity to oppose anti-Masonry, even hinting at the use of dark means to protect Masonry's existence⁶. This ignores the possibility that people may have valid objections. For these reasons, if you are a Mason, a member of a women's auxiliary, a member of an animal lodge, or a close friend or relative of a Mason, you may not believe what we are about to tell you. After all, nearly all Masons are very nice people!

But please remember it later on when you see and hear things that will help to verify these claims. In the meantime, read as many of the starred books in the bibliography as you can, while your mind is still intact. The material in this essay is drawn from Masonic authors such as Pike, Mackey, Clausen, Coil, Wilmshurst, Macoy, and Hutchins, and from other people who are sympathetic to Masonry^{1,4,16,19,21,28,35,38,42,46,52} or neutral^{2,10,11,15,18,27,47,48}.

A little of it is drawn from former Masons^{14,17,34,40}, or people who started out neutral and came to oppose it^{25,26}. Some authors do not comment on Masonry, but describe certain teachings incorporated into Mystic Masonry^{3,12,32,41,43,47}. We have kept references by anti-Masons to a minimum^{22,33,37,39,49}.

Speculative Freemasonry was started in 1717 by two clergymen, Rev. James Anderson, and Rev. John T. Desaguiliers³³. Much older origins are claimed by some, and indeed, pagan beliefs of antiquity have been incorporated. When 45,000 members left the Lodge in the United States following the murder of Captain William Morgan^{14,34}, pagan authors completely reworked the teachings and rites³⁶.

Many churches oppose Freemasonry. This includes the Roman Catholic Church, the Lutheran Church--Missouri Synod, the Wisconsin Evangelical Lutheran Synod, the Orthodox and Reformed Presbyterian Churches, the General Assembly Presbyterian Church in America, the

Christian Reformed Church in America, the Evangelical Mennonite Church, the Seventh-day Adventists, the Church of Scotland, the Free Church of Scotland, the Baptist Union of Scotland, the Methodist Church of England, the Christian Reformed Church, the Russian Orthodox Church, the Synod Anglican Church of England, the Church of the Assemblies of God, and the Church of the Nazarene^{22,33,37,39}. The Southern Baptist Convention is embroiled in controversy over the question of whether a Mason can be a member of a Baptist church^{22,35,42}. Why do these churches oppose Masonry? In part, it is because it is a religion, a fact which Masonic authors have admitted^{9,29,36}.

It is a religion that slowly distorts what the Masonic Christian believes, without his knowledge. Freemasonry has close ties with a number of nonchristian religions and cults. These include the White Brotherhood of ancient Egypt, the pagan religions of the Greeks, Romans, Essenes, Persians, and Hindus^{8,16,23,33,36}, Rosicrucianism^{16,19,28,33}, Mormonism^{16,19,20,40}, Theosophy^{4,6,33}, pagan philosophical ideas of Plato, Socrates, Pythagoras, Zoroaster, and Confucius^{6,23,33}, Kabbalah and numerology^{6,16,33}, the Illuminati³³, Gnostics, and Alchemists^{16,33}. It is humanistic, deistic, and occult^{6,8,10,13,16,19,23,24,25,28,29,32,33,36,37,38,39,40,41,43,47,48,50}.

One theory circulating among Masons is that Jesus did not die on the cross but married and had a family, and that his bloodlines still exist; the Crusaders were protecting this secret and those bloodlines¹. Freemasonry indoctrinates men in pagan teachings and belief in false gods. It teaches men to promote its causes and to shut Christ out^{6,8,10,13,14,16,17,19,24,25,28,29,31,33,36,37,38,40,50}.

Certain cult mind-control techniques are used, most notoriously love-bombing, deception, the instillation of fear of leaving, done through the blood oaths, and insider doctrine: indoctrination over time. Masonry is a religious cult¹⁸.

As a political cult, Masonry influences governments and courts in secret, undermines democracy, and corrupts the police and legal profession²⁴. Masonic Supreme Court justices have taken all semblance of religion out of America's public schools through court decisions and left us a school system that produces illiterates, uses mind-control techniques such as Values Clarification⁴⁴, and which is full of extortion, drugs, free sex, violence, murder, and abortion without parental knowledge; in short, armed prison camps surrounded by barbed wire and patrolled by guards. Masonry has close ties with the Ku Klux Klan^{15,27}.

The blood oaths require a Mason to protect its secrets upon pain of death^{6,13,14,17,24,25,26,31,33,36,40,50}.

This includes not only protecting its occultism and even demonic teachings from being known by the Masonic initiate in the Blue Lodge, but also protecting a felon who is a Mason from justice¹³.

In earlier degrees, an exception is made for murder and treason; later, there are no exceptions. The Master Mason, who achieves the Third Degree of the Blue Lodge, takes an oath requiring him to protect his fellow Mason or himself by committing one or more felonies, including perjury, suborning witnesses and jurors, concealing the felon, tampering with physical evidence, and bribery; and as a judge or juror, allowing oneself to be influenced.

Under some circumstances, committing one of these felonies makes the man an accessory after the fact, chargeable with the same crime which was committed by his fellow Mason^{13,14,25}. When two Masons oppose each other in civil suit, it causes the dilemma of whom to support.

The penalties speak of murder with hideous mutilations, including these from the Blue Lodge:

having one's throat cut across, his tongue torn out by its roots, and his body buried in the rough sands of the sea at low-water mark; having one's breast torn open, his heart plucked out, and placed on the highest pinnacle of the temple, there to be devoured by the vultures of the air; having one's body severed in two, his bowels taken from thence and burned to ashes, the ashes scattered before the four winds of heaven, that no more remembrance might be had of so vile and wicked a wretch as he would be¹³;

And these from the York Rite:

having one's right ear smitten off, that he may forever be unable to hear the word, and his right hand chopped off; (in addition to all former penalties) to have one's tongue split from tip to root, that he might forever thereafter be unable to pronounce the word; having one's breast torn open, and his heart and vitals taken from thence, and exposed to rot on the dunghill; having one's skull smote off, and his brains exposed to the scorching rays of the meridian sun; his eyes torn from their sockets, his hands chopped off, his body quartered and then thrown among the rubbish of the temple; having his thumbs cut off, his eyes put out, his body bound in chains of brass and carried away to a strange and distant land; his house torn down, the timbers thereof set up and hung thereon and when the last trump shall sound he be forever excluded from the society of all true and courteous knights; having his head smote off and placed on the highest spire in Christendom¹³;

and these from the Scottish Rite:

having one's body opened perpendicularly and to be exposed for eight hours in the open air, that the venomous flies may eat of his entrails, his head cut off and put on the highest pinnacle of the world and he will always be ready to inflict the same punishment on those who shall disclose this degree; to be perpetually in darkness, his blood running from his body...the death of the cross may complete his punishment; having his heart eaten by the most venomous of serpents and left thus to perish; that his brother may seize him and thrust his tongue through with a red hot iron, to pluck out his eyes and deprive him of his sight and his smelling, to cut off his hands and expose him in that condition in the field to be devoured by the ferocious animals and if none can be found, may the lightning of heaven execute on him the same vengeance.

The Shriners' Oath reads in part:

In willful violation whereof may I incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade, my feet flayed and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with a livid plague, and may Allah, the god of Arab Moslem, and MOHAMMEDAN, THE GOD OF OUR FATHERS,

support me to the entire fulfillment of the same. Amen. Amen. Amen.

Masons will sometimes claim that they have not taken these oaths. This is a sham. The oaths they have taken differ only slightly in wording, and have the same essence. Such penalties offend the sensibilities of ordinary men of upright character and were one reason many Christians left Freemasonry in the early 19th century. The oaths were then declared seditious in a number of jurisdictions, for example, in Connecticut in 1833. Sedition is a crime comparable to treason. These oaths are still used, and heavily guarded under the cloak of secrecy^{14,34}.

President John Quincy Adams once said, "Notwithstanding these horrid oaths and penalties of which a common cannibal would be ashamed, the general Grand Royal Arch Chapter of the U.S.A. forbade their abandonment."¹⁷ The word spoken of in some of the penalties is one of several, depending on the Degree and the Rite. One example is the word Jahbulon. This word is made up of three syllables. The first, Jah, stands for Jehovah; the second, bul, stands for Baal; and the third, on, stands for the Egyptian god Osiris¹³.

Christians regard this as blasphemy. The oaths appeal to the initiate's manhood, but since they are required before a man is told anything of the deeper beliefs, they represent the signing of a blank check drawn on the man's integrity. If they are not taken seriously, the man has just thrown his integrity out the window. Regardless, the fact that a man is a Mason is evidence that he is gullible.

Several murders have been attributed to Masons. These include the Jack the Ripper murders, done according to Masonic ritual as described in the oaths above^{25,26}, the murder of Captain William Morgan, who published the rites of the Blue Lodge, drowned in the Niagara River^{14,34}, and Joseph Smith, the founder of the Mormon religion, who incorporated Masonic rites into Mormon temple rites, shot to death⁴⁰. A participant in a Masonic murder is rarely brought to justice^{14,25}.

Some will argue that we cannot prove that Masons committed these murders. However, as long as Freemasonry keeps secrets, we will never know for sure. The lack of openness makes everything they do suspect. If Masons dislike this, they have only to renounce their secrecy, and open their initiations and meetings to the general public.

Masons argue that the Lodge is not a secret society, inasmuch as information about the Lodge is available in the public library. What they do not tell us is that this information was made public by a few brave people who paid with their lives, and that books about Masonry routinely disappear from library shelves. I have personally found a book missing that was listed in the card catalogue, and upon questioning, librarians have told me that there are certain organizations, the Lodge among them, that routinely cause undesirable books about themselves to "walk." So much for being open.

A woman may not become a member of the Eastern Star, the women's auxiliary, unless she is sponsored by a Mason. If that man is subsequently expelled from Masonry, she, too, will be expelled, even if her conduct has been exemplary³¹. Women are not allowed into the Lodge itself³¹, which is due in part to an underlying theory that the eating of the fruit of the Tree of Knowledge [of Good and Evil] resulted in learning the sex act, that sexual pleasure stands in the way of spiritual enlightenment, and that women are therefore a source of corruption for men¹⁹.

In the Rite of Adoption, the Initiate into the Eastern Star is taught to emulate Jephthah's daughter, who willingly submitted to murder at her father's hand, when he fulfilled his vow to God if granted victory in battle, to sacrifice the first thing that came out of his house to greet him upon

his return ³¹.

It would seem evident that this account was placed in the Bible to teach men not to take foolish oaths. However, women are taught that Jephthah's daughter was somehow ennobled by her willingness to obey her father. Masonry is full of extreme prejudice against the elderly, blacks and the handicapped, who are rarely accepted into membership. For this reason, blacks formed the Prince Hall lodges, and most blacks never attempt to apply for membership in a white lodge³⁹.

Freemasonry uses occult and demonic symbols⁸. For example, the inverted pentacle, used in both the Eastern Star and the Lodge, is the symbol of Satan ^{31,32,43,47}. The point within a circle is a symbol of Lucifer (Satan), and of worship of the phallus (male sex organ)⁸. Initiates are told the exoteric or revealed meanings of these symbols. They are told that these are the true meanings. Only after having taken many blood oaths will the esoteric, occult, demonic meanings and insider doctrines be revealed ^{6,8,13,24,36,50}. Masonry indoctrinates, defrauds, traps, and deceives its very own members, literally hoodwinking them¹³.

Freemasonry is far more damaging than a mere consumer purchase. We need protection from its frauds and religious and political consequences ²⁵ in the form of a Truth in Affiliation law, which would require disclosure of insider doctrines to potential members, and make Freemasonry and other cults civilly liable for fraud to anyone who has been harmed in any way¹⁸. It is the least we can do.

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Taking a Stand

Resolution on Freemasonry at

Carr Lane Southern Baptist Church

One Church, its membership and spirit decimated by the battle with the controlling spirit of masonry within, decided that the removal of 4 pastors by the Masons in 5 years was enough. The bold Christians in the congregation took a stand for Biblical truth and presented this resolution to the remaining body of believers left in the church:

"The Scriptures plainly teach us that a spiritual battle goes on around us and in our lives daily, and we are to be armed by the whole armor of God to protect us

in this battle. Ephesians 6:12 tells us "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Therefore, in order that our congregation remain pure of the influence of those rulers of darkness, it is proposed as follows:

"That any member of our congregation who is involved in any of the following from this point forward, not be allowed to hold office, teach, preach or exercise any authority among the congregation until such time as said member's association with any of the following has been severed and disavowed before the congregation, in public proclamation and in stated rededication to Jesus Christ, our Savior and the Holy Word of God. (2 Corinthians 6:14-18)

1. Any religion or social organization that requires the tolerance of embracing polytheism (worship of many gods) by its members. (Deuteronomy 5: 7; Matthew 10: 32-33)
2. Any organization that embraces occultic activity, uses witchcraft symbols or Eastern religions as basis for their ceremonies. (Exodus 22: 18-20; 2 Kings 21:6; Acts 19: 18-19)
3. Any organization that requires the swearing of oaths, including but not limited to blood oaths of secrecy. (Matthew 5:33-37; James 5: 12, Exodus 20: 7)
4. Any organization that requires swearing oaths of secrecy and cannot be held up to the light of day for all to understand and judge. (Luke 8: 16-18; John 18: 20)
5. Any religion or social organization that proclaims Jesus Christ to be less than the Son of God and on an even plain with Mohammed, Buddha, Osiris, Jaobulon, Plato or any other so-called prophet. (John 1: 1-4; John 8: 58; John 10: 30; John 17: 5; Acts 4: 12; 1 Timothy 2: 5)
6. Any organization that espouses New Age beliefs or beliefs contrary to the gospel concerning abortion and homosexuality. (Psalm 139: 13-16; Jeremiah 1: 5; Deuteronomy 5: 17; Romans 1: 18-32)

BE IT RESOLVED THAT the bylaws of Carr Lane Southern Baptist Church be amended to include all the foregoing.

We have heard from the church since this was received and delight to tell you that this resolution was passed unanimously by the remnant believers and that the church ministry is moving ahead in Biblical fashion, people are being saved and added to the family of God. We pray for the blessings of God for these brothers and sisters as they now must stand against the slander and vengeance of those Masons who once controlled that church.

The Masonic Creed In Their Own Words

Always at odds with the craft for saying that they have a different view of God and our relationship to Him, I delight in letting them speak for themselves in the matter. This was in their Seattle Newsletter, THE COMMUNICATOR, November 1996, page 1. In the article, FROM THE COUNCIL OF KADOSH, by John W. Kraft, 32 degree Commander, we quote:

"In Scottish Rite, as in most all of Masonry, all we require is that each of us have a universal belief in One Omnipotent Supreme Architect of the Universe. Regardless of our personal religious beliefs as Jews, Christians, Muslims or members of other religions, we are unified in required singular belief, respecting without embracing the religion of our brothers. Thus Masonry cannot be considered a religion."

They would like us to believe that it is not a temple of religion, but everything about their ritual proves otherwise. While that may be fine for them, true Christians must handle their fellowshiping from a Biblical perspective, and that just flies in the face of the statement of belief above.

"Be ye not unequally yoked together with "unbelievers: for what fellowship hath righteousness with "unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, "I will dwell in them, and walk in them; and I will be their God, and"they shall be my people."

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"Having therefore these promises, dearly beloved, "let us cleanse ourselves from all filthiness of the flesh and spirit, "perfecting holiness in the fear of God" II Corinthians 6:14-18, 7:1 Strong words for the Mason! God calls their creed filthiness of the flesh.

Freemasonry - Why Do we Care?

Freemasonry - Why Do we Care?

I have been besieged of late to explain why I just won't go away and leave the Masons alone to do their "*good works*." Let me share a little history about this ministry and me. My comments come from forward to an upcoming book on the subject.

I lay on the floor of the bathroom, retching. I was sure I was going to die. I had a TV show to do in just a few hours and I was certain that I wouldn't live to see it. I pulled myself up, leaning against the wall next to the toilet, trying to pull away from the pain I was in and sort out what was happening.

I supposed that I had contracted food poisoning during the Pastors' lunch earlier, but then, my table companions, sharing the same pizza, were not in here fighting for space

at this receptacle. I remembered the two out-of-town visitors, whose attendance our host expressed concern over. "This is a dangerous business, and I don't know these fellows," he warned.

"Don't give it another thought," I answered. "God is our protector." Then I recalled that one of them had offered to refresh my drink and I had consented. A half hour later, I was convulsing in pain.

Reflecting back, years later now, I guess I ought to have questioned the wisdom of going to Inverness, Scotland to do a TV program on "The Occult Origins of Scottish Rite Masonry." My host was correct in his concern, yet God truly was my protector.

I rose up that evening by His strength and did that program, standing up. Yet, by the morning I was too ill to continue my tour and the next day began a terrible journey back to Seattle, to my own doctors and my own family. I arrived home barely able to walk. The poison had effected my involuntary muscle system and it was difficult to use my hands and feet and hold my head steady. I arrived in Seattle more than 25 pounds lighter than I left.

Tests showed that I had sustained a high, lethal dose of arsenic, enough to have killed me a few times over. It took months to recover from the incident. Not only had the poison done serious damage to my digestive system, but I would lay in bed, sleeping fitfully while my body twitched continually. Later, the heavy metal worked its way out through vicious sores in the tops of my hands and my head, making a terrible odor that smelled like dog urine.

Even just recently, years later, while I was undergoing lung surgery caused by a bus accident, several blood vessels in my lower back broke spontaneously for apparently no reason. The doctors puzzled over the phenomenon for the better part of the day until a nurse asked my wife if I had been exposed to metallic poison in a work environment. When Carol told them about the Scotland incident, they had their answer. Tests showed that pockets of arsenic still in my system [lower back area] had been the cause and the vessels broke while I was in severe trauma.

I suppose we could have pointed out the man who poisoned me. He would have gone to prison, but as one Scottish friend warned, our host would have paid the price at the hands of the Masons in response. It wasn't worth it. I am still alive and I am still speaking out the awful truth of the lodge. I am sure there are more than a few Masons in Scotland that can't understand why I am still alive. I do.

The trip to Scotland wasn't by chance. I had been studying, writing and lecturing on Freemasonry for a number of years. Somehow, I had become an expert. It wasn't an easy transition.

When I began to study the Lodge with a critical eye, it meant that I had to look back at my own father, grandfather and their fathers before them for almost two hundred years. They were honest men, church men who took our faith, our family and our

country seriously, fighting in its many wars. Generation after generation, each son followed after his father and entered into membership in the Lodge. That line ended when I stepped out of the DeMoLay to join the Mormon Church.

The Mormon church told me that Masonry was a society of "secret combinations" and "works of darkness." I was forbidden to continue membership in the De Molay and later, as an active Mormon, I would *not* seek to follow my father into the Lodge.

Years later, after I became a born again Christian, while I was at a service in a Baptist church teaching on the LDS Temple ritual, I discovered from an angry church Deacon that the ritual of the Masonic Lodge was the actual foundation of the LDS temple ritual. I knew that if what he said was true, I would have to expose the roots of Masonry to the same light of truth that I was bringing to bear on Mormonism. That was easier said than done.

Within a month of that experience, I found myself at the funeral of a friend's father and once seated, discovered I was about to witness a Masonic funeral. By the time those men in their somber clothes walked down the church aisle, I knew that this was birthed in the very pit of hell and it had become rooted within the church, itself. I knew there was work to do.

It wasn't like the work hadn't been done before. Great men like Charles Finney had discovered its evil core and brought it to the church, but the church soon forgot the danger, choosing not to rile the Masons who ran their boards, paid their salaries, settling instead for the ten shekels and the shirt they offered. For the next century, lone pastors would study it and bring out its darkness from the pulpit. That usually resulted in the pastor being removed from that pulpit, his career usually destroyed in the process and the preaching of the truth of the lodge removed from the ears of the Masons in the church.

Freemasonry and Christianity are as far from each other as the North and South poles. His ignorance of the Luciferian roots and dark secrets of Freemasonry will be no excuse on that day of judgment for the man who calls himself a Christian Mason. **Woe unto him.**

Well, ministries like ours still speak the fire of truth and godly pastors are still speaking out in spite of the threats from the Masons and their the odious acts of ignominy in defying the very Word of God.

Freemasonry and the American Revolution

One of the core delusions of American Freemasons is that Freemasonry played a pivotal role in the American Revolution. Masonic efforts to promote this notion have successfully created a mythology that has seeped into mainstream historical texts. Gordon S. Wood reiterates the essential features of American Freemasonry's revolutionary mythology in a 'Pulitzer Prize' winning book, "The Radicalism of the

American Revolution". Mr. Wood sets the stage for his story by discussing the cosmopolitan nature of the American Revolution.

The truth was, said Thomas Paine in *Common Sense*, that Americans were the most cosmopolitan people in the world. They surmounted all local prejudices. They regarded everyone from different nations as their countryman and ignored neighborhoods, towns, and countries as "distinctions too limited for continental minds."... America, by uniting the different kindred of the earth, had a duty to eradicate national prejudices and to make all humanity members of one extensive family.[1]

Mr. Wood then goes on to assert 'the importance of Masonry for the American Revolution':

The institution that best embodied these ideals of sociability and cosmopolitanism was Freemasonry. It would be difficult to exaggerate the importance of Masonry for the American Revolution. It not only created national icons that are still with us; it brought people together in new ways and helped fulfill the republican dream of reorganizing social relationships. For thousands of Americans, it was a major means by which they participated directly in the Enlightenment.

Freemasonry took on its modern role in Great Britain at the beginning of the eighteenth century. The first Grand Lodge was formed in London in 1717. By mid-century, English Masonry was strong enough to provide inspiration and example to a worldwide movement. Although Masonry first appeared in the North American colonies in the 1730s, it grew slowly until mid-century, when membership suddenly picked up. By the eve of the Revolution there were dozens of lodges up and down the continent.

Many of the revolutionary leaders, including Washington, Franklin, Samuel Adams, Otis, Richard Henry Lee, Madison, and Hamilton, were members of the fraternity. The Revolution disrupted the organization but revitalized the movement; in the following decades Masonry exploded in numbers, fed by hosts of new recruits from deeper levels of the society. There were twenty-one lodges in Massachusetts by 1779; in the next twenty years fifty new ones were created, reaching out to embrace even small isolated communities on the frontiers of the state. Everywhere the same expansion took place. Masonry transformed the social landscape of the early Republic.[2]

While Mr. Wood's story does a great job promoting Freemasonry, it plays fast and loose with the truth. Mr. Wood doesn't get his basic facts straight when he lists Richard Henry Lee, James Madison, and Alexander Hamilton as Masons. In the book "Freemasonry in American History" the Masonic Scholar Allen E. Roberts specifically states that Hamilton and Lee were not Masons and that there is 'no proof' Madison was a Mason. Mr. Roberts mentions Samuel Adams in his book but does not cite him as a Mason.

This omission suggests there is no evidence to support claims for Samuel Adams' membership in the Masonic fraternity. The errors made by Mr. Wood suggest he has fallen under the influence of Masonic mythologists and, like many Masons, grossly exaggerated 'the importance of Masonry for the American Revolution' by misleading people about the Masonic affiliations of some important American Revolutionaries.[3]

While some Freemasons joined the Revolutionary cause, the vast majorities of American Revolutionaries were not members of the Masonic fraternity. Important Revolutionary leaders like Thomas Jefferson, Thomas Paine, John Adams, and Patrick

Henry were not Freemasons. Of the fifty-six signers Declaration of Independence only eight or nine can be shown to have been Freemasons.[4]

While Masons shamelessly promote George Washington's membership and sometimes allege his persevering zeal for the Masonic fraternity, his commitment to the organization is unclear. In 1798 Washington wrote to a Reverend Synder, "to correct an error you have run into, of my presiding over the English Lodges in this country. The fact is I preside over none, nor have I been in one more than once or twice in the last thirty years." As early as 1780, Washington called Freemasonry "Childs Play" and subsequently announced to a committee of right worshipfuls of King David's Lodge, that it was not agreeable to him to be addressed as a Mason. When Washington retired to private life, Freemasons Andrew Jackson and Edward Livingston were two of the three men to vote AGAINST Congressional resolutions giving thanks to this great man. It is unclear whether the third man was also a Mason.[5]

Benjamin Franklin was a Freemason whose unique socializing skills included attending gatherings of the English Hell Fire Club, a secret society focused on sex, pornography and politics.[6] When a relation asked about becoming a Mason, Franklin replied with his characteristic humor and candor, "one fool in any family is enough." General Lafayette, another Mason, does not appear to have joined (been recruited into?) a French Masonic lodge until the Revolutionary war was virtually over.

After the war Masons lavished General Lafayette with higher Masonic degrees. General Lafayette once remarked with irony, as he was pulled around New York, "To-morrow, I am to visit the schools; I am to dine with the Mayor; and in the evening, I suppose, I am to be made VERY WISE by the Masons." [7] Another notable revolutionary Freemason was the traitor Benedict Arnold.[8]

Mr. Wood continues his discussion of Freemasonry by presenting his vision of an 'enlightened cosmopolitan dream'.

Freemasonry was a surrogate religion for an Enlightenment suspicious of traditional Christianity. It offered ritual, mystery, and congregativeness without the enthusiasm and sectarian bigotry of organized religion. But Masonry was not only an enlightened institution; it was a republican one as well. It repudiated the monarchical hierarchy of family and favoritism and created a new hierarchical order that rested on "real Worth and personal Merit" and "brotherly affection and sincerity." "Masonry was an organization designed to maintain the familiarity of personal relationships in a society that was coming apart. It created an "artificial consanguinity," declared De Witt Clinton, that operated "with as much force and effect, as the natural relationship of blood."

It was intended to bring people together who did not know each other as well as they had in the past. The Masonic lodges, declared Charles Brockwell in 1750, were a means by which men who differed in everyday affairs, even in occupation, social rank, and religion, could "all meet amicably, and converse sociably together." There in the lodges "we all discover no estrangement of behavior, nor alienation of affection." Masonry was looking for the lowest common denominator of unity and harmony in a society increasingly diverse and fragmented.

It became "the Center of Union and the means of conciliating friendship among men that might otherwise have remained at perpetual distance." That strangers, removed from their families and neighbors, could come together in such brotherly love seemed a

vindication of the enlightened hope that the force of love might indeed be made to flow outward from the self. A Mason found himself "belonging, not to one particular place only, but to places without number, and in almost every quarter of the globe; to whom, by a kind of universal language, he can make himself known and from whom we can, if in distress, be sure to receive relief and protection." This was the enlightened cosmopolitan dream.[9]

After stripping away the spin, one finds, Mr. Wood has identified some key features of post-Revolutionary War Freemasonry. In particular:

- Freemasonry worked to create 'a new hierarchical order'
- Freemasonry afforded members an extended support network
- Freemasonry was a 'surrogate religion'
- Freemasonry promoted itself as 'enlightened', while characterizing

Christian belief as 'sectarian bigotry'

These features provide a basis for an alternative interpretation of Freemasonry's role in American society.

The American Revolution had a profound impact on the America's Masonic lodges. It should come as no surprise that many American Masons were swept up in the spirit of non-Masonic giants like Thomas Jefferson. However, Freemasons were inherently ideologically opposed to the egalitarian beliefs of America's revolutionaries. After the war was over many Masons, who had benefited from strong ties to the English Monarchy's hierarchical and class oriented structure, worked to create 'a new hierarchical order' which could preserve and promote exclusive membership privileges in a country without a ruling monarch.

While American Freemasonry evolved to survive and thrive, its roots in exclusionary ruling class unionism made it a home for those working against the real principals of the American Revolution. American Freemasonry's dishonest 'revolutionary' mythology is just a smokescreen used to obscure to the membership's self-serving objectives and to pander to the brotherhood's delusions of greatness.

While Mr. Wood describes Freemasonry as a 'surrogate religion', an acknowledged Mason once described the organization as an all-encompassing 'Universal Religion'. [10] The Masons regularly raise charges of bigotry and hate mongering for any person or organization that might question the beliefs and mythology of their 'surrogate religion'. To characterize Christianity as 'sectarian bigotry' is hypocrisy when discussing American Masonic lodges that have served as a bulwark of institutionalized sexism and racial segregation with their separate Prince Hall Lodges for African Americans. [11]

It also works to position organized Christian religion as an ethical inferior to Freemasonry. Positioning Freemasonry as ethically superior to organized Christian religion and any other religious system of belief is consistent with the objective of Masons to position themselves at the top of a social hierarchy. It has nothing to do with the vision of religious freedom espoused by revolutionaries, like Thomas Jefferson.

Notes:

[1] Wood, Gordon S., The Radicalism of the American Revolution, (Vintage:1993) pg. 222-223.

[2] Wood, Gordon S., The Radicalism of the American Revolution,(Vintage:1993) pg. 223.

[3] Roberts, Allen E., Freemasonry in American History (McCoy:1985)

[4] Whalen, William James, Christianity and American Freemasonry, (Our Sunday Visitor:1958) pg. 15-16

[5] Eminent Men on Secret Societies (Washington Opposed to Secret Societies) (Ezra A. Cook:1880), pg. 12-27.

[6] Mannix, Daniel P., The Hell Fire Club, (Ballintine:1959)

[7] Eminent Men on Secret Societies (Washington Opposed to Secret Societies) (Ezra A. Cook:1880), pg. 21.

[8] Roberts, Allen E., Freemasonry in American History (McCoy:1985)

[9] Wood, Gordon S., The Radicalism of the American Revolution (Vintage:1993) pg. 223-224

[10] missing..probably Pike, Morals and Dogma

[11] Whalen, William James, Christianity and American Freemasonry, (Our Sunday Visitor:1958) pg. 23-25.

Facts about the Masonic Lodge by a Worshipful Master

FACTS ABOUT THE MASONIC LODGE

When I became a Christian I decided to find more about the Masonic lodge. I was a member for 18 years and held every position in the lodge including Worshipful Master six times, a 32* member of the Ancient and Accepted Scottish Rite, and a Shriner. I loved my lodge and had many good friends who were fine upstanding members of the community. Being a Mason I had friends all over the world. If I saw a Masonic ring all I had to do is say the right words and I had an instant friend who would go out of his way to help me.

Hey! My grandfather, father, father-in-law, and brother are all Masons. I remember as a child, wishing I could be a Mason and know all of the dark secrets that dad couldn't tell me about. I also had an elderly friend about 92 years old when he told me that before he died he wanted to see me become a Mason.

When I first heard that the Masonic Lodge was not consistent with the Christian belief my reaction was, "I don't believe it!". I've always believed in Jesus Christ and didn't see anything wrong with what we were doing. I knew all of the rituals of the Blue Lodge and everything was just "play-acting" when we did them. So, I decided to look into this and show Christians how good of an organization Masonry is. It took almost a year of studying, researching and prayer to come up with my decision.

Deep inside I knew what I had to do for my Heavenly Father and Savior. The decision was easy but telling my friends and family that I could no longer be part of the Masonic organization was

a very difficult task. In the Blue Lodge, which is the foundation and requirement for all divisions pertaining to Masonry, any man, except an Atheist, madman, or a fool, may become a member.

The rituals continually refer to the Supreme Architect of the Universe or God. The problem is that this God could be Buddha, Ra, Molech, Baal, or Satan himself. In Exodus 20:3&5 God says: *"You shall have no other gods before me." "For I, the Lord your God, am a jealous God."* As the candidate goes through the degrees he is informed that he is not yet in light.

In Ephesians 5: 6-12, Paul writes: *"Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them. For you were formerly in darkness, but now you are light in the Lord. Walk as children of the light (for the fruit of the light consists in all goodness and righteousness and truth) trying to learn what is pleasing to the Lord. And do not participate in the unfruitful deeds of darkness, but instead even expose them. For it is disgraceful even to speak of the things which are done by them in secret."*

In each degree the candidate must take an oath swearing that if he, or any other brother, reveals any of the secrets of that or any other degree, they will be executed in a brutal fashion. In Matthew 5: 34-37, Jesus says: *"But I say unto you, make no oath at all, either by heaven, for it is the throne of God, or by the earth, for it is the footstool of his feet, or by Jerusalem, for it is the city of the Great King. for you cannot make one hair white or black. But let your statement be, 'yes, yes' or 'no, no'; and anything beyond these is of evil."*

Also, Paul says in 1 Corinthians, 3:16-17: *"Do you not know that you are the temple of God, and that the spirit of God dwells in you? If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are."*

After receiving the first three degrees of Masonry, the Mason is now eligible to enter into the York Rite and or the Scottish Rite. In the Royal Arch degree of the York Rite, the Companion Captain of the Host is asked if he is a Royal Arch Mason and he replies "I am, that I am."

Moses, in Exodus 3:13, asked God what name he should give to the people of Israel when they asked what the name of this god is that he brings to them. God replied: "I am that I am."

Also in the York Rite ritual, in the raising of the Royal Arch three men join hands in such a manner to form a bungle, then the first person says Yah, the second, Bell, and the third, On-Yah stands for Yahweh which is another of the many names of our God the father of Jesus Christ, Bel, is the name of Baal, a pagan deity. And On or Om, the name of an Egyptian deity.

Also, In the Scottish Rite, one of the officer's title is Rabboni which is a name given to Jesus by Mary Magdalene found in John 20:16. The using of his name and combining it with other gods or pagan deities would seem to make any Christian understand that this would certainly be blasphemous. Masonry also tells the candidate in the third degree lecture that he will enter into the kingdom of God by his own merits.

In Ephesians 2:8-9 Paul says: *"For it is by grace that you have been saved, through faith and this not from yourselves, it is a gift of God, not by works, so that no one can boast."* I once counseled a friend through all three degrees of the Blue Lodge. I was excited when he came up to me and told me that he was no longer a Mason, but was saved. He told me when he became a Mason he thought that he was automatically going to heaven because of all the information that was given in the three degrees.

In conclusion, I called the Grand Lodge of Ohio and asked if I could talk about Jesus Christ in lodge and if we could end our prayers in Jesus' name. Their answer was a definite no because

not only Christians are Masons, but so are Jews, Moslems, Hindus and etc. I encourage anyone who is a Mason, to look into these facts and compare them with the Word that God gave us.

The Masons do a lot of good things for the community and encourage brotherly love just as Christians should.. Many Masons don't take the oaths seriously and don't even remember the rituals that they went through. But, as a Christian and the facts that have been presented, being a part of Masonry should be out of the question. I thank you for your time and attention and hope that this has helped you in your understanding of Masonry and its conflict with Christianity.

Please feel free to contact me if you would like any further information.

Together in Christ, James M. Baker
C/O True Light Ministries: John 8:12
P.O. Box 23883.
Columbus, Oh. 43223

The True Fruits of Masonry

The True Fruits of Masonry

Testimony of Duane Washum, Past Worshipful Master

I submitted a petition to the Lodge and was initiated in the Entered Apprentice Degree, passed to the degree of Fellowcraft, and was soon raised to the degree of Master Mason. I felt that I had attained to the finest fraternity in the world. I was

selected by the Worshipful Master of the Lodge to serve as Junior Steward and later honored by serving as Chaplain. My studies in ritual and degree work continued as Junior Warden and then Senior Warden. I finally became Worshipful Master of the largest Lodge in the state of Nevada.

I believed myself to be a member of a fraternity that stood for God, country, and family. But, after five years of total dedication, I withdrew from the Order. It didn't happen overnight. My first questioning of Freemasonry was in regard to the obligation I took when I was initiated. One is made to swear secrecy to the point that bloody penalties of death are involved. It was explained that this was symbolic and only emphasized that what I had gleaned was not public information.

My next moment of confusion came when I was Junior Steward. A member was in the habit of talking during lodge meetings. This was disruptive but not a big problem. What was a problem, I thought, was his use of God's name in vain. One evening this terminology was used four or five times in a short period. I later told him that if he used those words in the Lodge room again, I was going to file Masonic charges against him. The reaction of the members who overheard was very confusing. Some approached me and mildly chastised me for the way I had approached him. But it was the reaction of the majority of the members that caught me off guard. They reminded me that he is a

Past Master, and a Grand Lodge Officer. He was not wrong in using God's name in vain. Rather, I had affronted a Past Master and a Grand Lodge Officer.

All ritual work in Masonry is committed to memory and repeated verbatim, including prayers. At first I did not notice that none of the prayers are in the name of Jesus Christ. "Great Architect of the Universe," "Almighty Father of the Universe," "Judge Supreme," "God," and "Lord," yes, but never in the name of "Jesus Christ."

Being Chaplain, saying grace for a meal was my duty. Since there is no specified prayer, the prayer was my own, and I prayed in the name of my Lord and Savior, Jesus Christ. I was soon told that we never pray in the name of Jesus Christ for it would be offensive to our Jewish members. I then became aware that there is no mention of Jesus Christ in any of the prayers or in the ritual book.

One evening, I asked about the inconsistency involved for the Jewish member in having the Bible resting on our altar. I was informed that it did not necessarily have to be the Bible. It could be the Koran, the Rig Veda, or even the Book of Mormon. What sacred writing was on the altar would depend upon the religious persuasion of the lodge. So, it really didn't matter if the Lodge had any Jewish member or not. The important thing was not to pray in the name of Jesus Christ!

A proposed major undertaking that would involve a great deal of money was made into a motion and defeated, much to the dissatisfaction of the Master. Without notice, it was brought up again, this time in a stacked meeting. 'The motion passed. I made an objection to the Master and told him that what he was doing prostituted the dignity of his office. I found myself "wrong", because the Worshipful Master is always right.

Both of my confrontations began to consume my thoughts. I was morally right, but I was made to feel that I was wrong. By opposing the Worshipful Master I was, in the eyes of some, committing blasphemy! Despite this, I was able to be elected as the next Worshipful Master. I soon found myself questioning things, including my title. Was I really a Worshipful Master? By whose authority? I never considered myself to be master over anybody, and I certainly wasn't worshipful.

I was in a local Christian bookstore and found a book I was interested in, The Kingdom of the Cults, by Walter Martin. This was of interest to me because of stories regarding Mormonism and Joseph Smith. He was reported to have been a Mason and to have pirated signs, grips, and Masonic ritual work and incorporated them into the Mormon Temple rituals. But, when I turned to the table of contents, it was like someone hit me with a baseball bat.

Listed was the Rosicrucian Fellowship, a group my brother had been studying. He told me how there had been an organization known as The Great White Brotherhood of Man, and out of this came the Rosicrucians, and out of the Rosicrucians came the Masonic Order. For the first time I was seeing Rosicrucian Fellowship in print and it was in a book about cults.

I remember how, after becoming a Mason, I had mentioned it to a man in my church. He said, "So you joined the Masonic cult." I said to myself, "He doesn't understand." And now it looked like I was to find out who understood and who didn't. Now there were three words racing through my mind: "Rosicrucianism," "Masonry," and "cult." I turned to the section about Rosicrucians and the reference to Masonry. "It (Rosicrucians) was by admission a secret society. It flourished in a day when secret societies were in vogue, and a century after its origin, Rosicrucianism underwent a recrudescence in connection with Freemasonry, which not only deemed Rosicrucianism genuine, but even borrowed usages and customs from the writings of those who had satirized the fraternity."

Every question that had previously troubled me about Masonry came back to me. A cold shiver went through me. I began praying to God for wisdom to know the truth. I placed a phone call to Christian Research Institute, and I told of my concern about Freemasonry. They said they would send me a booklet which might be helpful, *Freemasonry and Christianity* by Alva J. McClain. That night, I shared my concerns with a Christian friend. He taught me about blood oaths, secular humanism, and other things.

The next two weeks found me in extreme turmoil. I would think about the discussions with my Christian friend but then I would read from my Masonic Bible. Everything I would read seemed beautiful and I could see no wrong in it. My family's Masonic background, the relationships I had with other Masons, and the beauty and dignity of Masonic ritual were all going through my mind. I was beginning to think that maybe my friend, like the man before, just didn't understand.

Finally, I went to my knees and once again asked the Lord to show me the truth. It roared across my mind. "Blood Oath." I recalled my uneasiness with the oath of secrecy, and Jesus' admonition to "make no oath at all" (Mat. 5:34). That week the secretary of Vegas Lodge No. 32 received my letter of withdrawal. I received a call from a Past Master who asked me why I was withdrawing. I told him I was a Christian, and shared my thoughts with him, including Scriptures from the Bible. He explained to me that I shouldn't believe everything I read in the Bible and that Christianity was a religion that the men in power at the time came up with to keep the common people in line.

Then he said, "After all, Duane, our dad, uncle, grand dad, and great-grand-dad were all Masons." The Past Master extolling the virtues of Freemasonry and attacking my faith in Jesus Christ was my own brother.

My letter of withdrawal was held for over a month, but now there is a paper in my home titled, "Certificate for a Brother Dropped from the Rolls at His Own Request. "After Christ endured indescribable pain and suffering for my sins, I could not rationalize staying in the lodge because of the difficulties I would have encountered had I resigned. Besides, to stay in Masonry would mean to deny Jesus Christ as my Lord and Savior in my prayers.

I have prayed for forgiveness and know that God has answered my prayers; not because I am worthy, but because of His grace and love, and because Jesus Christ IS my Lord and Savior.

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Should Masons Become Members Of a Christian Church?

Ed Decker

Every Christian Church and pastor needs to look at Freemasonry and other Secret Society Memberships in interviewing New Member Candidates.

It is not necessary to have an in-depth understanding of such societies in order to discuss involvement during a membership interview.

I have listed several reasons why we would want someone involved with any branch of Freemasonry, the most common secret society, to evaluate and renounce such membership before becoming a member of the Church.

1. Blood Oaths

From the initiation rituals of the "BLUE LODGES" and through all 33 degrees of Freemasonry, *every Mason in the world is bound by bloody oaths* to maintain the secrets of the Lodge. These binding oaths are kept through the spirit of fear, because the penalties for betraying the brethren of the lodge include serious physical harm, mutilation and death to the Mason.

2. Going After Other Gods - Bowing to Jah-Bul-On

The quest of the Blue Lodge Masons is the search for "The Lost Word." Most Masonic ritual is concerned with the recovery of this lost word, presumed to be the name of God-supposedly lost through the murder of the architect, Hiram Abiff, during the building of Solomon's Temple. Actually, the Word isn't lost, just hidden from the Blue Lodge members. This quest is attained during the ritual of the Royal Arch Degree.

It is here that the secret name of the God of Masonry is revealed. That name is "JAHBULON." "JAH" is the short form of the Hebrew name of God, "Yahweh," or "Jehovah." "BUL" is a rendering of the name, BAAL. "ON" is the term used in the Babylonian mysteries to call upon the deity, "OSIRIS"!

What is represented as the god of Masonry is a three-headed monster so remote from the Christian Trinity and so blasphemous as to damn the soul of anyone who would dare to pronounce its name in a ritual of worship.

3. Jesus Cannot be Lord In The Freemasonry Lodges and Temples

If your view of God is anything but that which God, Himself has declared, your view is not Christian orthodoxy. If your view of Christ is not that which is equally Biblically based, your view of Christ is just as filled with danger. Let's see what the Masonic fraternity, itself has to say about the nature of God. Is Jesus Christ Lord? *"The true Mason is not creed-bound. He realizes with the divine illumination of his*

lodge that as a Mason his religion must be universal: Christ, Buddha, or Mohammed, the name means little, for he recognizes only the light and not the bearer. He worships at every shrine, bows before every altar, whether in temple, mosque or cathedral, realizing with his truer understanding the oneness of all spiritual truth." (The Lost Keys of Freemasonry, Manly P. Hall, 330, p.65, Macoy Publishing and Masonic Supply Co., Richmond, VA., 1976.)"It is far more important that men should strive to become Christs than that they should believe that Jesus was Christ." (Mystic Masonry, by J.D. Buck, p. 62)

4. Association with Pagan Deities and Worshipers

Freemasonry allows that every Mason has the right to bow at whatever altar of worship, submitting to whatever god he chooses. They have a religious organization [with Altars, prayers, Holy Books] that brings all men to that common altar of Freemasonry.

Choose One or The Other

Even as Elijah called out on Mt Carmel *"Ye have forsaken the commandments of the Lord and thou has followed Baal!"* I cry out *"How long halt you between two opinions? If the LORD be God, follow Him. But if Baal, then follow him."* (1 Kings 18:18, 21)

I am sorry, but there is no other choice for someone who claims to be both a Christian and a Mason. A Mason who professes to be a Christian, must either renounce his Christian faith or renounce Masonry! One is from on high and the other is from the pit! One cannot cling to both! How can such a one dare to risk laying his submission in such a group before the Lord on the last day only to be told, "I never know you, depart from me!" (Matt.7:21-23)

The Masonic Secret Power Over Our Nation

The Masonic Secret Power Over Our Nation

Ed Decker

A curious piece of the Masonic conspiracy puzzle in the founding of America is the actual street layout for our Capital city, Washington, D.C.. Actually, it's more the audacity of the thing rather than the conspiratorial nature of it. You see, the city was laid out in the form of the central Masonic Symbols, the Square, the Compass and the Rule. Winding about the streets of D.C. are a hundred such applications of the Masonic symbols. They are there by design and I can barely touch the simplest.

Take any good street map of downtown Washington, D.C. and find the Capitol Building. Facing the Capitol from the Mall and using the Capitol as the head or top of the Compass, the left leg is represented by Pennsylvania Ave and the right leg, Maryland Ave. The Square is found in the usual Masonic position with the intersection of Canal St. and Louisiana Ave.

The left leg of the Compass stands on the White House and the right leg stands on the Jefferson Memorial. The circle drive and short streets behind the Capitol complete the picture to form the head and ears of what Satanists call the Goat of Mendes or Goat's head.

On top of the White House is an inverted 5 pointed star, or Pentagram, which is one of the highest/level symbols of Witchcraft and Satanism. The point rests squarely on the White House and is facing South in true occult fashion. It sits within the intersections of Connecticut and Vermont Avenues north to Dupont and Logan Circles, with Rhode Island and Massachusetts going to Washington Circle to the West and Mt. Vernon Square on the East. The center of the pentagram is 16th St. where, thirteen blocks due north of the very center of the White House, the Masonic House of The Temple sits at the top of this occult iceberg.

The Washington Monument stands in perfect line to the intersecting point of the form of the Masonic square, stretching from the House of the Temple to the Capitol building. Within the hypotenuse of that right triangle sit many of the headquarter buildings for the most powerful departments of government, such as the Justice Dept, U.S. Senate and the Internal Revenue Service.

It would be great to know that our Capital is bathed in continual prayer and to believe that its buildings and monuments and been dedicated in prayer, but do you realize that most Federal buildings from the White House to the Capitol Building have had a cornerstone laid in a Masonic ritual and had specific Masonic paraphernalia placed in each one? Again, wonderful if we are talking about our one true God in all this, but such is not the case. The cornerstones of these buildings contain Masonic documents showing these buildings have been dedicated to the god of Masonry, Jah-Bul-On. - ED



An Observation on Freemasonry

by Ed Decker

I lay on the floor of the bathroom, retching. I was sure I was going to die. I had a TV show to do in just a few hours and I was certain that I wouldn't live to see it. I pulled myself up, leaning against the wall next to the toilet, trying to pull away from the pain I was in and sort out what was happening.

I supposed that I had contracted food poisoning during the Pastors' lunch earlier, but then, my table companions, sharing the same pizza, were not in here fighting for space at this receptacle. I remembered the two out-of-town visitors, whose attendance our host expressed concern over.

"This is a dangerous business, and I don't know these fellows," he warned.

"Don't give it another thought," I answered. "God is our protector."

Then I recalled that one of them had offered to refresh my drink and I had consented. A half hour later, I was convulsing in pain.

Reflecting back, years later now, I guess I ought to have questioned the wisdom of going to Inverness, Scotland to do a TV program on "The Occult Origins of Scottish Rite Masonry." My host was correct in his concern, yet God truly was my protector.

I rose up that evening by His strength and did that program, standing up. Yet, by the morning I was too ill to continue my tour and the next day began a terrible journey back to Seattle, to my own doctors and my own family. I arrived home barely able to walk. The poison had effected my involuntary muscle system and it was difficult to use my hands and feet and hold my head steady. I arrived in Seattle more than 25 pounds lighter than I left.

Tests showed that I had sustained a high, lethal dose of arsenic, enough to have killed me a few times over. It took months to recover from the incident. Not only had the poison done serious damage to my digestive system, but I would lay in bed, sleeping fitfully while my body twitched continually. Later, the heavy metal began to work its way out through vicious sores in the tops of my hands and my head, making a terrible odor that smelled like dog urine.

Even just recently, years later, while I was undergoing lung surgery caused by a bus accident, several blood vessels in my lower back broke spontaneously for apparently no reason. The doctors puzzled over the phenomenon for the better part of the day until a nurse asked my wife if I had been exposed to metallic poison in a work environment. When Carol told them about the Scotland incident, they had their answer. Tests showed that pockets of arsenic still in my system [lower back area] had been the cause and the vessels broke while I was in severe trauma.

I suppose we could have pointed out the man who poisoned me. He would have gone to prison, but as one Scottish friend warned, our host would have paid the price at the hands of the Masons in response. It wasn't worth it. I am still alive and I am still speaking out the awful truth of the lodge. I am sure there are more than a few Masons in Scotland that can't understand why I am still alive. I do. It was because God intended me to live.

The trip to Scotland wasn't by chance. I had been studying, writing and lecturing on Freemasonry for a number of years. Somehow, I had become an expert. It wasn't an easy transition.

When I began to study the Lodge with a critical eye, it meant that I had to look back at my own father, grandfather and their fathers before them for almost two hundred years. They were honest men, church men who took our faith, our family and our country seriously, fighting in its many wars. Generation after generation, each son followed after his father and entered into membership in the Lodge. That line ended when I stepped out of the DeMoLay to join the Mormon Church.

The Mormon Church told me that Masonry was a society of "secret combinations" and "works of darkness." I was forbidden to continue membership in the DeMoLay and later, as an active Mormon, I would *not* seek to follow my father into the Lodge.

Years later, after I became a born again Christian, while I was at a service in a Baptist church teaching on the LDS Temple ritual, I discovered from an angry church Deacon that the ritual of the Masonic Lodge was the actual foundation of the LDS temple ritual. I knew that if what he said was true, I would have to expose the roots of Masonry to the same light of truth that I was bringing to bear on Mormonism. That was easier said than done.

Within a month of that experience, I found myself at the funeral of a friend's father and once seated, discovered I was about to witness a Masonic funeral. By the time those men in their

somber clothes walked down the church aisle, I knew that this was birthed in the very pit of hell and it had become rooted within the church, itself. I knew there was work to do.

It wasn't like the work hadn't been done before. Great men like Charles Finney had discovered its evil core and brought it to the church, but the church soon forgot the danger, *then and now*, choosing not to rile the Masons who ran their boards, paid their salaries, settling instead for the ten shekels and the shirt they offered. For the next century, lone pastors would study it and bring out its darkness from the pulpit. That usually resulted in the pastor being removed from that pulpit, his career usually destroyed in the process and the preaching of the truth of the lodge removed from the ears of the Masons in the church.

Freemasonry and Christianity are as far from each other as the North and South poles. The Mason's ignorance of the Luciferian roots and dark secrets of Freemasonry will be no excuse on that day of judgment for the man who calls himself a Christian Mason. Woe be unto him.

Well, the words of warning by great men like Finney are still the fire of truth and godly pastors are still speaking out in spite of the threats from the Masons and their the odious acts of ignominy in defying the very Word of God.

If a Mason Claims to be aChristian...

Ed Decker

First, Christ's admonition to swear no oaths at all should be all one would need to stay clear. The secrets of Masonry are protected by the most vile of blood oaths, every one of which is an offense to Jesus.

Second, the name and nature of the Masonic deity is an offense to the one true God. It is taught in the Royal Arch degree that Masonry draws its teachings and powers from three great teachers and gods. The combined deity is represented as a three headed god, whose name is Joa:Bul:On, which stands for Jehovah, Baal and Osiris, Now the Mason who pronounces that name in the Masonic prayer of worship has just simply defiled the Holy name of God.

Third, in the Shrine, the initiate swears a terrible binding oath in the name of "Allah, the God of our Fathers!" Friends, Mohammed was a false prophet and Allah is a god who has destroyed nation after nation of his followers. The red Fez itself was originally a badge of honor worn only by a Muslim who had actually killed a Christian and dipped his cap in the martyr's blood.

Fourth, At the Apron lecture, the foolish Mason is told that the lambskin apron will be his covering at the great white throne judgment of God. The prayer and dedicatory sounds great, but there is only one Great white throne judgment and it is the judgment of the damned. (Rev.20:11)

Fifth, the promise of godhood through the Lodge, the usurping of Christ's Melchizedek Priesthood, the Holy communion of the dead, drinking wine from the carved out top of a human skull.....and on and on.

The Scriptures tell us: "not be unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Come out from among them and be ye separate, saith the Lord and touch not the unclean thing and I will receive you." (2 Cor. 6:14,15,17).

The simple fact is:

**The true Christian must leave the Lodge
or suffer the rejection of Christ and the judgment of God's Word.**

I was talking to a Mason a while back.

He is in The Blue Lodge, encompassing the first three levels of Masonry, so he's *really* in the lower level. He told me he was a Christian.

I said, "Do you love the Lord Jesus Christ?"

He answered, " *Yes, of course I do. There is nothing in Masonry that would offend Jesus Christ*"

I said, "Are you sure there is nothing that you do in Masonry that would be offensive to Jesus?"

He replied, "*Ed, nothing that I do in the Blue Lodge would ever offend the Lord Jesus Christ.*"

"Do you love the Lord, " I asked?

"*Of course I do!*"

"Do you believe the Word of God? "

"*YES, of course I do!*"

"Do you live the Word of God? "

"*YES, well, at least I do my best!*"

" Well then, if you love the Lord Jesus Christ, then you'll do what he says and you will not do what he says not to do. So how can you be a Mason?"

"*What are you talking about,*" he asked with a quizzical look?

I said, "Well, Jesus himself says to swear no oath. Let your yes be yes and your no, no. *He said anything more comes from the evil one.*" I then read him that scripture in Matthew, Chapter 5.

"Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to the Lord.' But I say to you, do not swear at all: neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. Nor shall you swear by your head, because you cannot make one hair white or black. But let your 'Yes' be 'Yes,' and your 'No,' 'No.' **For whatever is more than these is from the evil one,**(Matthew 5: 33- 37. NKJ)

He looked at me for a long minute and finally responded with a deep sigh, "*Yeah, but that's, you know, symbolic.*"

I said, "I'm sorry, but it's not symbolic. It's the Word of God. Are you willing to risk going to Hell for some symbolic oath?"

That's the simplest, most direct answer to the lodges and also to Mormonism's temple ritual! As Christians, we are admonished by the Lord, Jesus, Himself, not to swear any oath. So we don't swear oaths. We must let our yes be yes and our no, no. If we violate that simple, direct instruction from our Lord, Jesus , we are in the grip of the evil one, Satan. Simple, but true.

WASHED IN THEIR OWN BLOOD?

In the seventeenth degree, or Knights of the East and West, after the candidates have completed the initiation and after revealing the password (Jubulum) and the Sacred Word, (Abaddon), "the Senior Warden conducts the Candidate to the elevated canopy at the right of the All Puissant."

"This is supposed to represent the end of the world when all good Masons receive their reward by being conducted to a throne at the right hand of the All Puissant, have been purified by washing their robes in their own blood."

In the lecture which follows between the All Puissant and the Senior Warden, the Book of the Seven Seals—which none but one can open (Rev.5:5)—is twisted to represent "A Lodge or Council of Masons which the All Puissant alone has the right to convene or open."

The Fourth Seal is represented by a skull or "Death's Head" and Masons are told it "is the image of a brother who is excluded from a Lodge or Council." The Fifth Seal is represented by a "Cloth Stained with Blood." The All Puissant identifies this as a symbol "that we should not hesitate to spill ours for the good of Masonry." (Scottish Rite Masonry Illustrated, The Complete Ritual, vol.1, pages 453,456-7, E. Cook Publications, 1974)

What a gross misrepresentation of God's Holy Word! First and foremost, it is Christ and He alone who "hath prevailed to open the book and loose the seven seals thereof." To presume that honor and power is to deny Christ, or yet in deeper perversity, to replace His power and authority with that of the All Puissant, even in the representation of the power to save and to enthrone. This is the very spirit of the Anti-Christ!

Again, another clue to the true identity of the Masonic Deity is revealed in the "Sacred Word" of this ritual, "Abaddon." In Revelation 9:11, we learn that "they [the demons and workers from hell] had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is ABADDON!"

To the Mason who claims that he can be both a Christian and a Mason, I call you to repentance. No Man can serve two masters. The god of Masonry, Jaobulon, is not the God of the Holy Bible. You can no longer act in your ignorance

COME OUT FROM AMONG THEM

IN THE NAME OF JESUS CHRIST, I EXHORT YOU, *"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."* (2 Cor.6:17)

The issue of Freemasonry is not new to the church.

During the 19th century, churches from many denominations took a strong stand against Freemasonry. This was due primarily to two factors.

First, a man named Captain William Morgan, renounced Freemasonry and entered into an agreement with a publisher to expose the teachings of Freemasonry. Freemasons

went to work quickly to prevent their secrets from being exposed. They kidnapped and murdered Captain Morgan. He was most probably drowned in Lake Nigeria, yet his body was never recovered. What we know of the facts surrounding his death are based on the deathbed confession of one of the Masons who murdered him.

Secondly, as a result of the exposure of some of Masonry's secrets, the church had knowledge upon which to evaluate the compatibility of Christianity and Freemasonry. There was a tremendous public outcry over the murder of Captain Morgan and since part of the nature of Freemasonry had been revealed, many in the church began to speak out against it. The two major issues upon which their objections were based were the taking of oaths, in which each Mason agreed to suffer a hideous death if he should reveal the teachings of Freemasonry, and the fact that a Christian who joined the lodge would be yoked with unbelievers.

The position adopted in many churches was that a member of the church could not be a Freemason. If any members were lodge members, they were required to renounce or they were disfellowshipped. The result was quite good; three quarters of the lodges were closed, due to the great numbers of men who renounced Freemasonry. God blessed the bold stand the church had taken; a great revival broke out and spread across the land.

Since the time 19th century, additional Masonic teaching has been exposed

One of the most effective evangelists of the 19th century revivals was Charles Finney. Before Finney became a Christian, he was a Master Mason. Since the time of Captain Morgan and Charles Finney, additional information concerning the nature of Freemasonry has become known.

When men are raised to Master Mason, each candidate is required to portray Hiram Abiff. In the ritual of the third degree, the candidate as Hiram Abiff, is unjustly killed, buried and then raised from the dead. At the conclusion of the degree, the candidate is given the following summary of the meaning of the ritual:

Then, finally my brethren, let us imitate our Grand Master, Hiram Abiff, in his virtuous conduct, his unfeigned piety to God, and his inflexible fidelity to his trust; that, like him, we may welcome the grim tyrant, Death, and receive him as a kind messenger sent by our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Supreme Architect of the Universe presides.

The meaning of the ritual is clearly explained: Why are Masons to imitate Hiram Abiff? According to the ritual, Masons are to imitate Hiram Abiff that they may welcome death and be translated into heaven.

Who is Hiram Abiff?

When a man is raised to Master Mason, he is given a small book called a monitor. Monitors are produced for each jurisdiction and are distributed at the direction of the authorities of Freemasonry, the Grand Lodges. The 1946 edition of the monitor used by The Grand Lodge of Kentucky, The Kentucky Monitor, reveals the identity of Hiram Abiff in a discussion of various religions:

All believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome and the Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. The Hindus called him Krishna; the Chinese, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhouvanai; the Egyptians, Horus; Plato, Love; the Scandinavians, Balder; the Christians, Jesus; Masons, Hiram. (pages XIV-XV)

The meaning is perfectly clear. Masonry teaches that Jesus is not unique. Jesus is a savior for Christians, while Hiram Abiff is a savior for Masons. The Meaning of Masonry, by Lynn Perkins, clarifies the teaching:

Therefore Masonry teaches that redemption and salvation are both the power and the responsibility of the individual Mason. Saviors like Hiram Abiff can and do show the way, but men must always follow and demonstrate, each for himself, his power to save himself, to build his own spiritual fabric in his own time and way. Every man in essence is his own savior and redeemer; for if he does not save himself, he will not be saved. The reader who succeeds in getting back to the real teachings of the masters, including Jesus of Nazareth, will find unanimity of thinking on this matter. (page 95)

The fact that Masonry teaches redemption and salvation is also documented in the monitor of the Grand Lodge of South Carolina, the Ahiman Rezon:

It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness. . .to teach the immortality of the Soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. . . and the conclusion we arrive at is, that youth, properly directed, leads us to honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss. . . The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul; and hence it has been remarked by a learned writer of our Order, that the Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation. (pages 141-142)

Those words, or most of them, are reproduced in the monitors of several states. The 1993 edition of the Indiana Monitor and Freemason's Guide contains most of the passage explaining the meaning of the Legend of the Third Degree on page 154. The Indiana Monitor confirms the universality of the Hiram Legend in Masonry:

The Legend of the Third Degree. This is the most important and significant of the legendary symbols of Freemasonry. It has descended from age to age by oral tradition, and has been preserved in every Masonic rite, practiced in any country or language, with no essential alteration. (page 41)

The Hiram Legend is the glory of Freemasonry. . . (page 158)

Freemasonry has a savior named Hiram Abiff. Freemasonry teaches that Master Masons have been redeemed from the death of sin and represent those raised to the faith of salvation. Each and every Mason has portrayed Hiram Abiff in a ritual in which

he was murdered, buried and raised from the dead. That ritual mocks the sacrifice of Jesus Christ. **The ritual of the third degree directly states that by imitating Hiram Abiff, Master Masons may get into heaven.**

The Counsel of Charles Finney

Charles Finney renounced Freemasonry. As an evangelist who knew something of Freemasonry, Finney understood the responsibility of the church on the matter. In *The Character, Claims and Practical Workings of Freemasonry*, Finney wrote:

We are now prepared to consider the question of the relation of Freemasonry to the Church of Christ. On this question I remark:

God holds the church and every branch of it, responsible for its opinion and action in accordance with the best light, which, in his providence, is afforded them. . . If any particular branch of the church has better means of information, and therefore more light on moral questions, than another branch, its responsibility is greater, in proportion to its greater means of information. Such a branch of the church is bound to take a higher and more advanced position in Christian life and duty, to bear a fuller and lighter testimony against every form of iniquity, than that required by less favored and less informed branches of the church. They are not to wait till other branches of the church have received their light, before they bear a testimony and pursue a course in accordance with their own degree of information.

While Masonry was a secret, the church had no light, and no responsibility respecting it. Although individual members of the church were Freemasons, as a body, she knew nothing of Masonry; therefore she could say nothing. . .

But the state of the case is now greatly changed. Freemasonry is now revealed. It is no longer a secret to any who wish to be informed..... Now, since these revelations are made, and both the church and the world are aware of what Masonry really is, God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She can not now innocently hold her peace. The light has come. Fidelity to God, and to the souls of men, require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion. As God's witnesses, as the pillar and ground of the truth, the church is bound to give the trumpet no uncertain sound, upon this question, that all men may know, whether, in her judgment, an intelligent embracing and determinate adhering to Freemasonry are compatible with a truthful profession of religion.

Every local branch of the Church of Christ is bound to examine this subject, and pronounce upon this institution, according to the best light they can get. God does not allow individuals, or churches, to withhold action, and the expression of their opinion, until other churches are as enlightened as themselves. We are bound to act up to our own light, and to go as far in advance of others as we have better means of information than they. We have no right to say to God that we will act according to our own convictions, when others become so enlightened that our action will be popular and meet their approval.

Again: Those individuals and churches, who have had the best means of information, owe it to other branches of the church, and to the whole world, to take action and to pronounce upon the unchristian character of Freemasonry, as the most influential means within their reach of arousing the whole church and the world to an examination of the character and claims of Freemasonry. If churches who are known to have examined the subject withhold their testimony; if they continue to receive persistent and intelligent Freemasons; if they leave the public to infer that they see nothing in Freemasonry inconsistent with a creditable profession of the Christian religion, it will justly be inferred by other branches of the church, and by the world, that there is nothing in it so bad, so dangerous and unchristian as to call for their examination, action, or testimony. Before the publishing of Morgan's book, the Baptist denomination, especially, in that part of the country, had been greatly carried away by Freemasonry. A large proportion of its eldership and membership were Freemasons. A considerable number of ministers and members of other branches of the Christian Church had also fallen into the snare. The murder of Wm. Morgan, and the publication of Masonry consequent thereupon in the books I have named, broke upon the church - fast asleep on this subject - like a clap of thunder from a clear sky. The facts were such, the revelations were so clear, that the Baptist denomination backed down, and took the lead in renouncing and denouncing the institution. Their elders and associated churches, almost universally, passed resolutions disfellowshipping adhering Masons. The denomination, to a considerable extent, took the same course. Throughout the Northern States, at that time, I believe it was almost universally conceded that persistent Freemasons, who continued to adhere and co-operate with them, ought not to be admitted to Christian churches. Now it is worthy of all consideration and remembrance, that God set the seal of His approbation upon the action taken by those churches at that time, by pouring out His Spirit upon them. Great revivals immediately followed over that whole region. . .

And should the question be asked, 'What shall be done with the great number of professed Christians who are Freemasons?' I answer, Let them have no more to do with it. Again, let Christian men labor with them, plead with them, and endeavor to make them see it to be their duty to abandon it. . . Let them be distinctly asked whether they intend still to aid and abet the administration and taking of these oaths, if they still intend to countenance the false and hypocritical teachings of Masonry, if they mean to countenance the profanity of their ceremonies, and practice the partiality they have sworn to practice. If so, surely they should not be allowed their places in the church. (Charles Finney)

Charles Finney was only one of many voices condemning Freemasonry during the 19th century.

The counsel of Dwight L. Moody

Another evangelist of the period was Dwight L. Moody. Moody spoke clearly on the issue as well:

I do not see how any Christian, most of all a Christian minister, can go into these lodges with unbelievers. They say they can have more influence for good, but I say they can

have more influence for good by staying out of them and then reproofing their evil deeds. You can never reform anything by unequally yoking yourself with ungodly men. True reformers separate themselves from the world. But, some say to me, if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches. But what if I did? Better men will take their places. Give them the truth anyway and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who are separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God and if only one or two go with us, it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

False gospels are not new

Since the 1st century, Christians have opposed false gospels. Paul wrote:

I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel--which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! Galatians 1:6-8

The return of Jesus is near

As the return of Christ draws near, what should we do concerning Freemasonry? Our generation is the first generation to know that Freemasonry teaches salvation on the basis of another savior. Can we fail to denounce the institution of Freemasonry without standing before God with blood on our hands? (See Ezekiel 33:1-9) Can we continue to allow Freemasons to use our congregations as a cover? Will we allow the Lodge to point to Masonic members in our congregations to support their false claim that Freemasonry is compatible with Christianity?

What will Jesus do if He returns to find us standing shoulder to shoulder with Freemasons? Will He spew us out of His mouth because we are neither hot nor cold? Pray for church leadership. Ask God to remove the scales from their eyes. Will Christians ever meet in secret to teach salvation on the basis of another savior? Why then should we consider the man who will not renounce Freemasonry a Christian? Demand integrity and a call to repentance from leadership. Real leaders won't compromise on these issues.

The Simple Heresies of Freemasonry

Ed Decker

A Pastor wrote and asked me if his church was correct to withhold membership to Masons. I answered that the simple Christian NO list has been enough for most truly Bible based Churches to take a stand regarding Masons holding membership in their Church.

First, if the Mason is a Christian, Christ's admonition to swear no oaths at all should be all one would need to stay clear. The secrets of Masonry are protected by the most vile of blood oaths, every one of which is an offense to Jesus.

Second, the name and nature of the Masonic deity is an offense to the one true God. It is taught in the Royal Arch degree that Masonry draws its teachings and powers from three great teachers and gods. The combined deity is represented as a three headed snake, whose name is Joa:Bul:On, which stands for Jehovah, Baal and Osiris, Now the Mason who pronounces that name in the Masonic prayer of worship has just simply defiled the Holy name of God.

Third, in the Shrine, the initiate swears a terrible binding oath in the name of "Allah, the God of our Fathers!" Friends, Mohammed was a false prophet and Allah is an evil god, a demon god destroying nation after nation of his followers. The red Fez itself was originally a badge of honor worn only by Muslims who had actually killed a Christian and dipped his cap in the martyr's blood.

Fourth, At the Apron lecture, the foolish mason is usually told that the lambskin apron will be his covering at the great white throne judgment of God. The prayer and dedicatory sounds great, but there is only one Great white throne judgment and it is the judgment of the damned. (Rev.20:11)

Fifth, the promise of godhood through the Lodge, the usurping of Christ's Melchizedek Priesthood, the Holy communion of the dead, drinking wine from the carved out top of a human skull.....

The scriptures say "not be unequally yoked together with unbelievers; for what fellowship hath righteousness with un-righteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Come out from among them and be ye separate, saith the Lord and touch not the unclean thing and I will receive you." (2 Cor. 6:14-17)

The true Christian must leave the Lodge or suffer the rejection of Christ and the judgment of God's Word. Just think about the grave spiritual danger a practicing Mason brings to his family.

Freemasonry and the American Revolution

One of the core delusions of American Freemasons is that Freemasonry played a pivotal role in the American Revolution. Masonic efforts to promote this notion have

successfully created a mythology that has seeped into mainstream historical texts. Gordon S. Wood reiterates the essential features of American Freemasonry's revolutionary mythology in a 'Pulitzer Prize' winning book, "The Radicalism of the American Revolution". Mr. Wood sets the stage for his story by discussing the cosmopolitan nature of the American Revolution.

The truth was, said Thomas Paine in Common Sense, that Americans were the most cosmopolitan people in the world. They surmounted all local prejudices. They regarded everyone from different nations as their countryman and ignored neighborhoods, towns, and countries as "distinctions too limited for continental minds."... America, by uniting the different kindred of the earth, had a duty to eradicate national prejudices and to make all humanity members of one extensive family.[1]

Mr. Wood then goes on to assert 'the importance of Masonry for the American Revolution':

The institution that best embodied these ideals of sociability and cosmopolitanism was Freemasonry. It would be difficult to exaggerate the importance of Masonry for the American Revolution. It not only created national icons that are still with us; it brought people together in new ways and helped fulfill the republican dream of reorganizing social relationships. For thousands of Americans, it was a major means by which they participated directly in the Enlightenment.

Freemasonry took on its modern role in Great Britain at the beginning of the eighteenth century. The first Grand Lodge was formed in London in 1717. By mid-century, English Masonry was strong enough to provide inspiration and example to a worldwide movement. Although Masonry first appeared in the North American colonies in the 1730s, it grew slowly until mid-century, when membership suddenly picked up. By the eve of the Revolution there were dozens of lodges up and down the continent.

Many of the revolutionary leaders, including Washington, Franklin, Samuel Adams, Otis, Richard Henry Lee, Madison, and Hamilton, were members of the fraternity. The Revolution disrupted the organization but revitalized the movement; in the following decades Masonry exploded in numbers, fed by hosts of new recruits from deeper levels of the society. There were twenty-one lodges in Massachusetts by 1779; in the next twenty years fifty new ones were created, reaching out to embrace even small isolated communities on the frontiers of the state. Everywhere the same expansion took place. Masonry transformed the social landscape of the early Republic.[2]

While Mr. Wood's story does a great job promoting Freemasonry, it plays fast and loose with the truth. Mr. Wood doesn't get his basic facts straight when he lists Richard Henry Lee, James Madison, and Alexander Hamilton as Masons. In the book "Freemasonry in American History" the Masonic Scholar Allen E. Roberts specifically states that Hamilton and Lee were not Masons and that there is 'no proof' Madison was a Mason. Mr. Roberts mentions Samuel Adams in his book but does not cite him as a Mason.

This omission suggests there is no evidence to support claims for Samuel Adams' membership in the Masonic fraternity. The errors made by Mr. Wood suggest he has fallen under the influence of Masonic mythologists and, like many Masons, grossly exaggerated 'the importance of Masonry for the American Revolution' by misleading people about the Masonic affiliations of some important American Revolutionaries.[3]

While some Freemasons joined the Revolutionary cause, the vast majorities of American Revolutionaries were not members of the Masonic fraternity. Important Revolutionary leaders like Thomas Jefferson, Thomas Paine, John Adams, and Patrick Henry were not Freemasons. Of the fifty-six signers Declaration of Independence only eight or nine can be shown to have been Freemasons.[4]

While Masons shamelessly promote George Washington's membership and sometimes allege his persevering zeal for the Masonic fraternity, his commitment to the organization is unclear. In 1798 Washington wrote to a Reverend Synder, "to correct an error you have run into, of my presiding over the English Lodges in this country. The fact is I preside over none, nor have I been in one more than once or twice in the last thirty years." As early as 1780, Washington called Freemasonry "Childs Play" and subsequently announced to a committee of right worshipfuls of King David's Lodge, that it was not agreeable to him to be addressed as a Mason. When Washington retired to private life, Freemasons Andrew Jackson and Edward Livingston were two of the three men to vote AGAINST Congressional resolutions giving thanks to this great man. It is unclear whether the third man was also a Mason.[5]

Benjamin Franklin was a Freemason whose unique socializing skills included attending gatherings of the English Hell Fire Club, a secret society focused on sex, pornography and politics.[6] When a relation asked about becoming a Mason, Franklin replied with his characteristic humor and candor, "one fool in any family is enough." General Lafayette, another Mason, does not appear to have joined (been recruited into?) a French Masonic lodge until the Revolutionary war was virtually over.

After the war Masons lavished General Lafayette with higher Masonic degrees. General Lafayette once remarked with irony, as he was pulled around New York, "To-morrow, I am to visit the schools; I am to dine with the Mayor; and in the evening, I suppose, I am to be made VERY WISE by the Masons." [7] Another notable revolutionary Freemason was the traitor Benedict Arnold.[8]

Mr. Wood continues his discussion of Freemasonry by presenting his vision of an 'enlightened cosmopolitan dream'.

Freemasonry was a surrogate religion for an Enlightenment suspicious of traditional Christianity. It offered ritual, mystery, and congregativeness without the enthusiasm and sectarian bigotry of organized religion. But Masonry was not only an enlightened institution; it was a republican one as well. It repudiated the monarchical hierarchy of family and favoritism and created a new hierarchical order that rested on "real Worth and personal Merit" and "brotherly affection and sincerity." "Masonry was an organization designed to maintain the familiarity of personal relationships in a society that was coming apart. It created an "artificial consanguinity," declared De Witt Clinton, that operated "with as much force and effect, as the natural relationship of blood."

It was intended to bring people together who did not know each other as well as they had in the past. The Masonic lodges, declared Charles Brockwell in 1750, were a means by which men who differed in everyday affairs, even in occupation, social rank, and religion, could "all meet amicably, and converse sociably together." There in the lodges "we all discover no estrangement of behavior, nor alienation of affection." Masonry was looking for the lowest common denominator of unity and harmony in a society increasingly diverse and fragmented.

It became "the Center of Union and the means of conciliating friendship among men that might otherwise have remained at perpetual distance." That strangers, removed from their families and neighbors, could come together in such brotherly love seemed a vindication of the enlightened hope that the force of love might indeed be made to flow outward from the self. A Mason found himself "belonging, not to one particular place only, but to places without number, and in almost every quarter of the globe; to whom, by a kind of universal language, he can make himself known and from whom we can, if in distress, be sure to receive relief and protection." This was the enlightened cosmopolitan dream.[9]

After stripping away the spin, one finds, Mr. Wood has identified some key features of post-Revolutionary War Freemasonry. In particular:

- Freemasonry worked to create 'a new hierarchical order'
- Freemasonry afforded members an extended support network
- Freemasonry was a 'surrogate religion'
- Freemasonry promoted itself as 'enlightened', while characterizing

Christian belief as 'sectarian bigotry'

These features provide a basis for an alternative interpretation of Freemasonry's role in American society.

The American Revolution had a profound impact on the America's Masonic lodges. It should come as no surprise that many American Masons were swept up in the spirit of non-Masonic giants like Thomas Jefferson. However, Freemasons were inherently ideologically opposed to the egalitarian beliefs of America's revolutionaries. After the war was over many Masons, who had benefited from strong ties to the English Monarchy's hierarchical and class oriented structure, worked to create 'a new hierarchical order' which could preserve and promote exclusive membership privileges in a country without a ruling monarch.

While American Freemasonry evolved to survive and thrive, its roots in exclusionary ruling class unionism made it a home for those working against the real principals of the American Revolution. American Freemasonry's dishonest 'revolutionary' mythology is just a smokescreen used to obscure to the membership's self-serving objectives and to pander to the brotherhood's delusions of greatness.

While Mr. Wood describes Freemasonry as a 'surrogate religion', an acknowledged Mason once described the organization as an all-encompassing 'Universal Religion'. [10] The Masons regularly raise charges of bigotry and hate mongering for any person or organization that might question the beliefs and mythology of their 'surrogate religion'. To characterize Christianity as 'sectarian bigotry' is hypocrisy when discussing American Masonic lodges that have served as a bulwark of institutionalized sexism and racial segregation with their separate Prince Hall Lodges for African Americans. [11]

It also works to position organized Christian religion as an ethical inferior to Freemasonry. Positioning Freemasonry as ethically superior to organized Christian religion and any other religious system of belief is consistent with the objective of Masons to position themselves at the top of a social hierarchy. It has nothing to do with the vision of religious freedom espoused by revolutionaries, like Thomas Jefferson.

Notes:

[1] Wood, Gordon S., The Radicalism of the American Revolution,(Vintage:1993) pg. 222-223.

[2] Wood, Gordon S., The Radicalism of the American Revolution,(Vintage:1993) pg. 223.

[3] Roberts, Allen E., Freemasonry in American History (McCoy:1985)

[4] Whalen, William James, Christianity and American Freemasonry, (Our Sunday Visitor:1958) pg. 15-16

[5] Eminent Men on Secret Societies (Washington Opposed to Secret Societies) (Ezra A. Cook:1880), pg. 12-27.

[6] Mannix, Daniel P., The Hell Fire Club, (Ballintine:1959)

[7] Eminent Men on Secret Societies (Washington Opposed to Secret Societies) (Ezra A. Cook:1880), pg. 21.

[8] Roberts, Allen E., Freemasonry in American History (McCoy:1985)

[9] Wood, Gordon S., The Radicalism of the American Revolution (Vintage:1993) pg. 223-224

[10] missing..probably Pike, Morals and Dogma

[11] Whalen, William James, Christianity and American Freemasonry, (Our Sunday Visitor:1958) pg. 23-25.

Why a Christian cannot be a Mason - A simple answer

Ed Decker

Every step of Masonry has its ritual initiation, the mildest, of course being at the Blue Lodge level. Even this is bizarre, to say the least. In order to join the Lodge, each Mason must first be initiated through an initiation ceremony. This initiation ceremony in which over six million men have participated, is similar throughout the world.

The typical ceremony begins with the initiate being first divested of his jacket and his tie and any money or metal articles he has. His left trouser leg is then rolled up over the knee, his shirt is opened to expose his left breast and his right shoe is removed and replaced by a slipper.

Then the person who is to be initiated will have a blindfold put on him and then a noose will be put around his neck. This is called a "Cable Tow" The blindfolded initiate (They call this being "hoodwinked") is brought, with the noose around his neck, to the outer door of the Lodge.

The candidate, thus attired, is said to be in darkness, an allegory of Masonry that signifies that everyone outside of Masonry is in darkness and only Masons have the true light of the world. Only they have the true knowledge that will bring light to the world.

And so, the new Mason is brought to the outer door, seeking the light of the lodge, and there the Doorkeeper, or Tiler, will put a sword or a sharp point to his breast and lead him into the lodge room where an altar sits in its center.

The lodge members await the candidate in the darkness that surrounds the altar, which is lit from a single light above. Behind the altar stands a man called "The Worshipful Master." He is the master of the lodge and presides over the initiation.

When the initiate is brought before him, he bows before "The Worshipful Master" and he says something like this, "I am lost in darkness, and I need the light of Freemasonry, I am seeking the light of Freemasonry." He is then told he is entering into a secret organization and that he must keep the secrets he is going to be taught.

At this time, he is required to take a blood initiation oath; every Mason who joins the Lodge takes his thumb or his hand to his throat and he then repeats an oath that has been repeated by every Mason who has joined the Lodge.

In the Entered Apprentice or first level of the Blue Lodge, it includes the following words: "Binding myself under no less a penalty than having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea.."

When the new Mason goes into the second, or the Fellowcraft Degree of Masonry, the oath includes the following words: "Binding myself under no less a penalty than that of having my left breast torn open, my heart plucked out and given as prey to the wild beasts of the fields and the fowls of the air..." Then in the third degree, or the Master Mason's Degree, every Mason must swear an oath including the following: "Binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence, and burned in ashes..."

Masons state that there is nothing wrong in being a Christian and also being a Mason. And, when they are exposed to some of the anti-Christian secrets of Masonry, they say, "Well..those are in the high degrees. We don't know about those things. I'm just in The Blue Lodge." We are sorry, but that is just not true.

The Blue Lodge Mason who also claims to be a follower of Jesus Christ, has to ask himself some basic questions. First of all, "How can I put a blindfold on, come before a man I call The Worshipful Master", say I am lost in darkness and need the light of Freemasonry?"

The Bible brings us a very different message about light and darkness, one that brings with it the hope of joy: And these things write we unto you, that your joy may be full.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.(1 John 1:4 - 7)

How can a Christian Mason say he is lost in darkness and seeks to join the Lodge, because he needs the light of Freemasonry? The Bible says if you are a Christian and say you are in darkness, you are living a lie, and the truth is not in you. Because, if Christ lives in your life, you have The Light.

The second thing The Christian Mason must ask himself is this: "If you are going to join the Lodge, is how can you come before a man called The Worshipful Master, and bow before him in a religious ceremony (remember the altar in the center, with the single light from above shining down on it) and say you are lost in darkness? "

Jesus said "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24)

Jesus says that we cannot serve two masters. You can't be a follower of Christ and then bow before a man you accept as your Worshipful Master. The mammon Christ warned about fits right in the lodge. What is it if it isn't the prestige, wealth, power and position among men promised by lodge membership?

Third, how can a Christian take a pagan blood oath? How can a man who is a follower of Jesus Christ swear he accepts as a penalty , to have his throat cut from ear to ear, his bowels ripped open, given to the beasts in the field?

Most Masons respond to this by saying that the oaths are just kind of spooky/College Fraternity type stuff that mean little or nothing. What foolishness! It means something to Jesus Christ. This is what he said in the matter. The Mason would do well to take strong heed: Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. (Matt. 5:33 - 37)

Take note that Jesus clearly describes the Masonic oaths and clearly states that these cometh of evil. Not from fun, not from some kind of macho male bonding,

but from evil. What would possess a man to stay bound by blood oath to this stuff, once exposed, except it come of evil?

This isn't something that accidentally found its way into scripture. In the fifth chapter of the book of James , it is repeated:

“But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. (James 5:12)

God's Word says that the penalty for taking Masonic oaths is condemnation. God isn't amused by this. He absolutely forbids taking these pagan blood oaths of Masonry.

But what is it that must be kept so secret? Why is it that Masons are required to take these pagan blood oaths of secrecy not to reveal the secrets of Masonry even before they're told what they are supposed to keep secret? Why must these men bow down in ignorance of the secrets to which they are being bound?

Why would a man who would never buy a car or a home or enter into a business agreement without first studying all the terms, kneel, blindfolded, in a lodge room with a noose around his neck, and swear obedience to things he has no understanding of? Crazy, isn't it!

What could ever possess a sane man to do something like this?

THE YORK RITE: CHRISTIAN FREEMASONRY?

Ed Decker

We continue to receive mail from people who say that, while the many other branches of Freemasonry are certainly pagan, the York Rite is a Christian Rite from start to finish. Would that it were true. It is as bloody as the rest, if not more so, because it tries to cloak itself in the mantle of the Christian faith.

First, the deep roots of Freemasonry are entwined within every branch of the craft and go through every level of paganism, cultic and occult practices, right into the depths of Luciferic rituals. No part of the system is exempt. The York Rite is no different and those men within it who claim it is free from any non-Christian influence are either blind fools or lying through their teeth!

Let's look at the "Knights Templar" Degree. It is reported to have originally been established to preserve and protect the craft. The special garb worn in the degree consists an Apron, sash and cordon.

The center of the Apron displays a hand holding a severed head, dripping blood. On the flap is a hand holding a knife. Drops of red blood cover the white background.

The Sash is white with a yellow fringe. It is filled with gory, severed heads, arms and legs, mixed in with knives, crosses and crowns. The cordon , which goes around the neck, is dark satin with severed heads down the side and a small ceremonial sword as the breast ornament. Along with these grotesque items is a human skull cut and pinned so that the top of the skull can be detached to use a drinking vessel. And they call this the Christian Rite??

A BIZZARE BLOOD RITUAL

The paraphernalia of this ritual should be evidence enough that the York Rite is every bit as pagan as the Scottish Rite, but let me finish this up with a few excerpts from the rite, itself.

The obligation in this degree, called the Master's Nine Of Elect, is now given to the candidate in the usual form. While the candidate is kneeling at the altar, the companions all stand over him with raised poniards, as if about to stab him. Meanwhile a horrible, bloody head sits on the altar, facing him.

He swears this blood oath: *"I do solemnly swear, in the presence of Almighty God, that I will revenge the assassination of our worthy Master, Hiram Abiff, not only on the murderers, but also on all who may betray the secrets of this degree; and furthermore, that I will keep and protect this Order with all my might, and the brethren, in general, with all my power, and furthermore, that I will obey the decrees of the Grand Council of Princes of Jerusalem; and, if I violate my obligation, I consent to be struck with the dreadful poniard of vengeance, now presented to me, and to have my head cut off, and stuck on the highest pole, or pinnacle, in the eastern part of the world, as a monument of my villainy! Amen! Amen! Amen! Amen!"*

The vows here are sealed with the Fifth Libation or The Sealed Obligation. The candidate is given the human skull filled with wine, which he drinks after swearing that *"the sins of the person whose skull this once was, be heaped upon my head, in addition to my own; and may appear in judgment against me, both here and hereafter, should I violate or transgress any obligation in Masonry, or the Orders of [this] knighthood..."*

I am sorry, but any man who has sworn such oaths has so violated his Christian faith that I suspect he *and all those over whom he has headship* have been removed from that umbrella of Christ's protection.

What is So Bad About Being a Mason?

by Ed Decker

Masonry... and the lodges associated with it are only 'bad' if viewed from the orthodox Christian position. For pagans, the lodges are 'ok'. From the simplest perspective, most of the lodges and all the men's lodges require the swearing of oaths that involve death or disfigurement or both if the member breaks his or her oath. These are called blood oaths and as such, are prohibited by Christ.

The Masonic oaths are taken on the Holy Bible, which the Masons are told is only one of the "three great lights of Masonry." Yet that very Bible contains the commands of God

that should stop any Christian Mason in his tracks and drive him to his knees in repentance. Jesus has commanded us to

"Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." (Matt.5: 34-37) KJV

James 5:12 says almost the same thing, except that he says that if you swear such oaths you will *"fall under condemnation."* Both the Lord Himself and James say that Christians must not swear oaths! They come from evil and bring condemnation. If you say you trust the Bible and still do those things, you have to be a blind fool or a liar. Sorry if that offends you, but what would you call it? You have done that which offends the Lord.

Yet, the central feature of the Masonic initiation as an Entered Apprentice is a solemn and binding oath taken on the Bible in the name of God, involving serious blood penalties.

Masonic leaders might say that we have to swear oaths in court, or when we join the military or some such thing. This is not true! No Christian is required to take an oath in court, and most Christians who know their Bibles well, will refuse the oath on the grounds that Jesus forbade them to do such things and then will simply affirm that they will tell the truth without an oath. Any court in the land will accept that. It is freedom of religion!

Do you know what the Ten Commandments are? Of course you do. Did you know that the Masonic obligations break TWO of those commandments at least? The Lord God commands that we shall not kill (Exodus 20:13). Yet in their oaths, Masons swear that they would have their tongues torn out and cut from ear to ear if they ever revealed the secrets of just the 1st degree.

That is murder for them and suicide for the oath taker—both of which are breaking the 6th commandment. PLUS, they are asking God in heaven to come down and witness a solemn oath where they are consenting to break one of His commandments. If that isn't taking the name of the Lord in vain, what is the meaning of the word!? (Ex: 20:7)

How is Jesus glorified by this gruesome nonsense? Where is the gentle Savior in the concept of having one's tongue ripped out by its roots? The Second degree involves a solemn oath to have "your breast torn open and your heart plucked out..." third degree: to have "your body severed in two and your bowels taken thence..." and seventh degree: to have your "skull smote off and ...brains exposed to the meridian sun..."

Masons talk about friendship, morality and brotherly love and then swear that sort of grisly oath! Where is Christ in that? Masonic leaders will say that these oaths are only "symbolic" and that no one really takes them seriously. Actually, that is not true. As recently as the mid-'80s, a man in London was murdered according to Masonic ritual for betraying the Craft. However, even if the oaths were *'just fun and games'*, then they are

calling down the Almighty God of the universe to witness an oath which they don't take seriously and which Jesus forbade them to take!

This is foolishness! It invites demonic habitation and must be repented of by every Mason who claims to be a true Christian!

The ways things ought to be

by Bob Jones

When we study Freemasonry, we have to wade through a lot of stuff. A lot of it is been pretty dark and the picture is bleak, but I want to share some of the bright side of things.

There are two families that co-exist in this world. There is a disinherited family. It's father is Lucifer. He is the one, who works through pride or vain glory because he's the imitator in all things. God has glory. Satan has vain-glory. Vain-glory is glory that isn't going anywhere. The glory of God is real. And that family that is seeking the glory of God, the full inheritance of the Lord.

Men and women involved in the mysteries and darkness of the lodge are buried in Vain glory. The pompous titles they wear upon their breasts, the orders of ritual they embrace bring even the stoutest Christians among them out from among the inheritance of the believe into the pit of the vain glorious. They have fully and completely given up their birthrights for a sad and empty counterfeit. Woe unto them on that day of judgement. Their inheritance will be that of the disinherited and of its father, Lucifer.

I worked for fifteen years as a development director in a Bible college. And I know something about inheritance, I know something about the process itself and I'm here to tell you that it is the very process the Bible uses or shows us. I wish we would all receive our full share of that ever lasting glory. It is a process that has been corrupted because there are those who would lead us from that glory that God has offered into that vain-glory of Satan.

Pride goes before a fall. Vain-glory will never do the job and there are those of us who live for the things that we can see, hear, smell, touch and taste. It is such a waste, because this is not the reality. The reality is in the things of the spirit of God.

I want to share this with you; that statement, that question, first of all by those who came to Jesus and said, "what shall I do or what must I do to inherit the kingdom?" It's a good question.

Mark 10:17 As Jesus started on his way, a man ran up to him and fell on his knees before him. "Good teacher," he asked, "what must I do to inherit eternal life?"

Luke 10:25 On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?"

Luke 18:18 A certain ruler asked him, "Good teacher, what must I do to inherit eternal life?"

It's asked in a good way. And Jesus gave them the same answer, but it is by process of inheritance that we are to receive. I think we need to go back to the beginning and I'm going to just very quickly go over this.

In the beginning there was the creator, one creator, God made all things. But there is something else revealed by John in the first chapter of his Gospel. With the creator was the Word and the Word was with God and God was the Word. That word was in the beginning with God. He was with the Father in the beginning; He will be with the Father at the consummation of all things. And He was with the Father when he went to Calvary.

I want to talk about this inheritance process for just a minute. First of all it begins with property. I want to say that the execution of a will is the greatest act of grace that anyone can commit. In the execution of a will you are committing an act of grace because it is a gift; it is something that person cannot purchase from you; that person cannot earn from you; something that person does not deserve. You have chosen them because of who they are. They are a friend or they are a relative. And because of that you have promised them, in a document called a testament. Incidentally it makes you a testator when you write a testament. And that testament is nothing more than a promise on a piece of paper until it goes into affect.

If I were to write one word about the old testament which I think is the theme of the Old Testament is the word promise. If I were to write a word over the New Testament it would be the word probate and then finally distribution.

Let's begin back at the beginning again. God, who was the creator spoke with the voice of authority. He spoke with truth because He is truth and the Word of God is truth and so He spoke with an exclamation point. When God speaks you listen. And He had a relationship with Adam that was a unique relationship.

But Satan, Lucifer, came along and took that exclamation point and began to twist it subtly until he formed a question mark and created in the mind of Adam doubt. Did God say? you will surely not die. With all the subtlety of the serpent he spoke a simple statement with a period at the end. He makes no commands, he makes no demands, he simply states lies. God spoke the truth, Satan came along with the lie. Paul says in that passage in Romans that they exchanged the truth of God for the lie. Not a lie but the lie. The lie that the creature can be worshipped the same as the Creator. And they began to worship the creature rather than the Creator. That's the lie and the deception of Satan in all this.

And so God made a promise. The next word is the promise. The promise is that God was going to restore everything that Adam lost when he bought the lie. God had crowned him with glory and had given him honor and had given him dominion over the earth and he relinquished all of this. It was turned over to the one who became known as the prince of the world. And now man was lost.

When you write a will you always put people in that will; those people who are going to be the recipients of your grace. And God made a will which can be found in several places. But in Genesis chapter 12 there is a dynamic that takes place in that occasion when Abraham was put to sleep after having divided the carcasses of the animals and

created the setting for covenant. And God walked between these parts of the carcass while Abraham was asleep.

Now the dynamic is this, that God and the Word passed through those carcasses. This same word that John was later to say became flesh and dwelt among us. There were two parties that were present at that occasion with whom God spoke by immutable oath, based on His own name that He would fulfill this promise that "through thee and thy seed shall all the nations of the earth be blessed. "

Two people went into the testament or the will of God. A friend, Abraham, and a relative, Jesus Christ. Two people. These people were the heirs of salvation. The heirs of the will. Now this Jesus was unique. Because He is the one to fulfill all this. You see God had made a will but a will is only a promise on a piece of paper until the death of the testator. And in the fullness of time this Word made flesh who dwelt among us who spoke truth came to Calvary and He died on the cross as the testator of the will of God.

Do you understand the significance of that? Because at that point the promise went into probate. Up until that time it was just a promise. Hebrews 11 says, by faith Abel offered a more acceptable sacrifice while Cain did not. By faith Abraham left the Ur of the Chaldees to follow God, by faith, on and on through that great list. But He says in the thirteenth verse, these all died in vain never having received the promise. It was impossible for them to do it without those of us who are heirs in the new covenant.

The beautiful thing about this is that the two heirs cannot receive until both of them are heirs. And Jesus, who was the testator of the will of God, died and was buried. That's the normal course. But on the third day He arose from the dead, He was raised by his Father. I want you to know that the cross is total submission to the will of God.

Jesus was put to death by His foes. He was buried by His friend and He was raised by His Father. This was not His work at all, it was submission to the will of the Father. I don't know of anybody else in all my experience of working with wills, whoever wrote a will, who died to put it into affect and then came back and showed up at the reading of the will to receive the inheritance. I don't know of anybody else who has ever done this. That's sort of unique, isn't it. And that's what Jesus Christ is, He is unique! And this is truth, this same Word of God made flesh who became the heir; who returned again the Father; who is glorified is now prepared to come back for the distribution of the estate.

What will we receive? We will receive everything that God is and everything that God has and God has everything. There is reserved in heaven for you an inheritance that will not fade - that's glory! It will never fade.

Now you see vain glory is fading glory. People say, well I'm going to live by my looks; I want you to know that Brook Shields and Tom Selleck are beginning to wrinkle, sag, and shed just like everybody else. Those people who say, well I will make it with my wealth - listen - it's all going to be gone. I have a friend, who was a friend of John D. Rockefeller, and this man was a member of the Gideons. He said John D. Rockefeller used to boast that when he died he was going to take his money with him. He said I was in the room when John D. Rockefeller died, it was two o'clock in the morning and the banks were closed. He couldn't take it.

You see this is vain, this is vanity. Everything that you see in this room is fading. There is no glory in this, everything that we see is fading and decaying and passing away. But the righteousness of God is incorruptible and this is the righteousness that we have now

in Christ. The operating words are " in Christ. " He is my covering, He is my peace, He is my righteousness, He is my joy, He is my health, He is everything, He is everything in everybody. And Lucifer ain't nothin'! And I'm nothin' without Him! I can't do anything without Him!

When I stand in the presence of God I do not want to stand there as Robert Jones, I want to stand there and say take my hands, Lord and want Him to see nail prints in my hands. I want Him to see nail prints in my feet, the covering of Jesus Christ over me. I don't want to stand in the presence of God without that covering. That precious armor that we wear, the righteousness, the truth, the peace, I want to be there covered by the blood and the life and the love of Jesus. He is everything, everything! And there is reserved in heaven for you an inheritance. It will not fade, it will not decay, and it will not pass away, it is eternal. Friends we have already eternal life. We are seated with Him.

We are joint heirs with Jesus. I'm gonna have it because of Him. I can't do that stuff, He did it for me. And I am to be conformed to His image. I've been called, and justified.

Justified, you know that's a beautiful word. I've been a terrible sinner in my life and I wouldn't begin a recitation of it for you here. I've been a terrible sinner and not that far back either, unfortunately. I've gone through some pretty heavy stuff. But in the last six wonderful years I've come to know Jesus as I have never known Him before. And I've come to hear and to walk with Him and to love Him, and to be loved by Him. And to know that I'm loved by Him. And to be loved by my heavenly Father through Him. And that's beautiful.

You know the most beautiful picture of justification I've ever seen is what happened in the garden of Gethesemene when the men came to take Jesus prisoner and Peter had said, Lord they'll take you over my dead body. He drew his sword when they came after Jesus and he reached out and he sliced off the ear of that man Malcus who had relatives in high places. Now Peter was picked to preach the first gospel sermon but he was a criminal. He could have been in jail on that occasion, not even present. But Jesus did something remarkable, He stooped down, picked up the ear of Malcus, put it back and made him whole again. And in that one move He not only healed Malcus He eliminated every shred of evidence against Simon Peter and crime was blotted out. That's what it does for us. He blots out our sins. They never were! Because He has taken them away - that's justification. And then I am set apart in Him and His Holy Spirit is in me.

There is a story that I have been so impressed by that I would like to share it with you. I think that in the church we have overlooked so many things. In our whole approach to the idea of demons, I work as a chaplain in a rescue mission, many of the people who come through the front door are loaded down with demons and its a very real problem. Some people don't recognize the problem but we have to deal with that day after day. We do work with that. And without God and without the Lord Jesus Christ I don't know where we'd be. Well I certainly wouldn't want to be in that kind of work, that's for sure.

The church today has lost it's sense of the inheritance, it has lost it's sense of what Jesus has done to put all of this beautiful program, everything that we have into affect. So that when they pull out that final book, they will began to read the list of the heirs of salvation from the beginning, those who have been written there. You see, many of those people who are caught up in this will Freemasonry stuff never understand. Because their eyes are blinded and they cannot not see, they will never see.

I want to tell this story because it is so important to me that we not only begin to look to the future but I want you to know that the steps of a good man are ordered by the Lord. And we walk so often every day that close to miracles and we walk on by, we miss them. Merlin Caruthers says that God was calling him to a ministry of praise and if you know Merlin Caruthers you know that he's involved in that ministry of praise.

But the story that he tells is that he was a chaplain in the army. And a young man came to him, a young private, one day and he said, " My wife is going to commit suicide, I have a problem. What do I do? She said if I go to Viet Nam she will take her life. She already attempted suicide once when I was drafted and I'm sure that she will accomplish it now because she almost succeeded then."

And Merlin Caruthers said, "Send your wife in and let me talk to her. So he did. Now God had been dealing with Merlin and teaching him how to praise and not grumble and complain all the time. Most of us grumble and complain but if we begin to, as I Thessalonians 5:18 says, "In everything give thanks for this is the will of God in Christ concerning you."

In everything! And so Merlin asked God, "What am I going to tell this lady when she comes?" and God said, "Tell her what I've taught you." She came in, sat down, and began to tell a sad story. She had been adopted as a young girl before she was born. She had been separated from her adopted parents and no family. And when she married Ray he was all she had. She said , "If he goes to Viet Nam I'll kill myself. "

And Merlin asked the Lord, "What will I tell this woman?" And the Lord said, "Sit back, fold your hands, open your mouth and I'll tell her." He sat down, folded his hands, opened his mouth, and the Lord said, "Sue, there is just one thing I want to ask you to do, kneel down and let's thank God that Ray is going to Viet Nam. "

She was angry and in the natural that would seem to be the only reaction. That was a stupid thing to say. And he could tell that she wasn't about to do that, he said well let's pray anyway. So they prayed and he said his prayer went absolutely no place.

He got through with that and she said, "Chaplain, I don't understand a thing your talking about ,"and out she went. He got a phone call from her husband a little bit later and he said, "Chaplain, what did you tell my wife?"

He said , "Well I told her that everything works together for good to those who love the Lord, and so on."

He replied, " well what ever you told her she's twice as bad as she was when she came in." And so he said, "why don't you just come back and let me just talk to you."

So later, Ray came back to the office, but meanwhile Merlin was praying, "Lord, what am I going to tell this man? I've got to tell him something. What will I tell him? He needs an answer." The Lord said, "Sit back, fold your hands, I 'll tell him."

He sat back, folded his hands, and spoke the young private across from him and he said, "Ray, there's just one thing I want to ask you to do. Let's kneel down and pray and thank God that Sue is exactly like she is." Well, he looked a little strange but he did pray for him and nothing happened. I mean he said, this is terrible.

The young man said, "Now chaplain, I don't want to be disrespectful but now I understand why Sue doesn't understand a word your talking about. I don't understand either." And so, he went out.

As the young man went out Caruthers said," Ray, why don't you come back with Sue, let me talk to the two of you." He said, 'All right, we'll do that but we have to have an answer, Chaplain. We've got to stop fooling around, we've got to have an answer."

The chaplain got down and he said, Now Lord, we've got to stop fooling around. I mean we've got to tell this man something. He's got to know something. " And then He said, "But anyway, thank you for them just exactly as they are. "

The Lord said, "Finally! Finally, Merlin, that's what I've been trying to get across to you all along. You can't help them." That's right Lord I can't help them. But the Lord said, " I can. Now when they come in this time, sit down, fold your hands, open your mouth, and I'll tell them." And Merlin said, "Oh praise the Lord, that's what I wanted Lord."

They came in and sat down across from him and he said, "Now Ray and Sue, there is just one thing that I ask you to do. Kneel down with me and let's thank God for things exactly the way they are."

Well, Ray looked at Sue and he said "Sue I don't understand what the chaplain is talking about, and I know you don't understand what the chaplain is talking about but he seems to think that he knows what he's talking about. So let's just kneel down and thank God for this." And so they knelt down and prayed. "Thank you Father, thank you Father," said Ray," that I'm going to Viet Nam." Sue prayed, "Thank you Lord, that Ray is going to Viet Nam and I might try to kill myself."

Then they got up and they walked out. They walked out into the little chapel outside the office door and Merlin knelt down to pray, to thank the Lord at that point. But when they got outside the door, Ray turned to Sue and he said, "Sue, did we really do that? "

"Well, yes, I guess we did."

"Did we mean it?"

" Well I guess we did."

He said, "Well let's just give it another try," and they went over and knelt down at the altar and they prayed again.

And this time he said, "Father I thank you that I'm going to Viet Nam."

She said, "Father I thank you that Ray is going to Viet Nam and things are just the way they are."

Well, Ray had to go back to his company so he left. Sue sat down and very shortly the door burst open and another private, another young man, came in that door. He said, "I got to talk to the chaplain."

She said, "Well, he's inside his office and the door is closed. But he'll probably be out in just a little bit."

And he said, "You don't understand, I've got a problem, I've got to talk to the chaplain."

And so he came over and he began to explain to her, he took about ten or fifteen minutes telling his problem. She said, "Well, there is one thing I can tell you. If you go in there to talk to that man he isn't going to help you one bit."

But, he said, "You don't understand this, and he pulled out his billfold, and said look this is a picture of my wife, and this is a picture of my children", and then he turned over the next picture and Sue said, "Oh my God, who is that woman?"

"That's my mother. Why?"

She said, "That's *my* mother!"

"It can't be! "

She said, "Yes it is! That's my mother. When I was a girl I was adopted and they didn't tell me. But one day I was going through a door and I found the adoption papers and there stapled to the corner was that same picture. I know that picture, that's my mother."

He answered, "I can't believe this is so, but let's go make a phone call." They went and made the phone call and she came in and knocked on Merlin Caruther's door a few minutes later. She had her arm around another private.

She said, "Chaplain, you are not going to believe this, I found my brother! And I know who my mother is!"

And Merlin said, "Praise the Lord!"

"Do you think its because I said thank you, Lord?"

He smiled at her. "I don't know what you think but I sure know what I think." And then she left with her brother.

Ten minutes later there was a knock on the door and it was Ray and he said, "Chaplain, your not going to believe this. He said, I hadn't gone but 700 yards, heading back to my company, and I ran into a friend with whom I graduated from law school and he said, he was a second lieutenant. He said, " Ray, how are you doing? What are you going to be doing? I answered, "Praise the Lord, I'm going to Viet Nam. And the man said, well, Ray, you're a good attorney, why aren't you working in the law office here with me? "

They went in his office and five minutes later his orders were changed and he wasn't going to Viet Nam. And he said, "Chaplain, do you think its because I said, thank you Lord? "

Merlin replied, " I don't know what you think, Ray, but I sure know what I think. "

I want to say this, you can say that was all coincidence. Here is a young private who passed twenty chapels to come to this one chapel, to a chaplain he didn't know and didn't even get talk to. His sister happened to be sitting there whom he had never seen. Ray talked to a man that he had not seen since he graduated from law school and in the process did not have to go to Viet Nam. Chaplain Caruthers had his problem taken care of, too. He was sweating it and God took care of it for him.

What I'm trying to say is this, God orders the steps of a righteous man. God has already taken care of things. Everything was there, he didn't just instantly perform a miracle, he didn't just instantly put her brother in that camp, he just didn't instantly put that other man in the camp, they were all there and the miracle was already set up. All they had to do was trust God and thank God and praise Him and it happened.

I've told our fellows that down at the mission. In fact, I had one young man come into me several weeks ago and I had just heard that testimony. So I praised the Lord for that, you know. And he came in and said, chaplain, I need some help and he gave me a long sad story and I immediately jumped out to help him. And I realized after a short time as doors began to slam in my face, I couldn't help this young man. And so I just knelt down and I said Lord, and I said Lord I thank you for Bill and his wife just exactly

the way they are. He was wanting shelter for her, he was a street person, she was also a street person, she needed shelter.

That's what he was asking for and he needed money in order to get it. And I couldn't come up with the money for him and so I figured out what I was going to tell him now. I had it all lined up, what I was going to tell him, but I was praying, "Lord I thank you for him and I praise you for their situation exactly the way it is."

So I went into chapel, we just had a new black chapel speaker who had come in, first black chapel speaker we've had, and I was just praising the Lord for that. And you know he took my speech and delivered it, that I was going to tell this man. The man was sitting right in the middle of the audience and he took my speech and delivered to him.

I didn't even have to deliver the speech and the young man come up to me afterwards and he put his arms around me and he said, "I want to apologize to you. I asked a man to do what only God can do. "Praise the Lord! I said thank you Lord! Then I went down, I have a group in our home for battered women, and I went down before my group and who was sitting there but his wife in that refuse. She was sheltered and she's still there. And I said thank you Lord, you put it all together and I didn't have to do anything.

Wouldn't it be great if we would start trusting God more and more and not depending on the arm of the flesh for the things that we are doing. We don't need a secret fraternity to take the place of God in our lives.

Listen, we have a great God, greater is He that is in you than he that is in the world. We've been talking today about the one in the world. Let's exalt the one who is over us, in us, and who is working to do these things to order our steps before us. God is a miracle working God. God has put together this conference, I believe it with all my heart. I know some of us has just said God is bigger than all of us, it's yours, take it.

The inheritance begins the day we acknowledge Jesus as Lord. And it will be that final distribution when all of us will gather about the throne and we'll sing the praises of God and the Lamb forever. Our God is good and he's great. Now we need to pray for those who are out there, lost and leaning on a system already doomed to failure.. The white horse is being prepared, the rider is ready, the feast has been prepared for his people, all things are set up. Let's pray and just thank God!

Freemasonry: The Trojan Horse In the Church

By Pastor Pierce Dodson

This article reveals something of the true nature of Freemasonry. You will see it, not in the abstract, but in the concrete. Its true nature is not readily apparent as many fine people do belong to this organization, and of course it is involved in various charitable activities which also give it an appearance of being an upstanding organization. But there is a saying that you can't judge a book by its "cover" (how appropriate a word in this case), and Freemasonry must be understood not by its cover but by the philosophy, teachings, and spiritual forces which lie behind it.

What I have to say is not meant as an attack on the men who belong to the lodge. I am not an anti-mason, but I am against Masonry, a philosophical system which is opposed to the Gospel of Jesus Christ. I truly love the men of the lodge, and I exhort them to break with an organization which has deceived them.

My attitude toward the Masons can be found in Paul's words in II Timothy 2:24-26: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

In Greek mythology the Trojan horse was the means by which the Greeks successfully brought their army into the city of Troy. It was an act of subterfuge. The Greeks hid their soldiers in a hollow wooden horse and then left it on the shores outside the city of Troy.

The people of Troy took the horse inside, not knowing what was in it; and it became the means to their destruction. The Greeks later emerged from the horse and took the city captive. Interestingly, the people of Troy would not listen to some warnings which were given to them. They thus paid a high price for their ignorance and unwillingness to heed the warnings.

Keep in mind the above story because it has application to the issue of . Freemasonry is Satan's Trojan horse, and it is in the Church of our day, and all too often people won't listen to the warnings which are being sounded. Hopefully every will take seriously the warnings being sounded because this really is a deadly issue (See Deadly Deception by Jim Shaw and Tom McKinney.)

I was born and raised in a Southern Baptist home where I was converted to faith in the Lord Jesus Christ at the age of nine. Some years after receiving a call to the ministry, I attended Southern Baptist Theological Seminary in Louisville, Kentucky. I graduated with a master of divinity degree in theology, but there were things I was to learn later that I did not get in preacher school. God has his own school of instruction and preparation, and often much is learned about His ways in the laboratory of life. Also He has a rather unusual special classroom, the furnace of fire, which is also very useful to Him. The Holy Spirit is always the tutor and the textbook is always the Word of God, the Bible.

Before finishing seminary I became pastor of a church in Kentucky. While at this church, I served on the state executive committee for a three year term; and during the last year or two of my tenure at the church, our church used radio in a rather creative fashion to carry the Gospel of Jesus Christ to the community. Also the church was very supportive of missions during my almost fourteen year ministry at this church. Missions were and still are a great passion of mine.

After such a long ministry at this one church, I accepted a call to a church in my home state of Tennessee. It was to be some homecoming! I did not know what was in store for me. However, God did and He doesn't make any mistakes. Unknown to me He had been preparing me for what lay ahead. Soon after going to this new field, I was to step into what I have described as the twilight zone. I haven't really come out yet. You'll soon see what I mean!

I took a prominent county seat church in a small town, and things started off very well. However, I do remember that before accepting the church there was an occasion as my wife and I drove into town that I made some comment that I hoped that the church was not full of Masons. How prophetic, it was!

After leaving Kentucky, I came down to the new field of ministry without my family. For almost a week I lived in a motel, but an interesting and prophetic event of sorts occurred the day my family arrived to join me in Tennessee. A man and his wife came to my office at the church late in the afternoon and shared with me the account of how their daughter was being harassed at school by a couple of Satanists. Now that's some way to get started in your counseling ministry! It was that same week that I heard the story of a stabbing which had occurred in that community prior to my coming where someone into the occult or outright Satanism had been involved. What was going on in this place? I would find out soon enough.

Some weeks after starting at the church, I was in my office; and I had just about finished putting my rather large library on the shelves when I began a conversation with two ladies about the subject of Freemasonry. I was now aware that a number of my deacons belonged to the Masonic order. To those who don't know any better, that's no big deal; but to those who are informed about this issue and really understand it, it's something to be concerned about. Sad to say, but Christians of our day, including most preachers, are not very knowledgeable about this topic, and consequently the Church has suffered for its lack of knowledge and discernment (Hosea 4:3).

One of the ladies in the office that day commented that her husband was a Mason, but she did not get angry with me over what I said about the subject. The other lady eventually read a book about Freemasonry so she came to learn even more about the subject. Both of them seemed to take the conversation in stride, and I don't think I really gave a lot of thought about the possible ramifications of that conversation. If women only knew the real esoteric meaning behind the Masonic symbol of the square and compass, they probably could do more to lead men out of the lodge than preachers ever could.

Some weeks following that conversation with the ladies, the Southern Baptist Convention held its annual meeting in Atlanta, Georgia. I attended that meeting as I had done for years. At one of the sessions, I was shocked when a motion was made on the floor of the convention for a study to be done on Freemasonry. There were others present from my church who heard the motion. None of us knew how that issue was about to explode in our faces. Certainly I did not know what was just ahead.

Right after my return to the church field from the convention, I learned that the cat was out of the bag. My conversation in the church office was now known to others. The lady who was married to a Mason and a part of the conversation weeks earlier in the office had told her husband what I had said. However, in all fairness to her, she did not do so maliciously nor did she probably ever in her wildest nightmares imagine what would eventually transpire. If I am not mistaken, the husband and wife were sitting around talking one night when he told her that he felt I would be opposed to the lodge. Supposedly, he noticed a funny look come over her face, and he then pulled out of her what I had said about Masonry.

How did he reach such a conclusion? I am not certain, but either he got such an idea from some veiled reference I had made in regard to Freemasonry or from a sermon which countered the theology of Masonry. Actually I never preached a sermon on the subject of Freemasonry in that church, nor did I even make one direct reference to it by name, only some veiled references. But I had preached a two-part message on the exclusive nature of the Gospel of Jesus Christ, knowing how that stood in stark contrast to the inclusive nature of Freemasonry. Possibly this man had understood enough of the teachings of Freemasonry to realize that what I was saying contradicted the theology of Freemasonry. Most Masons never pick up that contradiction. In fact few do! But the two systems of thought are as far apart as the east and the west, and they cannot be reconciled. One is a broad road and one a narrow road, and they don't lead to the same destination.

Now let's get back to the story. The Mason who learned of my feelings about Masonry did not first call me. Had he done so maybe things would have gone differently, but who, but God, knows. Instead he called a lodge brother who was a deacon in the church. From that point things went down hill and fast. I lasted about thirty days after that time. My total time on the job was four months. That was quite different from my previous pastorate, but the church where I stayed so long was not controlled by the spirit of Freemasonry. And that can make a world of difference. My story is evidence of that.

There was a regularly scheduled deacons' meeting the next week after I came back from Atlanta. It came before I fully realized the seriousness of what was going on, but I did have a sense of foreboding that night just prior to that deacons' meeting. I didn't know if I had a premonition of something bad about to happen or if I was just paranoid. I soon found out!

The deacons' meeting did not go very well. I felt I was treated rudely by one of the Masons and it was evident to me that he was angry. He knew my feelings about Masonry, and I was one of the few

people present who knew what the burr was in his saddle. Somehow we managed to get through that meeting, but I was really upset. The fat was in the fire!

The following night I received an angry phone call from this man who began the conversation by loudly proclaiming that he had heard that I had called Masonry a cult. And to my discredit, I reciprocated and loudly affirmed that I did and it was. Fortunately, we both calmed down after that fiery beginning and both of us prayed before we hung up. But things were now set on a collision course.

Over the ensuing days, realizing that I might have a gigantic problem on my hands, I decided that as a new pastor without a solid base of support, I had better take some steps to educate some people. If the issue became a public one I wanted to have some support. I began to distribute some literature clandestinely, but I wasn't as discreet as I should have been as to whom I gave the literature. It later backfired.

At some point in all this scenario, something came to my attention which really drove home the serious import of what I was involved with. Some of my Southern Baptist brethren will have a problem with the following account but I don't. Someone revealed to me that some years earlier she had had a vision. That got my attention! Baptists just don't have visions unless maybe they had a chili supper the night before. This person was a respected member of the church and knew the church very well.

This person claimed to have seen in this vision, Satan holding the church in his grip. The vision was compared to the Sherwin Williams paint logo where the can of paint is turned upside down on the globe, and the spreading paint seems to be gripping the globe. Was this a revelation from God? Did the Freemasonry connection help explain the vision? The answer to both questions is in my opinion yes.

By the time I heard about the vision, I knew that about one third of my eighteen deacons were Masons. I did not know until later that possibly another two to three dozen others in the church belonged to the lodge or its women's auxiliary, the Eastern Star. Those numbers constituted a nice group when you consider that the church had maybe about three hundred active members.

But Satan's presence and power were manifested in ways other than what happened in that church. In the town on main street, there was a liquor store called Lucifer's Liquors. I have never seen a liquor store more aptly named. So Satan was being advertised with a "neon" sign on main street in this town. Of course, if folks had known all the other activity that the devil had going on there, they could have put some similar signs up other places as well.

Also, had I driven to the cemetery before I went to interview at that church, I would have been enlightened. For there in the cemetery is a special section called the Masonic Gardens, and there is laid out a miniature lodge hall in that special area of the cemetery. It has a marble altar with a marble Bible on it and the lodge chairs placed as they would be found in a lodge. Maybe I better check the local cemetery before I consider any other church in the future.

However, it would probably be fair to say that Satan holds more than a church in that town in his grip. His influence is pervasive throughout the entire area, and it will be anywhere that Freemasonry is as strong as it is there. [Note: See Dr. Peter Wagner's Breaking Strongholds In Your City].

The next event in my saga was that a piece of literature, a John Ankerberg booklet, was given to the wrong person who in turn brought it to one of the Mason deacons. Then I got a phone call on a Sunday afternoon and was told there was to be a deacons' meeting after the Sunday night service, and the caller asked if I knew about it. I responded that I had not been told about it, but that I had a suspicion that Freemasonry might just be behind this clandestine meeting. It was apparent that I, the pastor, was not welcome.

Interestingly, we were scheduled to have the Lord's Supper that Sunday night. Fortunately, one of the deacons had enough moxie to stand up to one of the Masonic deacons and ask how the deacons could take the Lord's Supper and then turn around and have a secret meeting behind the pastor's back. That was a pretty good question! Maybe I shouldn't have been surprised since Satan

had set an earlier precedent of doing someone in following the observance of the Lord's Supper. Deju Vue!

At any rate, secret meetings are not exactly out of the ordinary for Masons. This meeting was probably meant to roast me in absentia, but when the objection was raised, I was issued a last minute invitation just before the service that night. After the service which included taking communion, I went upstairs to a room where the deacons and I sat down. Keep in mind there were deacons who did not even know what the meeting was about, but the Masons knew. You might say that it was their meeting.

We were all seated around the room against the walls, but once the show got going and the literature I had distributed was produced, I got up when confronted by a Masonic deacon and took a seat in the middle of the room facing the deacons.

One of the first things I did was to tell how other preachers like Finney, Moody, and others before me had opposed Masonry. That didn't go over very well with one of the Masons and he tried to shut me up. However, he probably wasn't prepared for the way a non-mason deacon told him to be quiet and let me speak. The meeting was quite a tense one. Near the end I was asked if I could work with them (the Masons), and I responded that I could probably give an answer, but I would prefer to wait and answer at a later time. I closed the meeting with prayer. The meeting was comparable to nine rounds with Mike Tyson. Afterwards, one deacon remarked to some of his peers that he would give up being a deacon before he would give up his lodge membership. Does that say something about where his loyalty lay? That's what Jesus meant when he said a man could not serve two masters.

Tensions continued to build, and apparently there was some talk going on in town about the trouble at church. A prominent community figure later told me that he had remarked to his wife that things were about to explode at the church. On the Wednesday following the deacons' meeting, I was informed by a non-mason deacon that he had received a visit that day. Possibly he was being checked out to see where he stood in regard to me. He and I speculated that some effort to oust me might be in the works, but we did not know for sure. He did share with me how that area had seen some violence in days past, and of course you know how encouraging that was to me. Things were heating up!

That Wednesday night I was to speak on a subject that was part of a series I had been doing. Of all things I was to speak on the subject of standing alone. Talk about the providential hand of God it was evident to those with eyes to see. Actually I had some suspicion that an effort could even be made to remove me that night, but that was not to be the case. In fact as I looked out over the congregation that night, I realized that my opponents were not ready to act yet. I stuck to my planned topic though I knew how nervous I was. I got through the service and there were no incidents that night. But the bomb was still ticking!

The following Sunday morning a Mason deacon took me by the arm and escorted me into the church office, closing the door behind us. He wanted to know if I had reached a decision yet about being able to work with the Masons. I knew the utter incompatibility of Freemasonry and Christianity, especially among the church leadership, but that is not very widely understood in our day. I felt that basically these Masons had two options: renounce Freemasonry or step down as a deacon in the church. In response to his question I said, "The issue here is truth". His response was quite revealing to those who understand the philosophy of Freemasonry. He said that what was true for me was not necessarily true for him. Had I been talking to New Ager, Shirley McLaine, the comment would have been expected, but this was a Baptist deacon who also apparently had ingested the deadly, false philosophy of Freemasonry.

That afternoon I struggled with my dilemma. I felt intense pressure, and probably the enemy was beating up on me really big time. At first I thought that I would try and last thirty days and see if something could be worked out. My wife and I had just bought our first house and we have two, young children. We had not even paid the first house payment. In addition there were guests in our home from my former church in Kentucky and they were blown away by all that was going on. But it was again providential that they were there to be with us, and the dramatic weekend before another Kentucky couple had been down. Thank God for friends!

I very quickly discarded the thirty day idea, and then gave some consideration to a two week trial. But right or wrong, I then decided I would go ahead and resign that very night. I was not going through this agony any longer. So I made a call and told the deacon chairman that I would like a meeting before church with the deacons, but I did not say what was on my mind. When I met with them later, no one tried to stop me from resigning, not even my supporters. It was that kind of climate.

There was to be a special program at church that night, but I don't think I exactly knew what the youth were doing, except that it was a musical. Guess what it was? It was a musical drama entitled "The Big Picture" and it was based on Romans 8:28. The theme was that you don't understand your trials when you're going through them, but you have to wait to see the big picture later. I was about to go through one of the most traumatic experiences of my life, and there could not have been a program more appropriate to the occasion.

Again God's providential hand could be seen. He really was in control! I sat in the pew that night with my wife. A former Mason who had been a deputy in another town came to be with me, and a preacher friend's wife came to be with my wife. The youth finished their program and then I got up. There were visitors there, including a group from another nearby state. I read most of what I said from a prepared text. I resigned without anger or animosity and never once mentioned Freemasonry. I stated that there was a situation in the church which made it impossible for me to fulfill my calling to the ministry of the Gospel and my calling as pastor of that church.

About fifteen months had elapsed between the former pastor's leaving and my coming, and now I was resigning after four months. There were people in shock; some cried and many came to the front to speak with me. I sought to be gracious and somehow got through it all. What a night, I shall never forget it! I stayed up until three or four o'clock the next morning with friends, but never really went to bed.

I would insert at this juncture what a blessing it was that God gave us some special friends during those days. Friendships forged in the flames are the strongest, and I am grateful for Christian friends who stood with us. We also got much support from our former church members back in Kentucky, and they really were a great blessing.

Our house then went back on the market before the first payment was made. However, God came through and took good care of us. Remarkably, I'm probably one of the few preachers on record who was paid longer not to be the pastor of a church than he was to be the pastor. That came about because a non-mason deacon recommended that the church pay my salary for the next six months if necessary. Praise God! He really did prepare a table before me in the presence of my enemies. (This arrangement was reached only after I was gone and was not arranged before I left. I left cold turkey.)

This is probably a good place to share another very fascinating story which has God's fingerprints all over it. Within a few weeks of my resignation from the church, one Sunday my family and I visited a church in a nearby, large city. The visiting preacher announced his main text for the morning service and began to read from Genesis 50:19-21, "And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly to them."

I knew it was no accident that we were there to hear such a message though honestly I came with the intention of talking after the service with the guest speaker. But God wanted to say something first!

But it gets wilder. We drove down into Georgia that afternoon and visited with a pastor whose church had successfully dealt with the Freemasonry issue, even to the point of removing a Masonic cornerstone from the church building. That's what you call cleaning house. But after that visit, we headed back to the city where we had been that morning, and were we in for a surprise.

The preacher at the church we visited that night was a friend of mine who did not know we were going to be present that night. He did see us and spoke to us shortly before the service, however.

Then when he got up to preach, he announced that he was doing something out of the ordinary in that he had changed his sermon from what he had planned to preach (apparently he had done so that afternoon). He then announced his text was Genesis 50:19-20. Now that's what I call making your point! God wanted my wife and me to understand that He had a purpose in all that was taking place and that He would provide for us. Believe me, he has and is still doing so! He is faithful, trust Him. He'll meet you in the furnace!

Since the house did not sell right away, we were forced to stay in that small town. We didn't just run away. We maintained a residence there for another year and a half. I think God may have allowed that so that our presence was a constant reminder of what had been done at that church. God wasn't going to let it be easily swept under the carpet. But that church's rebellious spirit or at least some of its members' rebellious spirit against God ordained leadership is not an isolated problem; it is to some extent found in many of the churches of the Southern Baptist Convention. Some Southern Baptists don't understand authority as God has established it. The same spirit of rebellion rampant in our nation is tragically at work among the people of God and Freemasonry is its ally.

I might add that in time a new church was formed as some people just did not feel that they could stay in the church which had allowed me to leave. Today that church has a new building at a great location. It has adopted by-laws which prohibit members who belong to secret societies from holding office in the church. That is the least a church should do! Personally, I would hold that no one be admitted to church membership who holds membership in a lodge, but that's not politically correct thinking in this Laodicean age. Is it?

About six months after I had stepped down, I received a phone call. The money from the church was about to run out. God surely is never late, but often He cuts it awfully close. The caller was the chairman of a pulpit committee back in middle Tennessee, and he wondered if I could fill in and do some preaching. Of course, I accepted. Again, God was taking care of us as He had promised in those two sermons.

Later, I was installed as that church's interim pastor without the church even voting on me. I was the choice of their pulpit committee to hold that position. The committee all knew about the issue which had cost me my previous church and that was no problem to them. After about five months into my ministry there, I agreed to allow the committee to submit my name before the church as a candidate for its pastor. But hold on, here we go again!

There were some folks in this church who had ties back to the area where my last church had been. This link brought some word to the people where I was now serving. However, I had already told all the pulpit committee and later others, as well, about my experience. Let's face it. I hadn't run off with another woman or embezzled from the church, but some who did have not been treated like I have been.

But with all the hoopla over Masonry surrounding me, the deacons in this church wanted to meet with me and talk with me about this matter. I agreed to do so. At the meeting, not only did I share my position, I showed them a video tape, From Darkness To Light, by Jeremiah Films. I also answered some questions. None of their deacons was a Mason, but one was sympathetic to some Freemason friends, and he told them what had transpired in the meeting. I don't think the Masons cared too much for the film, but their numbers were much smaller in this church. Nevertheless, that didn't stop them from causing a stink.

It was like the replaying of a bad movie. Word got out that the church was going to vote on a date to call the preacher, and the Masons came out to cut me off at the pass. I still think it was a colossal tactical blunder on the Masons' part, but they decided they were going to take a shot at me at that time, instead of just waiting for the actual vote on me which was to come later.

The Masons had all their number present on that Wednesday night when only a date was to be set for my trial sermon. Some of them never came on Wednesday nights, but this time they were there. In fact, one of their number had not been to church in ages, Sundays or Wednesdays, and some people did not realize he was even a member of that church. One member later remarked to me, "Well, the Lord couldn't get him to church but the lodge sure did."

At a certain point while the moderator was presiding, the Masons all got up out of their seats and headed to the front. One of them pointed his finger at me and called me a trouble maker. I'm sure that many times the Lord Jesus was viewed as a trouble maker, and Elijah was called the same thing by Ahab. And look at Paul, almost everywhere he went things were stirred up. But that's just not kosher today. Many churches had just rather be dead. They wouldn't dare allow a disturbance even if the cause of Christ would be served.

Now back to the O.K. Corral, I mean church. There in front of everyone, this same man challenged me to meet with all the Masons, a meeting they had tried once before to arrange; but they had failed to get their way. Before everyone, I let him know that I would meet with the Masons but that the deacons and pulpit committee would also be present. That wasn't what they wanted. They wanted a meeting only on their terms (sound familiar), and you can bet it would have been used to try to intimidate me. They never got their meeting. Of course the atmosphere was tense. You could cut it with a knife. Fortunately, none of my family was present to see, hear, or feel the shameful affair. It was ugly!

There was such a foreboding presence there that night that a lady came up to me afterwards and asked me if I could be in any danger. I replied that I could be. The history of Freemasonry has had its share of violence in spite of its denials, and I feel that as this issue comes more out into the open, violence could occur again. It's the nature of the beast! Generally when challenged, Masonry will show its true colors. Masonry can tout its hospitals and charities, but when you really begin to expose it to the light, often the real god of the lodge comes out from behind the mask and shows himself. I know. I have seen it happen twice!

In the days following that Wednesday night service, where I believe the Masons shot themselves in the foot, the Masons worked to discredit me. But when push came to shove, they were still unable to get enough votes to keep me from receiving a call to be pastor of the church. They did get a lot of no votes; however, many people were just intimidated by the whole mess. Thus, some voted no, not so much because they were opposed to me, but because they thought it was for the good of the church. Of course, I was bothered by the fact that the vote was not a really good one, and there were other negative factors to consider, also. I struggled over what to do and finally decided to decline the call of the church.

The very next day after I announced my decision to the church, one of the Masons had my name taken off the church sign, thinking I was gone. But I had only declined the call of pastor; I was still the interim pastor. The Masons had to live with me for another two to three months. So, I stayed around until the church called a full-time pastor and then I stepped down.

I left the church in November, 1992. I have not chosen to take a pastorate since that time. To some extent I am banned by the Baptists, though not altogether, a pariah among my own people, branded by this issue in which my position is the correct one, the Christian one. All I have been through is a high price to pay and keep paying, but I don't regret what I've been through. Misunderstood, yes; mistreated, yes; but mistaken, no; not on an issue where I know that I know I am right! I thank God for the privilege of suffering for His name's sake. And very likely there will be more to come.

As I conclude my story, I want the reader to understand that the issue of Freemasonry cannot be fully understood apart from the subject of spiritual warfare. Freemasonry is one of the schemes of the enemy, his Trojan horse, and it is a good one. However, the enemy is not the Mason himself; it is Satan (Lucifer), "the angel of light", and his demonic host who assist him. Christians are to love all men, but we are to expose the works of darkness (Ephesians 5:11), defend the faith (Jude 2), and call all men to repentance and faith in the Lord Jesus Christ (Acts 20:21). Those are my objectives!

In conclusion, read the following words spoken by Adrian Rogers because they explain my attitude about truth, whether it relates to Freemasonry or something else, "It is better to be divided by truth than united in error; it is better to speak truth that hurts and then heals than to speak a lie; it is better to be hated for telling the truth than to be loved for telling a lie; it is better to stand alone with truth than to be wrong with the multitude."

ADDENDUM

The Southern Baptist Convention possibly has as many, or even more, than one million Masons holding membership in its churches. That is a staggering and shocking figure, but the tragedy is compounded when you realize that thousands are ministers and/or deacons. Sad to say, but the group now in control of the Southern Baptist Convention has thus far failed to deal with this issue in a proper manner. The present position of the convention is to leave this issue to the individual's conscience.

But the problem with this position is that the Bible, and not our conscience, should be our ultimate guide. There are many fine preachers in this group, and hopefully in the future the S.B.C. will redemptively deal with this issue. Love would seem to demand that the truth be told. Jesus said, "and ye shall know the truth, and the truth shall make you free."

However, it should be understood that this problem is not just a Southern Baptist one as there are Masons in other religious bodies as well. It is an issue which should concern all Christians who are serious about revival in the churches of America and a spiritual awakening in our land. May God lead us in the days ahead to do what is pleasing to Him.

The Soul Ties of Freemasonry

by Ed Decker

"We may not call in question the propriety of this organization; if we would be Masons we must yield private judgment. 'To the law and to the testimony—if any man walk not by this rule it is because there is no light in him.'"—*Pierson's Traditions of Freemasonry*, p. 30.

"That this surrender of free-will to Masonic authority is absolute (within the scope of the landmarks of the order) and perpetual, may be inferred from an examination of the emblem (the shoe or sandal) which is used to enforce this lesson of resignation. The esotery of the Masonic rituals gives the fullest assurance of this: "once a Mason always a Mason" is an aphorism in our literature conveying an undeniable truth."—*Morris' Dictionary of Freemasonry*, p. 29.

"A Mason should know how to obey those who are set over him, however inferior they may be in worldly rank; or condition." —*Macoy's Masonic Monitor*, p. 14.

"Disobedience and want of respect to Masonic superiors is an offense for which the transgressor subjects himself to punishment."—*Mackey's Masonic Jurisprudence*, p. 511.

"Under the head of Discipline is given a catalogue of fifteen prime classes of un-Masonic acts, of which this is one. It is so subversive of the groundwork of Masonry, in which obedience is most strongly inculcated, that the Mason who disobeys subjects himself to severe penalties."— *Morris' Dictionary*, pp. 91,92

"As a presiding officer the Master is possessed or extraordinary powers which belong to the presiding officer of no other association" *Mackey's Masonic Jurisprudence*, p. 344.

"The powers and privileges of the Master of a lodge are by no means limited in extent."-*Chase's Digest of Masonic Law*, page 380.

"An affirmation is not equivalent to an oath in Masonry however it may be in common and is not legitimate in the working of the lodge."-Ibid. p.13.

"The Covenant is irrevocable. Even though a person may be suspended or expelled; though he may withdraw from the Lodge, journey into countries where Masons cannot be found, or become a subject of despotic governments that persecute, or a communicant of bigoted churches that denounce Masonry, he cannot cast off or nullify his Masonic covenant; No law of the land can affect it-no anathema of the church weaken it. It is irrevocable." -*Webb's Freemasons' Monitor*, p. 240.

This accounts for many strange and mysterious proceedings in our would-be courts of justice and in the churches. NO law of the land (that is, civil law,) can even affect this lodge oath or covenant. No anathema of the church (that is, divine law), can weaken it.

Is it any wonder that criminals go scot-free when the sheriff that impanels the jury, enough of the jurors impaneled to bring in a divided verdict, enough witnesses drummed up to make the evidence appear contradictory, the attorneys of the prosecution and of the defense, and the judge on the bench, are irrevocably bound to the prisoner at the bar as sworn brethren, by an obligation considered paramount to all others, civil or divine?

Is it anything strange that there is trouble in the church when the members are bound up, by this strong covenant, with saloon-keepers, irreverent scoffers, and other evil-minded men, in sworn brotherhood?

Is there no escape from Masonry is the now all important question. The answer is Yes, absolutely Yes! The Word of God tells us that we can confess our sins (this oath bound bondage is sin) and He is faithful and has mercy upon us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (KJV, I John 1:9)

What a promise of deliverance.

No blood oath can stand against the Word of God!

The Secret Doctrine

by Larry Kunk

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Does the Masonic Lodge have a secret doctrine which is known by only those at the top of the organization? If knowledge of a secret doctrine were not restricted to only those in the higher degrees, how would the Lodge select which men were to have access to those secret teachings? What methods would be used to promote, while at the same time restrict such sensitive information?

If there were a secret doctrine, would it be possible to accurately know its teachings without joining the organization? Most Masons, even those in the higher degrees, will be quick to deny the existence of any secret doctrine.

Many Masons have claimed that The ritual is all that there is. Is that really true? Are Masonic teachings limited to ritual, or are there teachings beyond the ritual which Masonry attempts to convey to its members? To answer those questions, we must turn to the writings of Masonic authorities.

The highest authority of Freemasonry

Many times, Masons have claimed that the ritual is the only authority of Freemasonry. In examining that claim, we need to acknowledge that the rituals of the degrees of Freemasonry were written by men. Is it reasonable to assign higher authority to a work than is given its author or authors? Obviously those who wrote the rituals have or had a greater level of authority than the rituals which they produced. If we could identify the authors of the rituals, we would unquestionably identify men who are Masonic authorities. It would be very difficult today to identify all of the authors of the rituals of the three degrees of the Blue Lodge. The ritual was not written all at once, but evolved over time. (1)

The major portions of the ritual are well over one hundred years old. All of the major authors are dead. However, it is quite easy to identify those who have the ability to alter the ritual as practiced in Lodges today. Any Grand Lodge has the authority to alter the ritual which is practiced in its jurisdiction. There are portions of ritual, called landmarks which Grand Lodges will never alter in any significant way. But, there is some divergence of opinion among various Grand Lodges as to which actually do constitute all of the true landmarks of Freemasonry. According to the Indiana Monitor and Freemason's Guide, there are seven which are universally accepted. (2)

An example of one of those seven landmarks is the Legend of the Third Degree. The Legend of the Third Degree cannot be significantly altered without altering the nature of Freemasonry. However, less essential portions of the ritual can be, and have been, altered by ruling Grand Lodges. An example which demonstrates that the ritual can be changed has been provided by the Grand Lodge of England. In recent times, the Grand Lodge of England removed the blood oaths from the ritual of the Blue Lodge. Obviously, since a Grand Lodge has the ability to alter ritual, it has higher authority than the ritual. The ritual is the product of an authority or authorities.

Another means of determining with whom the highest authority rests is to consider the process by which a new Lodge is formed. In the United States the practice is for the Grand Master to issue a dispensation to operate until the ensuing Grand Lodge at which the dispensation may be continued, a charter may be granted, or the dispensation dismissed. (3)

Since the Grand Lodges are the highest authorities of Masonry, Grand Lodge publications produced for use by Masons including Masonic Monitors, books of Masonic Law, and training materials are excellent sources of authoritative Masonic teaching. Other written materials which are listed as recommended reading in Grand Lodge publications which are produced for consumption by Masons would also be excellent sources of Masonic information.

There are 49 Grand Lodges in the United States, one in each of the 48 continental states and one in the District of Columbia. (4) Alaska and Hawaii fall under the jurisdictions of the Grand Lodges of Washington and California respectively. Many Masonic bodies have official periodical publications which provide a window into the Masonic system.

How do Grand Lodges begin the training process?

Lodge training methods in general are variations on a theme. The general method is to conduct the candidate through the ritual and explain to him that the ritual has meanings which he can only know if he discovers them through his own efforts. The Lodge never tells a candidate directly what the complete meaning of the ritual is.

A series of booklets have been compiled by the Committee on Masonic Education of the Grand Lodge of Iowa for use in educating the new Mason. The booklets are titled *On the Threshold*, *The Entered Apprentice*, *The Fellow Craft*, and *The Master Mason*. They have been adopted and republished by Grand Lodges in other states, including Indiana and North Carolina. The Indiana version has been through multiple printings. These training materials can be given to new members as they progress through the first three degrees of the Blue Lodge. The first booklet, *On the Threshold*, is given to the newly elected member before he receives the Entered Apprentice degree. After each degree is conferred, the booklet with the same name is then presented to the man. These particular booklets are not used in all jurisdictions. Their content is congruent with other Masonic writings. As we shall see, some Grand Lodges use other tools to achieve the same end.

Most Grand Lodges produce a Monitor, which is given to each new member. The names of the Monitors vary from state to state. In Virginia it is called the *Virginia Text Book*. In West Virginia, the monitor is titled *Masonic Text Book*. In Georgia, the monitor is titled *Masonic Manual and Code*. The Grand Lodge of Indiana publishes the *Indiana Monitor and Freemason's Guide*, which must be given to each man when he is raised to Master Mason. That requirement is Masonic Law in the state of Indiana. (5)

The term, "***raised***" is used in the same sense as *raised from the dead*. In the *Indiana Monitor and Freemason's Guide*, under Declaration of Principles, the Grand Lodge states:

It is a social organization only so far as it furnishes additional inducement that men may forgather in numbers, thereby providing more material for its primary work of education, of worship, and of charity. (page 35)

The monitor published by the Grand Lodge of Indiana tells new Master Masons that the Lodge is not primarily a social organization; its primary purpose is education, worship and charity. Many Masons have claimed that the Lodge is simply a social organization. In a footnote at the bottom of the page, the Grand Lodge explains the purpose of the Declaration of Principles:

"In order to correct any misunderstanding and to refute willful misrepresentation, this Declaration of Principles was adopted by the Grand Lodge of Indiana on May 24, 1939." (page 35)

The Grand Lodge of Indiana wants each Mason to know that its primary purpose is education, worship and charity. The Lodge makes it clear that any social nature is strictly or the purpose of enlarging membership. The *Masonic Manual and Code*,

published by the Grand Lodge of Georgia, contains the same Declaration of Principles.
(6)

The Declaration was formulated in February, 1939, by the Grand Masters Conference in Washington, D.C. (7) The Declaration of Principles was widely accepted and is used by many Grand Lodges.

Masonic monitors often contain footnotes or text which lifts up prominent Masonic authors or books. The favorable mention of a Masonic author in a monitor would lead many to believe that the Grand Lodge was endorsing the writings of those authors. An example is the following text from the Masonic Text Book (8) for use in the Lodges of West Virginia:

"Brother Albert Pike, one of the most illustrious Masons in all the ages, and who was an acknowledged authority upon all Masonic questions, was a believer in ancient Landmarks. . ." (page 25)

The Indiana Monitor and Freemason's Guide mentions Masonic historian H.L. Haywood and James E. Craig as prominent modern authors. (9) Haywood gives a very truthful description of the purpose of the Lodge in his book, The Great Teachings of Masonry. (10) In it, Haywood wrote the following:

"The Fraternity itself exists in order to keep fixed on a man a certain set of influences, and in order to bring about certain changes in the world, etc.: its secrecy is a means to that end, and helps to make such a purpose possible." (page 33)

After the deeper meanings of the ritual are fully understood, the words of Haywood will take on an ominous meaning. Many statements in Masonic books cannot be properly understood by those not acquainted with the deeper meanings of the ritual. Masonic books contain teachings which go over the heads of most who read them. To those who are familiar with the deeper meanings, the writings are easily understood.

Masonry's Most Important Symbol

Masonry is full of symbols. The most important of those symbols is discussed in a cursory way in the Indiana Monitor and Freemason's Guide:

"The Legend of the Third Degree. This is the most important and significant of the legendary symbols of Freemasonry. It has descended from age to age by oral tradition, and has been preserved in every Masonic rite, practiced in any country or language, with no essential alteration." (page 38)

The Legend of the Third Degree and the Significance of the LOST WORD

The Lost Word, and the rediscovery of it, is a central theme in Masonic ritual. The setting for the legend is the building of Solomon's temple, just before completion. In the ritual of the third degree, each man who is raised to Master Mason is required to portray Hiram Abiff, the Grand Master. For working on the temple the Fellowcrafts are to receive the secrets of a Master Mason which will entitle them to the wages of a Master. Some of the men do not want to wait until the appropriate time to obtain the secrets. Hiram Abiff is accosted by three men who are referred to in the ritual as the three ruffians. They are Jubela, Jubelo and Jebulum. They demand that he reveal to them the secrets of a Master Mason.

Hiram Abiff is a righteous individual, he will not reveal the secrets to them until the proper time and place and then only in the presence of Hiram, King of Tyre and

Solomon, King of Israel. The first ruffian encounters Hiram Abiff at the south gate but fails to obtain the Master's Word. The second ruffian encounters Hiram Abiff in the west and demands, "Give me the Master's Word, or I will take your life in a moment!"

The third ruffian engages Hiram Abiff in the east and does take his life. Hiram is unjustly murdered. When he died, the Word was lost because it could not be mentioned except in the presence of the two Hiram's and Solomon. Hiram Abiff is buried on the brow of a hill west of Mount Moriah to conceal the crime and the three murderers attempt to flee the country. After King Solomon notices that Hiram Abiff is missing, a search is mounted. One of the searchers finds a fresh grave. The body is confirmed to be that of Grand Master Hiram Abiff.

At the grave site, King Solomon (the Worshipful Master) declares that the Master's Word has been lost. He declares that the first Word spoken after the body is raised will be adopted for the regulation of the Masters' Lodges until future generations shall find the right Word. King Solomon instructs the Entered Apprentices and the Fellowcrafts to attempt to raise the body of Hiram. They fail to resurrect their Master from the dead. They are unable to raise Hiram because the flesh leaves from the bone. The Worshipful Master makes the attempt and Hiram Abiff is then raised from the dead by the strong grip of the lions paw of the tribe of Judah. (Jesus is the *real* Lion of the tribe of Judah.)

The first word spoken after being raised from the dead is spoken on the five points of fellowship. The word is MAH-HAH-BONE; it is the substitute for the Lost Word to be used until the Lost Word is again found.

The Meaning of the Legend of the Third Degree

What is the meaning of the ritual? The Indiana Monitor and Freemason's Guide has the following to say about the meaning of the Legend of the Third Degree:

"It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence. By its legenuter disk is incompatible with Publisher's program, Publishers d and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. (pages 144-145)

The paragraph from the Indiana monitor was written by Albert G. Mackey, one of Masonry's most respected authors. The text is found in Mackey's book, Manual of the Lodge. (11) By mandating that each man be given a copy of the monitor, the Grand Lodge of Indiana is really telling every new Master Mason raised in Indiana that the ritual implies that they have been redeemed from the death of sin.

Anything that is said to redeem a man from the death of sin can only properly be described as a PLAN OF SALVATION. The Grand Lodge of Indiana does not use the word salvation, yet it is obviously implied and is found in the original source, the Manual of the Lodge: (12)

". . .the Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation." (page 96)

Although Manual of the Lodge was written over 130 years ago, it is still in print! It is reproduced completely in the Ahiman Rezon, (13) the Masonic monitor published by the authority of the Grand Lodge of South Carolina. The statement that the Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation also found in the North Carolina Lodge Manual, published by the Grand Lodge of North Carolina North. (14)

The Monitor and Ceremonies, Ancient, Free, and Accepted Masons, published by the order of the Grand Lodge of Nebraska also contains Mackey's teachings concerning salvation. (15) Mackey's writings from Manual of the Lodge are reproduced faithfully. Obviously Albert Mackey is a Masonic authority whose writings concerning salvation have been endorsed by Grand Lodges.

Masonic monitors provide evidence that many Grand Lodges, the highest authorities of Freemasonry, currently teach that the Master Mason has been redeemed from the death of sin. The Master Mason is said to represent a man saved from the grave of iniquity, and raised to the faith of salvation. There are other writings found in Masonic monitors which would encourage a Mason to believe that he has salvation or that he will go to heaven when his days on earth come to an end. Consider the following two passages:

"The covering of a Lodge is a clouded canopy, or star-decked heaven, where all good Masons hope at last to arrive . . ."

". . . we should apply our knowledge to the discharge of our respective duties, to God, our neighbors and ourselves, so that in age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality."

The two passages above are found in the monitors of Alabama, Florida, Georgia, Idaho, Illinois, Indiana, Kansas, Kentucky, Michigan, Minnesota, Mississippi, Nebraska, North Carolina, Ohio, Tennessee, South Carolina, Texas, Virginia and West Virginia. (16)

The monitor from Texas contained only a portion of the latter passage. Monitors from nineteen states were checked. Since all which were checked contained the two passages, it is statistically reasonable to assume that the vast majority, if not all, of the monitors of other states will also contain them.

What is the common source of the text? The first passage is from the ritual of Entered Apprentice degree, while the second passage is from the ritual of the Master Mason degree. During the third degree ritual, just before Hiram Abiff is raised from the dead, the Worshipful Master offers a prayer which ends with the following:

"Yet, O Lord! have compassion on the children of thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. Amen. So mote it be."

No Mason can truthfully say that the Lodge does not hold out the hope of salvation to the Master Mason. The man who has not been in the Lodge in years, and probably doesn't remember ritual clearly, can check his monitor and verify that Masonry teaches that the Master Mason may expect salvation.

Master Masons include Moslems, Hindus, Buddhists, Mormons, members of Christian Churches and some who have no religious affiliation other than the Lodge. Masonry requires only a belief in a Deity. Moslems, Hindus, Buddhists, and Mormons all reject

the unique Deity of Jesus Christ. Since Masonry teaches that Master Masons as a class are redeemed from the death of sin, raised to the faith of salvation, many die in the vacant hope of a glorious immortality.

Masonry is claiming one of the following to be true:

1. Something is brought about in the making of a Master Mason which provides salvation
2. All men who believe in a Deity have salvation, regardless of the identity of that Deity.

Either teaching is unacceptable to a Christian. The Mason who professes to be Christian is presented with a bit of a dilemma. Can a man be a Christian and at the same time embrace an organization which gives assurance of salvation on terms other than faith in Jesus Christ? What will Jesus say?

How is the education process continued?

The ritual of Freemasonry, as well as the writings in the monitors, assures the Master Mason of salvation. However, the ritual and the monitors do not explain exactly how the Master Mason is to be saved. The deeper meanings of the rituals contained in the secret teachings are concealed from some, while revealed to others. What does the Grand Lodge of Indiana do to encourage the new Master Mason to discover the deeper meanings behind the ritual? In the Indiana Monitor and Freemason's Guide, the Grand Lodge of Indiana states:

"In the ceremonies of making a Mason, we do not attempt to do more than to indicate the pathway Masonic knowledge, to lay the foundation for the Masonic edifice. The brother must pursue the journey or complete the structure for himself by reading and reflection." (page 124)

Clearly, the Grand Lodge of Indiana advises all Master Masons that they are not being given all of the significant knowledge about Freemasonry. They are told that they must read, and reflect upon what they have read, to obtain a complete understanding. Which books should a Mason read to learn about Freemasonry? Obviously, those written by Masonic authors. But, some Masons don't spend the time to do the required reading to complete the structure

or to develop an in depth knowledge of Freemasonry. In their ignorance, they are unaware of how much they don't know. Those who do spend the time to do the research necessary to understand the deeper things of the craft are bound by oath not to reveal them to non-Masons. Each man determines for himself if he will gain access to additional Masonic teachings or not. If he is excluded from additional knowledge, it is because he has not made the effort to read and reflect.

Various methods used by other Grand Lodges

The monitors used in Ohio Lodges are not as detailed as those of Indiana, South Carolina and some other states. Masonic Lodge Methods (17) by L. B. Blakemore, a Past Grand Master of Ohio, discusses the importance of the Lodge library and suggests the following:

"It is suggested that when a Candidate has been Raised, and while he is still in the Master's care, the Lodge Librarian, or the Chaplain, or the Master himself should address him somewhat as follows: 'I herewith present you with a Masonic book which I

have borrowed for you from our Lodge Library (or other Masonic Library). You will read it and return it and secure another one and so continue your search for more light in Masonry.' This is impressive and figures in the Candidate's mind as a part of his Initiation and starts him out on a search for more 'Masonic Light' and information. The book presented should be an interesting one carefully selected with a view to his ability to appreciate it. (pages 43 and 44)

The practice of giving a book to a new Master Mason rather than lending one from the Lodge Library is also common. Macoy Publishing and Masonic Supply Company's September 1992 catalog (18) names *The Builders* (19) as one of the outstanding classics in Masonic literature. The catalog goes on to say that many Grand Lodges present a copy to each newly raised Mason. Evidence of that fact was found in a copy of *The Builders*. The bookplate states: "Presented to (the man's name) on being raised to the Sublime Degree of Master Mason." It was signed by the Master of a Wisconsin Lodge.

The Builders and its author, Joseph Fort Newton, are listed in footnotes and text in Masonic monitors from various states. In the *Indiana Monitor* and *Freemason's Guide*, a long quote from *The Builders* is reproduced. The text just prior to the quote identifies the author and title of the book and states that: "It bids fair to become a Masonic classic." (page 162)

The *Kentucky Monitor* (20) contains a long quote from *The Builders*. The quote is used to answer the question: When is a man a Mason?

Just before the quote, which is used to answer the question, the *Kentucky Monitor* states:

"There is no satisfactory formula, Dr. Joseph Fort Newton, in his Masonic classic, 'The Builders' at least expresses its true philosophy when he says: . . . (page ix)

When Grand Lodges take writings of a particular man for use in Masonic monitors, they themselves do not author that portion of the monitor, but grant authority to those who wrote the quoted text. In the act of quoting, the Grand Lodge acknowledges the author to be an accepted source of accurate Masonic information. In other words, the Grand Lodge identifies the author being quoted as a Masonic authority. Denials that Masonic authors who are quoted in official Grand Lodge publications are authorities on Freemasonry ring hollow.

The Masonic training booklets which were compiled by the Committee on Masonic Education, and have been reprinted by various Grand Lodges, stress the importance of the writings of Masonic authors. The final booklet, *The Master Mason*, contains the following:

"It is safe to say that among the countless thousands who have in the past been raised to the Sublime Degree of Master Mason, no one of them realized at the time the full implications of the ceremony. This clearly would be impossible. Yet it is vitally important that the deeper meanings of this degree be understood if one is to become a Master Mason in fact as well as in name."(page 2)

The Master Mason has been authorized and is used by multiple Grand Lodges including those of Iowa, Indiana and North Carolina. The Grand Lodges teach that a man cannot become a Master Mason in fact as well as in name until he knows the deeper meanings of the Master Mason Degree. The implications of such a teaching are significant. If Master Masons as a class have salvation, then unless a particular man was a Master

Mason in fact as well as in name, he would not necessarily have salvation. The instruction continues:

"This final booklet is intended to indicate something of what lies beyond the instruction you have already received. If it encourages you to investigate still further it will indeed have served a good purpose. The literature of Masonry in all its many phases is within your reach and your Worshipful Master or Secretary can give you particulars. (page 2)

Your enjoyment of Freemasonry, its value to you in your future life, your contribution to the fulfillment of its great mission, will be in direct proportion to your understanding of its secrets, which, if you recall the degree through which you have just passed, you do not yet have and which can only be gained by your own endeavors and the assistance of your brethren . . . Much has been written of Freemasonry. Probably your own Lodge possesses a library of books telling of the history of Freemasonry and treating of its philosophy, symbolism, and jurisprudence. These books are at your disposal at all times and there are many others that you may purchase for study in your own home. (page 3-4)

Clearly, the Grand Lodges using these booklets are endorsing use of the Lodge library as a means to becoming a Master Mason in fact as well as one in name. The Grand Lodges also state that many of the Masonic books, which they would have a new Master Mason read to gain an understanding of the deeper meanings, are available for purchase.

A non-Mason Can Understand the Secrets of Masonry

The rituals of the first three degrees have been thoroughly revealed and are available in written form to anyone who has an interest in them. Masonic books which are found in Lodge libraries are available from a number of sources. An individual who is not a Mason can read and reflect and come to a very detailed understanding of Masonic teachings. The primary criteria should be to identify those materials which are produced for the consumption of Masons by a credible Masonic authority and which are distributed throughout the Masonic system with the knowledge and cooperation of ruling Masonic bodies such as a Grand Lodge.

Discovering the Deeper Meaning

If the new Mason raised in Indiana diligently read all of the materials issued to him by the Grand Lodge of Indiana, it would be reasonable for him to start his search for the deeper meanings of the ritual by obtaining a copy of *The builders*, by Joseph Fort Newton. It is endorsed as a classic in both the Indiana and Kentucky monitors. Many Grand Lodges present a copy of it to the new Master Mason. *The builders* is the first Masonic book, not published by a Grand Lodge, which many Masons read. *The builders* contains a chapter which is titled *The Secret Doctrine*. The chapter title gives away the fact that the Masonic Lodge does indeed have a Secret Doctrine. Current editions contain a seven-page bibliography which points the seeking Mason to Masonic books which explain the Secret Doctrine in detail. Several of the Masonic books used here to document the Secret Doctrine are listed in the bibliography in *The builders*.

Tying the Existence of a Secret Doctrine to the Grand Lodge

Indirectly tying the existence of the Secret Doctrine back to the Grand Lodge of Indiana and many other states is not difficult. When a Masonic Monitor or other Grand Lodge

publication uses quotes from The builders, or declares that it is a Masonic classic, an *indirect* link between the Secret Doctrine and the Grand Lodge has been created.

Finding a *direct* link between the Secret Doctrine and a Grand Lodge is more difficult.

It would appear that a direct link exists in the Kentucky Monitor. The thirteenth edition of the Kentucky Monitor contains an index that lists Secret Doctrine among the entries. Seventeen pages are listed as having information about the Secret Doctrine. The most direct passage is found in a preface entitled The Spirit of Masonry:

"This, in short, is a synopsis of the story that Masonry attempts to tell, the Secret Doctrine, completed from the wisdom of the ancient East." (page xix)

Most of the text referring to the Secret Doctrine on those seventeen pages of the Kentucky Monitor is similar to the following two passages:

"Masonry has been defined as a beautiful system of morality, veiled in allegory and illustrated by symbols. Now an allegory is a story told to illustrate or convey some truth. Some of the most important truths have been handed down to us through allegories, that being one of the favorite methods of the Master used to convey His teachings. It is one of the peculiarities of an allegory that its message may not be understood by all men. One must be prepared with his own mind and heart to receive the truth or else he sees it not. It is only a few of all those who hear who perceive the lesson designed to be taught by the allegory. The great majority, having ears to hear, hear not; having eyes to see, see not the beautiful lesson but hear only a pretty story that interests for a short while and then is lost. But the earnest seeker for truth, he who is duly and truly prepared for its perception, sees beyond the veil of the allegory and perceives the beautiful, simple truth which it conceals from the multitude but reveals to the chosen few. (page 20)

"So, my brother, Masonry teaches by allegories and symbols, and it is your part to extract from them the truths that will be of service to you in the building of an upright Masonic character. If you perceive only the stories that Masonry presents to you and do not see deeper into what they are designed to teach, you will miss the most wonderful part of Masonry . . ." (pages 20-21)

Does this link the Grand Lodge of Kentucky directly to the existence of a Secret Doctrine? Some would say no, because the Kentucky Monitor is not published directly by the Grand Lodge of Kentucky. Yet, the Kentucky Monitor, which was arranged by Henry Pirtle, has been presented to new Master Masons in Lodges throughout Kentucky for more than fifty years. Pirtle is a Past Master or former Worshipful Master of the Lodge. Like the Indiana Monitor and Freemason's Guide, the Kentucky Monitor borrows much of its verbiage from books written by Masonic authorities and those books and authors are often listed in footnotes. Because the Kentucky Monitor is not published by the Grand Lodge it can be slightly more direct without linking the Grand Lodge to the Secret Doctrine.

Others would say that it does directly link the Grand Lodge of Kentucky to the existence of a Secret Doctrine because the Kentucky Monitor is presented to every Master Mason raised in the Bluegrass state. The Grand Lodge obviously is aware of the contents of the monitor; it has been in use for more than fifty years.

Many Grand Lodges direct that a copy of The builders be given to every new Master Mason. Some would say that when a new Master Mason is given a copy of The builders

as part of his Third Degree ceremony, a direct link to the existence of the Secret Doctrine is legally and legitimately formed. Obviously, if the teachings in The builders, including the teaching of the existence of the Secret Doctrine, were not compatible with Freemasonry, Grand Lodges would not promote or distribute the book.

Can we understand Freemasonry without understanding the Secret Doctrine?

Swinburne Clymer wrote the following in The Mysticism of Masonry: (21)

"The Secret Doctrine is the complete philosophy of Masonic Symbolism." (page 48)

Clymer's statement is correct. The true nature of the Masonic Lodge cannot be understood without understanding the Secret Doctrine and comparing it to the Gospel of Jesus. Masonic author George Steinmetz wrote The Lost Word Its Hidden Meaning. (22) The jacket flap of the book contains a statement that the book was "Written with the primary purpose of delving into the Secret Doctrine in Freemasonry."

Chapter 2 is titled The Secret Doctrine. Steinmetz wrote:

"The Secret Doctrine, being the real secret of Freemasonry, is not divulged even to the candidate. There is no machinery set up in the ritual fters contained therein through their use, simulatioor the purpose, and the Secret Doctrine itself is not even acknowledged to exist . . . Officially, the ritual is 'all that there is.' and no Grand Lodge will go beyond that fact and attempt to define the teachings of Masonry, nor will any Grand Lodge (to my knowledge) admit the existence of the Secret Doctrine which is so openly discussed and written about by Masonic students and authorities on Masonic symbolism. (pages 10-11)

Steinmetz continues:

"The Secret Doctrine in Freemasonry cannot be too strongly stressed. Firstly, because there are those, in the Order, who in their lack of knowledge claim that it does not exist; secondly, because the seeking Mason can gain no further light than is shed by the ritual itself, until he starts his quest for the REAL SECRETS of the hidden Mysteries of Freemasonry and they are found WITHIN THE SECRET DOCTRINE! (pages 12-13)

After considering the writings of Steinmetz, the Indiana Monitor and Freemason's Guide, the Kentucky Monitor and Masonic Lodge Methods by Blakemore, we gain a better understanding of the method. The Lodge avoids directly referring to the Secret Doctrine. Instead, it tells the new Master Mason that there is more to learn and the way to learn is to read. This method of instruction provides Grand Lodges an ability to deny responsibility for the Secret Doctrine or even to deny the existence of the Secret Doctrine. Even as they deny the existence of the Secret Doctrine, they continue to encourage the discovery of it. Masonic practice casts serious doubt on the credibility of denials of either the existence of the Secret Doctrine, or that it accurately reflects Masonic teaching.

Additional Details of the Meaning of the Legend of the Third Degree

The Indiana Monitor and Freemason's Guide stated of the Legend of the Third Degree:

"By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. (pages 144-145)

The Indiana Monitor makes the claim that Masons are redeemed from the death of sin, yet the monitor fails to explain the details of the salvation process. Mystic Masonry, by

J.D. Buck contains a more complete explanation of the meaning of the Legend of the Third Degree:

"In the third degree the candidate impersonates Hiram, who has been shown to be identical with the Christos of the Greeks, and with the Sun-Gods of all other nations. The superiority of Masonry at this point over all exoteric Religions consists in this: All these religions take the symbol for the thing symbolized. Christ was originally like the father. Now He is made identical with the Father. In deifying Jesus the whole of humanity is bereft of Christos as an eternal potency within every human soul, a latent Christ in every man. In thus deifying one man, they have orphaned the whole of humanity! On the other hand, Masonry, in making every candidate personify Hiram, has preserved the original teaching, which is a universal glyphic. Few candidates may be aware that Hiram whom they have represented and personified is ideally, and precisely the same as Christ. Yet such is undoubtedly the case. This old philosophy shows what Christ as a glyphic means, and how the Christ-state results from real Initiation, or from the evolution of the human into the Divine. pages 133-134)

The thrust of the paragraph is that Jesus is not unique. Buck writes that Hiram Abiff is identical to Jesus the Christ! Buck states that by declaring Jesus to be uniquely God, orthodox Christianity has deprived the whole of humanity from the possibility of becoming Christs! The Christ-state is said to be the goal for each man. Each Mason can evolve from the human into the Divine through Masonic Initiation! In other words, man can become God!

Most Masons will deny that this could be a viable explanation of the Legend of the Third Degree. Some are sincere and are simply ignorant of the facts. A Master Mason who was raised in Kentucky claimed that he had never seen anything in his Masonic experience which would in any way agree with the interpretation of J.D. Buck. He claimed that none of the materials he had been given contained anything similar. The man said that he had not read any Masonic book other than the Kentucky Monitor. Yet, the Kentucky Monitor contains the following text in the preface. The context is a discussion of the religions of antiquity and how each believed in a Mediator or Redeemer.

"All believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome and the Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. The Hindus called him Krishna; the Chinese, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhouvanai; the Egyptians, Horus; Plato, Love; the Scandinavians, Balder; the Christians, Jesus; Masons, Hiram. It is interesting that the 'small hill west of Mount Moriah' has been identified as Golgotha, or Mount Calvary. (pages XIV-XV)

The meaning of this paragraph in the Kentucky Monitor is clear. Jesus is the redeemer of Christians and Hiram is a redeemer for Masons! The Kentucky Monitor clearly presents Hiram Abiff as being in the same classification as Jesus! It even identifies the 'small hill west of Mount Moriah' with Calvary!

The Ahiman Rezon, the monitor of South Carolina, supports the identification of Hiram with Jesus:

"The small hill near Mount Moriah can be clearly identified by the most convincing analogies as being no other than Mount Calvary . . . The Christian Mason will readily perceive the peculiar character of the symbolism which this identification of the spot on which the great truth of the resurrection was unfolded in both systems(the Masonic and the Christian)must suggest. "(pages 147-148)

The preface to the Kentucky Monitor contains other comparisons. In a discussion of the book of John, which they say was written to prove the authors view of a contested question, the following is found:

"He commences his essay, 'In the beginning was the Word, and the Word was with God, and the Word was God.' Of course the Word was lost at the death of the Christian's Redeemer, Jesus, as at the death of Hiram. (page XVI)

Jesus is the Word. The Kentucky Monitor states that the Word was lost when Jesus died. Christians know that Jesus is alive and the Word was not lost. Jesus rose from the dead and stands victorious. They are clearly implying that Jesus is dead. The final portion from the preface of the Kentucky Monitor which verifies the correctness of J. D. Buck's interpretation of the ritual concerns the teaching that man can become God. From the Kentucky Monitor:

"The three really great rituals of the human race are the ritual of ancient Hinduism, the Mass of the Christian Church, and the Third Degree of Masonry. Widely as they may differ in detail, and far apart as they may seem to be in externals, yet together they testify to the profoundest insight of the human soul, that God becomes man that man may become God! "(page XX)

There are at least two major issues to be considered here. First, the Kentucky Monitor agrees with Buck's interpretation that man can become God! The second is the implication that God (Jesus) became man and then became God. Jesus became man but, He NEVER *became* God. HE WAS ALWAYS GOD. The implication that he became God is very close to implying that he became a Christ! It is equivalent to saying that Jesus was not Christ when he came in the flesh.

The original source of this text is page 183 of The builders, by Joseph Fort Newton. Those Lodges which present that book to new Master Masons are providing training materials which directly state that man can become God.

Additional details of the Secret Doctrine reveal the Masonic plan of salvation more completely. Mystic Masonry, by J.D. Buck, M.D., contains a chapter titled The Secret Doctrine. Buck writes:

"Every soul must 'work out its own salvation,' and 'take the Kingdom of Heaven by force.' Salvation by faith and the vicarious atonement were not taught, as now interpreted, by Jesus, nor are these doctrines taught in the exoteric Scriptures. They are later and ignorant perversions of the original doctrines. In the Early Church, as in the Secret Doctrine, there was not one Christ for the whole world, but a potential Christ in every man." (page 57)

Later in the chapter Buck further explains:

"It is far more important that men should strive to become Christs than that they should believe that Jesus was Christ. If the Christ-state can be attained by but one human being during the whole evolution of the race, then the evolution of man is a farce and

human perfection an impossibility. Jesus is no less Divine because all men may reach the same Divine perfection. (page 62)

According to the Secret Doctrine, faith in Jesus the Christ is not necessary for salvation. Notice that in the Secret Doctrine, the meaning of Christ has been redefined. Instead of referring to the Messiah when they use the term, they refer to a state or condition which man can attain. The Secret Doctrine teaches that Jesus was Christ, but he was not the only one to attain that state. Being Christ is vital to Masonic salvation.

The Secret Doctrine states that each man must work out his own salvation. According to the Secret Doctrine, Jesus is not unique. He is just another man; all men can become Christs. But, what does the Bible say?

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me "(John 14:6)

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. {11} This is the stone which was set at nought of you builders, which is become the head of the corner. {12} Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:1-12)

"For all have sinned, and come short of the glory of God; Being justified freely by his grace through redemption that is in Christ Jesus."(Romans 3:23)

Terminology of the Secret Doctrine

The terminology of the Secret Doctrine of the Masonic Lodge is largely unfamiliar to Christians and for that matter, many Masons. General categories of terms describe major concepts. Often multiple terms are used to refer to a particular concept. Cosmic consciousness, Christ-consciousness and possession of the Lost Word all refer to the same state, the Christ-state, wherein the individual Mason has worked out his own salvation. Initiation, Evolution, Divine Science, Science of Soul Development and Soul Architecture, are terms that all describe the same salvation process.

In the Secret Doctrine, possession of the Lost Word is the key to salvation. In The Mysticism of Masonry, Clymer writes:

"After the candidate is obligated and brought to Light in the third degree, he is bantered with the statement that undoubtedly he now imagines himself a Master Mason. He is informed not only that such is not the case but that there is no certainty that he will ever become such. He subsequently starts on his journey for the discovery of the Lost Word." (page 49)

Clymer is referring here to that section of the third degree ritual just prior to the portion where the candidate portrays Hiram Abiff. The candidate is intentionally misled that the Lodge is about to be closed. He is asked how it feels to be a Master Mason, etc. and then the Worshipful Master tells him, "Brother (man's name), you are not yet a Master Mason, neither do I know that you will ever be. . ."

The hoodwink is again placed over his eyes before the ritual continues. The candidate then portrays Hiram Abiff in the Legend of the Third Degree which deals with the death of Hiram and the loss of the Word. Clymer writes of the Lost Word:

"Every man who takes upon himself the Masonic obligation, can, if he will, find this Lost Word. The material required in the process of transmutation is within himself as surely as a man who has his cellar filled with coal and a furnace wherein to burn it, has all that is required to start a roaring fire which will heat his house. Finding the Lost Word is an individual work. Each Soul must accomplish it or miss Immortality and this is true whether a man be a churchman or a Mason or both. (page 55)

In the last sentence, Clymer claims that churchmen, those who have accepted Jesus as their Lord and Savior and who have faith in Jesus as the Christ, will not have salvation unless they also find the Lost Word.

Other Masonic writers stress the importance of finding the Lost Word. Consider the words of Rev. Charles H. Vail in *Ancient Mysteries and Modern Masonry*: (23)

"The symbol of the Lost Word and the legend of the search for it, embodies the whole design of Freemasonry. The primary object of Freemasonry is the search after Divine Truth. The Word is a symbol of this Divine Truth, and this truth is the key to the Science of the Soul. "(page 211)

Vail reveals clearly that the Lost Word is not a literal word but a symbol which represents Divine Truth. Masonic writer Manly Palmer Hall wrote *The Lost Keys of Freemasonry*. Hall was lifted up as Masonry's greatest philosopher in his obituary in the November 1990 issue of *The Scottish Rite Journal*. Although Hall wrote more than 50 books and 65 smaller works, *The Lost Keys of Freemasonry* is the most well known and used. (24) The obituary stated, "Hall did not teach a new doctrine but was an ambassador of an ageless tradition of wisdom that enriches us to this day." (25)

Hall wrote of the Lost Word in his work, *The Lost Keys of Freemasonry*:

"The Word is found when the Master himself is ordained by the living hand of God, cleansed by living water, baptized by living fire, a Priest King after the Order of Melchizedek who is above the law." (page 59)

Hall is saying that the Master Mason becomes a Christ when the Lost Word is found. The Melchizedek priesthood is the priesthood of Jesus Christ, mentioned in Hebrews 5:5-6. The teaching that man can become a Christ is the cornerstone of the Secret Doctrine. Masonry's *greatest philosopher* embraced that teaching until his death in 1990.

In *Ancient Operative Masonry*, (26) S.R. Parchment sums up Masonic teaching on the Lost Word, the Christ within and redemption contained in the Secret Doctrine:

"The 'Lost Word' is the Christ within, to which the Mystic Mason looks for redemption. Thus the Master Jesus, who was an Initiate of the Ancient Operative School, taught his followers that the kingdom of heaven is within. In the early church, as in the secret doctrine, there was not a personal Christ for the whole world but a potential Christ in every living being. Yea, the mystic while investigating the intangible realms beholds potential Christs in the atoms which compose the universe. Hence Masons believe in the Architect of the Universe, but positively not in Jesus the man as the only Son of God.(Page 35)

Discovering the Lost Word

The process through which the Lost Word is rediscovered is known as Initiation. Initiation, Evolution, Divine Science, Science of Soul Development, Soul Architecture,

and rediscovery of the Lost Word are all important terms in the language of the Secret Doctrine and all describe the salvation process. Understanding the Secret Doctrine, requires understanding Masonic Initiation.

The significance of Initiation

H.L. Haywood wrote about the significance of Initiation in the chapter titled The Meaning of Initiation and Secrecy in The Great Teachings of Masonry:

"Masonic initiation is intended to be quite as profound and as revolutionizing an experience. As result of it the candidate should become a new man: he should have a new range of thought; a new feeling about mankind; a new idea about God..." (page 31)

After the reader has become fully aware of the Secret Doctrine the statement will be understood to have a ponderous meaning. In the chapter titled The Secret Doctrine Continued, in Buck's book Mystic Masonry, we find that the process of Human Evolution (Initiation) is one in which man evolves from man into God by becoming Christ.

". . . becoming perfect in Humanity, man attains Divinity. In other words, he becomes Christos. This is the meaning, aim, and consummation of Human Evolution; and this Philosophy defines the one-only process by which it may be attained. The Perfect Man is Christ: and Christ is God. This is the birth-right and destiny of every human soul. (page 85-86)

Initiation is the evolutionary process by which the Secret Doctrine declares that man can become a Christ and therefore God. This is the same deception that Satan used with Eve.

The Technique of Initiation

Those unacquainted with the Secret Doctrine would initially assume that Initiation is a ceremony, but such a assumption is incorrect. Mystic Masonry, by Buck contains an explanation:

"All real Initiation is an internal, not an external process . . . It is thus that man must 'work out his own salvation.' The consummation of initiation is the Perfect Master, the Christos, for these are the same. They are the goal, the perfect consummation of human evolution. (page 86)

This provides a clue to the true nature of Initiation. Initiation does not refer to a ceremony, but to an internal process. The discipline of Initiation is discussed in great detail in The Masonic Initiation, (27) by W. L. Wilmshurst:

"It may be a surprise to some members of our Craft to be told that our ceremonial rites, as at present performed, do not constitute or confer real Initiation at all, in the original sense of admitting a man to the solemn mysteries of the human soul, and to practical experience in divine science. . . . We profess to confer Initiation, but few Masons know what real Initiation involves; very few, one fears, would have the wish, the courage, or the willingness to make the necessary sacrifices to attain it if they did. (page 17)

The meaning of the last sentence in this last quotation is profound. What kind of sacrifices are required? Wilmshurst's statement that few Masons know what real Initiation involves is true. His suggestion that very few would be willing to make the required sacrifice if they did understand is also true. Wilmshurst continues:

"For real Initiation means an expansion of consciousness from the human to the divine level. (page 19)

"For those upon the path to real Initiation, meditation is essential.

(page 45)

" . . Initiation always occurs when the physical body is in a state of trance or sleep, and when the temporarily liberated consciousness has been transferred to a higher level . . . yet in the actual experience of soul-architecture Initiation succeeds Initiation upon increasingly higher levels of the ladder as the individual becomes correspondingly ripe for them, able to bear their strain and to assimilate their revelations. (page 87-88)

"Initiation has no other end than this conscious union between the individual soul and the Universal Divine Spirit. (page 54)

So then, Initiation is a process in which a Mason goes into trance by passive meditation and attains conscious union; that is, he establishes communications with the Masonic god. By attaining conscious union with that god, he becomes a Christ. The process of Initiation recurs over months and years and after each conscious union with the Masonic god he has new understandings about himself and about the god. Initiation is evolutionary; the Mason evolves into a god himself.

Identifying the God of Freemasonry

Clearly Masons, who discover the Lost Word through the process of Initiation, do not attain conscious union with their god through Jesus. They deny that Jesus is the one true Christ. From the writings of John, we can be certain that the God of the Bible is not the Masonic god.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. "(1 John 2:22-23)

John tells us that he that denies that Jesus is the Christ is antichrist. Paul tells us that there is only one God and one Christ:

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (1 Corinthians 8:6)

The Secret Doctrine teaches that Jesus was born an ordinary man and that he became a Christ later. He did not come as Christ in the flesh. The Meaning of Masonry, (28) by Lynn Perkins contains the following:

"Jesus of Nazareth had attained a level of consciousness, of perfection, that has been called by various names: cosmic consciousness, soul regeneration, philosophic initiation, spiritual illumination, Brahmic Splendor, Christ-consciousness. (page 53)

Perkins writes that Jesus attained Christ-consciousness. Perkins is saying that Jesus did not have Christ-consciousness, which is the same thing as the consciousness of Christ, when he came in the flesh. We know from the writings of John that **the god of Freemasonry is the spirit of Antichrist:**

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. (1 John 4:3)

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. (2 John 1:7)

Conscious Union with the Spirit of Antichrist

Masons who embrace the Secret Doctrine attain conscious union with the spirit of Antichrist. Manly Palmer Hall offers some clues in *The Lost Keys of Freemasonry*:

"When the Mason learns that the key to the warrior on the block is the proper application of the dynamo of living power, he has learned the mystery of his Craft. The seething energies of Lucifer are in his hands and before he may step onward and upward, he must prove his ability to properly apply energy." (page 48)

Hall, *Freemasonry's Greatest Philosopher*, indicates that Lucifer is the power behind the Lodge and that those who learn the mysteries of the Craft may tap into the seething energies of Lucifer. Hall also identifies the spirit which Masons attain union with in words which most Masons do not understand:

"In Freemasonry is concealed the mystery of creation, the answer to the problem of existence, and the path the student must tread in order to join those who are really the living powers behind the thrones of modern national and international affairs. (page 18)

The Master Mason, if he be truly a Master, is in communication with the unseen powers that move the destinies of life. (page 57)

What does the Bible say? Who is this unseen power which controls the world?

"We know that we are children of God, and that the whole world is under the control of the evil one ." (1 John 5:19 NIV)

The Builders was written by Joseph Fort Newton in 1914. It is the classic that today is often presented to newly raised Master Masons. The bibliography contains references to most of the major books and authors that reveal the hidden meanings behind Masonry. In the chapter titled *Secret Doctrine*, the following is found:

"Perhaps the greatest student in this field of esoteric teaching and method, certainly the greatest now living, is Arthur Edward Waite, to whom it is a pleasure to pay tribute. (page 57)

The tribute continues from page 57 through page 61. Newton speaks of Waite's writings as:

". . . a series of volumes noble in form, united in aim, unique in wealth of revealing beauty, and of unequaled worth.

(page 59)

Waite, who until his death in 1945 was considered a great student of the Secret Doctrine, wrote such books as *Devil Worship in France*, *The Book of Black Magic*, and *The Way of Divine Union*. On pages 244 through 248 of *The Book of Black Magic*, (29) are detailed instructions for conjuring Emperor Lucifer, conjuring Lucifer, Master and Prince of Rebellious Spirits. For obvious reasons it will not be quoted here. Waite, one of the Masonic greats, was a Luciferian.

Scriptural Evidence of Demonic Communication

Is conscious union with the spirit of Antichrist or communication with demons possible? Consider Paul's words to Timothy:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; "(1 Timothy 4:1-2)

It is obvious that for anyone to give heed to seducing spirits and their doctrines, the doctrines must be communicated from the seducing spirits to man. The Masonic doctrine that a Mason can become a Christ is not of God. It is clearly of Satan, the Antichrist. Masonic Initiation is a process, central to the Secret Doctrine, whereby the doctrines of devils are communicated to Masons by demons while they are in trance. The previously quoted passage from The Masonic Initiation can be understood to agree with the realities as predicted in scripture:

". . . yet in the actual experience of soul-architecture Initiation succeeds Initiation upon increasingly higher levels of the ladder as the individual becomes correspondingly ripe for them, able to bear their strain and to assimilate their revelations.

(page 87-88)

The process of Masonic Initiation is one in which the conscience of the individual is seared as with a hot iron. As his spirit is progressively deadened, he is able to bear more and then more of the revelations of darkness.

What is the expected result of Masonic Initiation?

Knowing the identity of the Masonic god, a clear understanding of the result of conscious union with that god becomes possible. From Ancient Mysteries and Modern Masonry:

"Initiation, as we shall see in a subsequent lecture, was regeneration, a real spiritual 'new becoming' or re-birth. The candidate himself became the thing symbolized: Hermes, Buddha, Christ, etc. This state was the result of real Initiation, an evolution of the human into the divine. (page 33)

He is saying that a Masonic initiate is reborn and has a new becoming. When a man becomes a Christian, he is reborn. Masonry has a similar born-again experience that will literally change a man's life. From The Masonic Initiation:

"True self-knowledge is unobstructed conscious union of the human spirit with God and the realization of their identity. In that identic union the unreal, superficial selves have become obliterated. The sense of personality is lost, merged in the Impersonal and Universal. The little Ego is assumed into the great All, and knows as It knows. Man realizes his own inherent ultimate Divinity, and thenceforth lives and acts no longer as a separate individual, with an independent will, but in integration with the Divine Life and Will, whose instrument he becomes, whose purposes he thenceforth serves. (page 49)

The Mason becomes unable to act as a separate individual and becomes an instrument of the Masonic god. From Ancient Mysteries and Modern Masonry, by Rev. Charles H. Vail:

"The consummation of all this was to make the Initiate a God, either by union with a Divine Being without or by the realization of the Divine Self within. (page 25)

With a clear understanding of the Secret Doctrine, we can understand the true meaning of the following passages that were quoted previously. From the chapter titled The Meaning of Initiation and Secrecy in The Great Teachings of Masonry:

"Masonic initiation is intended to be quite as profound and revolutionizing an experience. As a result of it the candidate should become a new man: he should have a new range of thought; a new feeling about mankind; a new idea about God ... (page 31)

The statement from *The Masonic Initiation*, by W. L. Wilmshurst also can be seen to have a profound meaning:

"We profess to confer Initiation, but few Masons know what real Initiation involves; very few, one fears, would have the wish, the courage, or the willingness to make the necessary sacrifices to attain it if they did. (page 17)

Understanding the Purpose of the Masonic Lodge

In *The Great Teachings of Masonry*. H. L. Haywood wrote the following:

"The Fraternity itself exists in order to keep fixed on a man a certain set of influences, and in order to bring about certain changes in the world, etc.: its secrecy is a means to that end, and helps to make such a purpose possible. (page 33)

It is clear from an understanding of the Secret Doctrine and of Scripture, the certain set of influences Haywood is referring to are demons. Haywood reveals the reason for Masonic secrecy. From *The Masonic Initiation*, we can see that the objective of Masonry is to bring men under the influence of demons through the process of Masonic Initiation:

"Initiation has no other end than this conscious union between the individual soul and the Universal Divine Spirit." (page 54)

". . . the whole purpose and end of Initiation, the union of the personal soul with its Divine Principle. Masonry has no other objective than this; all other matters of interest connected with it are but details subsidiary to this supreme achievement. (page 55)

Summary

The following is a summary of the major teachings contained in the Secret Doctrine:

- 1. There is not one Christ for the whole world, but a potential Christ in each man. It is far more important to become a Christ than it is to believe that Jesus was Christ.**
- 2. Since each man can become a Christ himself, Masons have no need for the cleansing blood of Jesus.**
- 3. Through the process of Masonic Initiation, man may attain conscious union with the god of Freemasonry. The process of Masonic Initiation is not a ceremony, but an internal process which occurs while the individual is in trance.**
- 4. When conscious union with the Masonic god is attained, the Lost Word is found. The Mason has worked out his own salvation. He has become a Christ and thus a god himself.**

But, that is just not so. Jesus said it as simply as it could be stated,

"I am the way, and the truth, and the life. No one comes to the Father except through me. (John 14:6)

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The Public School Connection

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Why Are Freemasonry, the New Age and Mormonism So Determined To Promote Public Schools while Resisting Christian Schools, Private Academies and Home schooling?

The Masonic Commitment.

In my earliest studies of Freemasonry, I noticed a curious thing: one of its principal public policies is to promote and defend the public school system.[1] Not just schools, but public schools. I wondered about it, but decided that it must be just a public relations gimmick, something to make the Masonic Lodge system look wholesome, respectable and safe, along with its similar public policy of giving lip service to patriotism.

After all, who could find fault with being in support of children and their chance to be educated, to have doors of opportunity opened for them? As a result of Masonry's consistent, ongoing public relations efforts in this regard the public, when thinking of what Masonry stands for, thinks of that dedicated teacher with an apple on her desk, Old Glory hanging on the wall, God Bless America painted over the door and a room full of happy, growing children, feasting on knowledge.

Good PR, I thought, and left it at that. Later on in my studies of Freemasonry, I learned that support of public schools is also a matter of emphasis in the Order of DeMolay. In this prep school for the Lodge, the Masonic order for boys not yet 21 (the minimum age for joining the Lodge itself), the DeMolay boys in their black, hooded, Dracula style

robes, declare in the opening ceremony of their lodge, their support of the public schools exclusively.[2]

Interesting, I thought, there is that public school angle again. And they must say, "exclusively". This made me think that there must be more to Freemasonry's support of public schools than merely a matter of shallow public image building; but I still had no idea of the motive, or the depth of their commitment.

Freemasonry And the New Age.

Still later in my Masonic studies, a friend called my attention to the fact that the late Alice Bailey, most revered of New Age writers, had made an interesting statement in her book, *Externalization of the Hierarchy*. [3] She wrote that there were three main channels by means of which the American people will be prepared to receive and accept the New Age messiah, Lord Maitraya.

These three channels, she wrote, would be the traditional religious system (which translates to the dead church system), Freemasonry and the Public Schools. My mind seized upon the Freemasonry part because it was such an important bit of evidence tying Masonry to the New Age and its neo-pagan revival.

The dead church angle made sense immediately. It is common knowledge that more and more traditional churches and their educational institutions, having long since abandoned the experiential reality of the Christian faith and belief in the Bible, and are dabbling in the New Age (or converting outright). For example, not long ago there was a ripple in the news about a witchcraft seminar conducted by the theological seminary of Southern Methodist University in which a Neo-pagan instructor built an altar to the goddess Diana and had the students offer sacrifices to her.

Such dabbling of the dead church system in the New Age was not news to me; once the unchanging standard of Holy Scripture is first doubted and then abandoned, such occult drifting is entirely predictable. But here again was the public schools thing.

Interesting, I again thought. But I just assumed that she meant something subtle like slipping a little occult poison into otherwise wholesome textbooks and materials. My attention was focused on the Freemasonry aspect of her statement, for that was what was on my mind. I had still not realized the fundamental importance to these groups of keeping children in the public schools, and the consequent threat to them represented by Christian schools, private academies and home schooling.

Alice Bailey had much, much more in mind than just mixing a little of the occult in with essentially traditional books and materials; but I failed even to suspect it I had not yet seen the public school connection.

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Mormonism. Too.

Then, recently, a copy of a secret Mormon document, a handout at a leadership conference in Utah, shed more light on the subject. [4] The subject of the conference was troublemakers within Mormonism, those who might cause problems by thinking independently rather than blindly following the ever-changing, and many contradictory pronouncements and positions of the Mormon hierarchy, the leadership elite.

There were 20 warning signs the leaders were told to watch for. Number 1 on the list was "They follow the practice of home schooling." Since, for Mormons, Christian schools are not an option, this translates in most cases to "They will not keep their children in public schools."

Since Mormonism cannot be truly separated from Freemasonry, and since neither can be separated from the New Age, this rang a very loud bell! Mormonism is also committed to public schools! But why? I had still not seen the public school connection.

The Public Education Reform Movement.

Three years ago, public school reform hit Kentucky like a great tidal wave. Before the citizens of the Commonwealth had any idea of what was happening, let alone what it meant, they were overwhelmed. Their historic public school system, with its local control in the form of elected members of the local school board, was gone. The public school program, its goals and methods, had been radicalized, and control belonged to the State.

My wife, suspicious from the start of the promotional materials produced by the State, began to ask questions; the answers were disturbing. Similarly, my very first exposure to the State's program set off alarms in me. With no knowledge of all this, and with absolutely no preconceived ideas, I didn't like the sound of a State-sponsored radio promotional spot about the new program. It quoted

an old African proverb to the effect that *"It takes a whole village to raise a child."*

I thought, *"this sounds anti-family and unscriptural to me . . . it is saying that the parents, the family alone, can't be trusted with the rearing of the child, and that we need the State's help."*

I thought, *"Since when do we need to regulate American social and educational institutions on the basis of African proverbs?"*

With every question, every discovery, the reform

program was revealed as un-American, unscriptural and anti-traditional in its goals and practices. There was a great deal more there than the public had been told, and it all looked bad. Once again, the education bureaucrats were reinventing the wheel and, as usual, it wasn't round. But this was much worse; this time they were after total revision of our values, our social and political system; they were after the surrender of our personal freedom and privacy in the guise of concern for child welfare. George Orwell's 'Big Brother' had arrived, and most of us didn't even know he was coming!

Kentucky Has Become the Showpiece.

For the radical social manipulators, Kentucky had become the focus, the chosen battleground for their breakthrough, and they had concentrated all the weapons they had in the assault. There had been several years of low-profile planning sessions and an advertising campaign that presented right-sounding goals.

The total effect of the promotion was deceptive and dishonest, and most citizens were completely unaware of the impending changes. Those who were at all aware of it generally believed that it was merely a program to improve academics, to raise standards of student performance, to improve literacy and get back to basics

Nothing could have been farther from the truth! In fact, its true purposes were exactly the opposite. When D Day came, the members of the legislature were presented with a 900 page bill, the Kentucky Education Reform Act (KERA), 9 days before the vote.

As a result of intense lobbying, even more intense political arm-twisting, and record-breaking sums of money from the pork barrel, *most of them voted for the bill without even reading it*. KERA became the law in Kentucky, the traditional education system was history, local control was gone, Big Brother had arrived, and most Kentuckians, including the legislators, didn't even know it.

The New World Order Agenda.

The minds, money and political power behind the movement to overhaul Kentucky's (and all other states') public schools are the same ones behind the overall push toward the New World Order, with its One-World, socialist government and its One-World, New Age religion.

As a result of secret planning and collusion by governors of key states, principally Bill Clinton [then] of Arkansas, Wallace Wilkinson of Kentucky, Lamar Alexander of Tennessee, Jim Hunt of North Carolina and Thomas Kean of New Jersey, the push is now on to get all state legislatures to enact the program.

The real power behind the movement is, and has been for a century, the Carnegie Foundation. Working with it are the Rockefeller Foundation, the Ford Foundation and the teachers' unions (the NEA [National Education Association] and the AFT [American Federation of Teachers]). The primary training grounds for education activist have been colleges of education in left-leaning universities, particularly Teachers' College of Columbia University.

Key leaders and doctrinal idols have included such as John Dewey, father of modern education and author of The Humanist Manifesto, George Counts, associate of John Dewey at Columbia and author of Dare the Schools Create a New Social Order?, New Age prophetess Alice Bailey, Marilyn Ferguson, author of The Aquarian Conspiracy and globalist educators Robert Muller and Dorothy J. Maver.

Behind it all, thinly concealed, can be found the leaders of the Council on Foreign Relations with its international bankers and global manipulators, the very same people who control the key tax-exempt foundations. Many of these men are Freemasons; many are humanists. Not one is known to be an evangelical Christian.

These immensely powerful men (and women) really do believe that they alone know what is best for the World and that it is only right that they and their friends, the cultural elite, should rule the World. And they intend to rule the World, using the machinery of the United Nations.

Cooperating happily are the major news media, controlled by the some people, progressively molding public perceptions. The only real obstacle to their plan is that most Americans don't want to give up American independence, cancel the Constitution, abolish the Bible and accept rule by a God-rejecting, World socialist dictatorship which will tell them what to do and what to think, monitoring and recording everything they say and do. The American people aren't fools.

In order for these Socialist manipulators to have any hope of success in bringing to pass their goals of global control, they must somehow eliminate traditional values and

independent thinking in the general population and replace them with the ideals of global socialistic dictatorship. God, family and country must somehow be replaced by New Age paganism, state control of children, and the global community.

These dreamers and schemers have known from the beginning that their goals could not be reached quickly, that it would take several generations to gradually weaken traditional values and then replace them. They have been patient, taking pleasure in their gradual progress; however, it appears that they are now mobilizing for the final assault, and they smell victory.

These education reform programs have been introduced in bits and pieces for over a century, creating and promoting educational fads, rewriting history, discrediting the wisdom of the founding fathers and picking away at our foundational beliefs and national sovereignty. But now they intend to bring it all together by the year 2000. All the big guns have been rolled out, all their resources are being mobilized and the final push is on, nationwide. Their program is law, or is becoming law, in the several states.

Quietly, powerfully, and contrary to the Constitution, it is also moving through the U.S. Congress as proposed legislation for the entire nation in both the House and Senate. On the day of this writing, in late 1993, in the House it is called Parents as Teachers; in the Senate the Bush Administration's "America 2,000" program is now called "Goals 2,000."

The School Reform Program in Summary.

Under the reform program the public schools would teach globalism, denounce national sovereignty, reject absolute standards of right and wrong, de-emphasize scholastic achievement and emphasize right attitudes (e.g. accepting all lifestyles, and occult, New Age, religions as normal and good). Individual thinking and achievement will be out; group thinking and cooperative living will be in.

The teacher will no longer teach, becoming merely a facilitator, allowing the children to decide what they will do and how they will do it. Traditional classrooms and grade levels will be abolished, from preschool through high school. All children will be considered mentally ill at the outset and all will undergo psychotherapy; there will be a mental health clinic in each school. Traditional achievement tests, to measure academic knowledge, will be replaced by assessment tests which will evaluate attitudes and beliefs.

Extensive computerized records (portfolios) will be kept on each child's attitudes and beliefs, along with snooping

files on the beliefs and attitudes of their parents and teachers. A social worker will be assigned to each child at birth, will bond with him, teach the parents how to rear the child and will closely observe the child in the home, to watch for any wrong beliefs or actions by parents. Disciplining of the child will not be tolerated. Parents with old fashioned

ideas of right and wrong, Bible beliefs, etc. can have their children taken away by the State on the basis of emotional child abuse (spanking) in the home.

In the name of freeing the children to think for themselves, they will instead be indoctrinated with darkness and confusion, controlled by the State. Their parents, if they

attempt to train them up in the way they should go, to rear them in the nurture and admonition of the Lord. will be made criminals.

Aside from the unscriptural, un-American nature of all this, none of it has ever been tested, yet alone demonstrated to be an improvement. The enormous cost, of course, will be borne by the parents. As they have their children and their family lives taken away from them, they will at the same time have to assume the crushing tax burden necessary to pay for it all. Education bureaucrats, social workers, mental health clinics and huge computerized record systems don't come cheap.

Finally, It All Made Sense.

Once I saw that the same people behind the New World Order and its New Age occult religion are, *and have been all along*, behind the current movement to radicalize the public schools, it all made sense. I saw that the only hope they could ever have to cause Americans to accept their radical Socialist dictatorship would be to control the education and values of at least one generation of children, having eliminated the influence of parents and their traditional values.

An entire generation, indoctrinated, watched and controlled by them, is what they must have in order to succeed. This is why they have been infiltrating the public schools for so long, and this is why they oppose Christian schools, private academies and home schooling. If the children aren't in the public school system they can't be indoctrinated and controlled. It's just that simple.

The Public School Connection.

This, then, is the public school connection. This is why Freemasonry with its New Age vision for a one-World religion of neo-pagan nature worship promotes public schools exclusively

This is what New Age prophetess Alice Bailey clearly saw. This is what Mormon leaders, with their Masonic roots and affiliation, and their New Age vision for a one-World theocracy, clearly see. This, dear friend of truth, is the public school connection. I may be wrong; but if there is a better explanation, I haven't found it.

I Couldn't Have Summarized It Better!

In the September, 1950 issue of New Age magazine, that most influential and prestigious of Masonic journals, all this was summarized perfectly. In his article, "God's Plan in America, C. William Smith wrote the following:

"As stated before, God's Plan in America is a nonsectarian plan. Our Constitution is nonsectarian. Our great American Public Schools . . . God's chosen schools . . . are nonsectarian. The Great Spirit behind this great nation is nonsectarian. Our great American Public Schools have never taken away from any child the freedom of will, freedom of spirit or freedom of mind. That is the divine reason that Great God our King has chosen the Great American Public Schools to pave the way for the new race, the new religion and the new civilization that is taking place in America.

Any mother, father or guardian who is responsible for the taking away of freedom of mind, freedom of will or freedom of spirit is the lowest criminal on this earth, because they take away from that child the God-given right to become a part of God's great plan in America for the dawn of the New Age of the world."

What could be more plain? What more could be said to convince you?

Endnotes:

1. Why Public Schools?, Henry C. Clausen , 33 degree, The Supreme Council, 33 degree (Mother Council of the World), Washington, DC, 1979
2. HRT Ministries Newsletter, 3rd Quarter 1990, Newtonville, NY. Interview with Harmon R. Taylor, Past Grand Chaplain, Grand Lodge of New York, 5 June 1993.
3. Bailey, Alice A.: The Externalization of the Hierarchy, Lucis Press, 1957. Letter from Tara Center, North Hollywood, California (Marilyn Wilzbach) dtd 9 July 1987 to Kieth Harris (Omega Pub), Marion, KY.
4. Handout: Profile of the splinter Group Members or Others with Troublesome Ideologies, southern Utah Leadership Conference (LDS) on Dealing with Apostate and Splinter Groups.

Masonic Government

This is a copy of a very old tract, single copy 3 cents, 30 cents per dozen and per hundred \$1.25, published By the American Party sometime in the mid 1800s, while Albert Pike was alive and still in the leadership of American Masonry.

The American Party, once called the “Know Nothing” Party, was moderately successful ***around the 1850s with its anti-slavery, anti-immigration, anti-Catholic and apparently from this flyer, very anti-Masonic platform. Beginning in the 1820s and 30s, the Anti Masonic Party gained popular political strength on a similar position that the Masons in government should be removed. This party blended with the ranks of the Whig Party, who had officially supported the candidates of the Know Nothing party in 1856. We think that the tract comes from this era. Seems that most of the participants in the movement were absorbed into the newly formed Republican Party not long after this election. One thing does stand out, however.***

We certainly didn't invent the theological, political and social problems associated with Freemasonry.

The tract herein is just as true today as it was 140 years ago when it was distributed. More so, perhaps when you see the tremendous power Freemasonry has within the White House, Congress and the Judicial system.

Text of Tract

Masonic Government

In the beginning of this examination we hasten to assure the reader that we do not propose to bring forward the testimony of non-Masons or of anti-Masonic publications. We do not propose to beg the question in any way, manner or shape, and if the reader should have been so unfortunate as to have ever been made a Freemason, we ask and hope that for the time being he will forget that fact, and having divested his mind if possible, of prejudice, will look at the subject from a common sense standpoint, neither accepting; nor rejecting a point or proposition until all the bearings are duly weighed. You are not responsible for the present form, character and government of Freemason, neither is the writer. because we had nothing whatever to do in originating, moulding or shaping the system. However, we do have a right to look at the facts in the case, intelligently draw our conclusions therefrom and then to "mark and govern ourselves accordingly," no man or set of men daring to lawfully molest us or make us afraid.

Now it is plain to every one that if anybody really knows what Freemasonry is, Freemasons themselves certainly must know; and if any Masons know, it is not necessarily the embryo, three-degree, pinfeather, Blue Lodge Masons, who perhaps do not know enough to visit a strange lodge without a brother along to vouch for them, but it is self-evident that if any Masons know what the principles, doctrines and practice of the order are, it is the men who have gone from the "ground floor" clear through the "pictures." who have made Freemasonry a life study, who are even now occupying the highest positions of honor and power in the craft, and who have been put forward by the institution to write its great standard publications including its rituals, its monitors, its manuals, its lexicons, its dictionaries, its digests of Masonic law, together with its works on Masonic jurisprudence, its histories, its guides, its trestle-boards, and many other valuable works issued for the sole benefit of the "Worshipful Fraternity."

The great Masonic works and documents herein quoted were written by the learned rulers and teachers of Masonry and are protected by the seal of the United States in copyright. They were written by high Masons, copyrighted by Masons, published by Masons, sold by Masons, sold to Masons and openly endorsed and used by the Masonic Fraternity all over this land. Not only endorsed and used by well posted individual Masons, but subordinate and Grand Lodges have officially fathered and are using them. With this understanding, reader, we will meet upon the "level" and part upon the "square." First we will secure the evidence and testimony, and by and by determine the real Masonic character and exact standing of the numerous witnesses.

THE GOVERNMENT OF THE FRATERNITY.

"The mode of Government observed by the fraternity will give the best idea of the nature and design of the Masonic institution." Sickels' Freemasons' Monitor, p. 10.

Very well; it is the BEST explanation that we are after and so we will examine into Masonic Government.

SYNOPSIS OF MASONIC LAW.

"The system of Masonic law has little of the republican or democratic spirit about it."—Rob Morris, in Webb's Freemasons' Monitor, revised edition, p. 195

Well that is not very encouraging to patriotic men but perhaps all will be satisfactorily explained as we progress.

"We may not call in question the propriety of this organization; if we would be Masons we must yield private judgment. 'To the law and to the testimony—if any man walk not by this rule it is because there is no light in him.'"—Pierson's Traditions of Freemasonry, p. 30.

That certainly is not republicanism or democracy, because they are inclined to give a man increased liberty and privileges instead of calling for the surrender thereof. But let us see how far this surrender of personal liberty is demanded of the Mason.

"That this surrender of free-will to Masonic authority is absolute (within the scope of the landmarks Of the order) and perpetual, may be inferred from an examination of the emblem (the shoe or sandal) which is used to enforce this lesson of resignation. The esotery of the Masonic rituals gives the fullest assurance of this: "once a Mason always a Mason" is an aphorism in our literature conveying an undeniable truth."—Morris' Dictionary, p. 29.

Then the surrender of personal private judgment and freewill to Freemasonry is complete and binding for all time. Well said indeed; for surely that is anything except Americanism, as either republicanism or democracy.

"A Mason should know how to obey those who are set over him, however inferior they may be in worldly rank; or condition." —Macoy's Masonic Monitor, p. 14.

What is this authority set over the Freemason to which he has bound himself and what will be the result of disobedience?

Disobedience and want of respect to Masonic superiors is an offense for which the transgressor subjects himself to punishment."—Mackey's Masonic Jurisprudence , p. 511.

Superiors and inferiors—queer government that—Americans are all equals. How severely will an offender be punished?

DISOBEDIENCE

"Under the head of Discipline is given a catalogue of fifteen prime classes of un-Masonic acts, of which this is one. It is so subversive of the groundwork of Masonry, in which obedience is most strongly inculcated, that the Mason who disobeys subjects himself to severe penalties."—Morris' Dictionary of Freemasonry, pp. 91,92

This no doubt was the punishment meted out to William Morgan and many ,others for their disobedience. Who Is the representative of Freemasonry, wielding such extraordinary authority?

"As a presiding officer the Master is possessed or extra-ordinary powers which belong to the presiding officer of no other association" Mackey's Masonic Jurisprudence, p. 344.

Indeed! His Majesty must be quite a privileged character, having such wonderful powers that are possessed by no other presiding officer.

"The powers and privileges of the Master of a lodge are by no means limited in extent."—Chase's Digest of Masonic Law, page 380.

Not limited means unlimited, and that is just about as much as an ordinary mortal can well comprehend.

"The power of a Master in his lodge is absolute."— Mackey's Lexicon of Freemasonry, p. 296.

There it is, a system of absolute masters; and an absolute master cannot exist without abject slavery; one is necessary to the other, so who are the miserable Masonic slaves? Let the reader answer that all important question.

"Hence, we find that the Master's authority in the lodge is despotic as the Sun ~n the firmament, which was placed there by the Creator, never to deviate from its accustomed course. till the declaration is 'promulgated that time shall be no more.'" Oliver's Signs and & Symbols of Freemasonry, p. 142.

Where, in all the annals of history, ancient or modern, describing all the monarchies, despotisms and tyrannies from the dawn of creation down to the present time, will you find a better description of an irresponsible, absolute despot, than the above synopsis of the power of the Master of a subordinate)Masonic lodge" To whom, or to what, is this Masonic nabob beholden ?

"The Master is responsible for his official acts, not to his lodge, but to the Grand Lodge: or (which is the same thing) to the Grand Master for the time being."—Webb's Freemasons' Monitor, p. 271.

What is the nature and power of the Grand Lodge is the next question staring us in the face for adjustment.

GRAND LODGES—JURISDICTION OF.

"A Grand Lodge is invested with power and authority over all the craft within its jurisdiction. It is the Supreme Court of Appeal in all Masonic cases, and to its decrees unlimited obedience must be paid by every lodge and every Mason situated within its control. The government of Grand Lodges is, therefore, completely despotic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate lodges." —Mackey's Lexicon of Freemasonry, p. 186.

The Grand Lodge being completely despotic, therefore the Worshipful Master of a subordinate lodge is as much a slave to it as are the poor deceived and deluded victims over whom he lords it with such pomposity. But suppose, as is often the case, that some conscientious man who has been inveigled into the order should object and rebel against some mandate or edict of the Grand Lodge that he is fully convinced and persuaded is not right and proper; Will he be coerced into a compliance therewith ?

"The first duty of the reader of this Synopsis is to obey the edicts of his Grand Lodge. Right or wrong, his very existence as a Mason hangs upon obedience to the powers immediately set above him. Failure in this must infallibly bring down expulsion, which, as a Masonic death, ends all The one unpardonable crime in a Mason is contumacy, or disobedience."— Webb's Freemasons' Monitor, p. 196.

What is the one unpardonable crime in a Freemason? Is it lying, stealing, murder or a violation of civil law? Nay, verily, but it is simply to disobey Masonic law. That law must be obeyed, right or wrong. Does this low down slavery run through every department of Freemasonry, or only in the Blue Lodge and not in the higher grades?

"The principle of submission and obedience runs through the whole system and constitutes one of the greatest safeguards of our institution. The Mason is obedient to the Master, the Master and Lodge to the Grand Lodge, and this in its turn to the old landmarks and ancient regulations of the order. Thus is a due degree of subordination kept up and the institution preserved in its primitive purity."—Pierson's Traditions of Freemasonry, p. 30.

This is a most galling system of human slavery a hundred-fold more degrading than ever was African bondage in that both soul and body are the property of Freemasonry leaving the individual member a mere machine in the hands of Masonic superiors. Do Masons, deep down in their souls endorse and revere such a vile system as Freemasonry?

PREPARATION—BLUE LODGE MASONRY.

"If any applicant is not prepared in his heart he will never make a Mason no matter what dramatic exercises he may be put through. or what discipline exerted upon him."—Morris' Dictionary of Freemasonry, pp. 243, 244.

What is it that binds a man to this "Invisible Empire" or to this secret despotism? We go to the above named Masonic dictionary for "more light."

COVENANT BLUE LODGE MASONRY.

"The obligations of Masonry are, in the sense of the definition, covenants and so are the Constitution and By-laws."—Ibid., P. 76.

The obligations, then, along with the bylaws and constitution are covenants and we will now see what it is that makes a Mason.

OBLIGATION

"It is 'the Obligation which makes the Mason' and the difference between one Mason and another consists simply in the fact that one keeps his obligations better than another."—Morris' Dictionary of Freemasonry, p. 218.

That is the nature and form of the Masonic obligation. Is it simply a promise or affirmation or is it construed to be an oath with all the binding force of the same? Turning again to our friendly dictionary we learn this:

AFFIRMATION—BLUE LODGE MASONRY.

"An affirmation is not equivalent to an oath in Masonry however it may be in common and is not legitimate in the working of the lodge."—Ibid. p.13.

Now, sir does Freemasonry consider and teach its devotees to consider the so-called Masonic oath equal or superior in binding force to the civil oath?

COVENANTS.

"The Covenant is irrevocable. Even though a person may be suspended or expelled; though he may withdraw from the Lodge, journey into countries where Masons cannot be found, or become a subject of despotic governments that persecute, or a communicant of bigoted churches that denounce Masonry, he cannot cast off or nullify his Masonic covenant; No law of the land can affect it—no anathema of the church weaken it. It is irrevocable." —Webb's Freemasons' Monitor, p. 240.

This accounts for many strange and mysterious proceedings in our would-be courts of justice and in the churches. NO law of the land (that is, civil law,) can even affect this lodge oath or covenant. No anathema of the church (that is, divine law), can so much as weaken it. Is it any wonder that criminals go scot-free when the sheriff that impanels the jury, enough of the jurors impaneled to bring in a divided verdict, enough witnesses drummed up to make the evidence appear contradictory, the attorneys of the prosecution and of the defense, and the judge on the bench, are irrevocably bound to the prisoner at the bar as sworn brethren, by an obligation considered paramount to all others, civil or divine?

Is it anything strange that there is trouble in the church when the members are bound up, by this strong covenant, with saloon-keepers, irreverent scoffers, and other evil-minded men, in sworn brotherhood? Is there no escape from Masonic thralldom? is the now all important question.

"No method is provided for in the Masonic jurisprudence of modern times by which a member can withdraw himself from the authority of the society. He may resign his membership in the lodge, deny its government, even repudiate the ties by which he is bound to the institution, yet that authority remains unbroken. A 'due summons' from the Lodge or Grand lodge is obligatory upon him; and should he refuse obedience he will be disgracefully expelled from the society with public marks of ignominy that can never be erased."—Morris' Dictionary of Freemasonry, page 29.

What arrogant system is this, that proposes to take a man's manhood from him by imposing upon him an obligation that defies both his civil as well as the divine law? It even declares vengeance on all who dare to think and act as free men without first consulting the Masonic covenant. No wonder seceded Masons and out-spoken non-Masons are abused, vilified, slandered and hounded down by Masonic minions. " Public marks of ignominy that can never be erased."

"The expulsion of a Mason, while it deprives him of every privilege with which his Masonic attachment endowed him, leaves him bound by every part and point of his. Masonic covenant. Of this no act of his own or of the lodge can ever divest him. The tie of Masonry is perpetual."—Webb's Freemasons' Monitor, p. 257.

That certainly is a queer government if there ever was one. The mystery of the whole business is to discover how under the sun a man can be a loyal citizen of any civil government on earth and at the same time uphold this system of secret despotism that boldly and openly defies all governments?

"There is no charge more frequently made against Freemasonry than that of its tendency to revolution and conspiracy, and to political organizations which may affect the peace of society, or interfere with the rights of government."—Mackey's Mystic Tie of Freemasonry, p. S6.

Well, does this great Masonic ruler and law-giver speak the truth in the above, for time and again different governments have been compelled to suppress Freemasonry because of its incompatibility with the peace of society and with the laws of the land in that it harbored criminals and perverted the equitable administration of civil law.

"There is no duty more forcibly enjoined in Masonry, than that of warning a brother of danger impending to his person or interests. To neglect this is a positive violation of obligation, and destroys any person's claim to be entitled a Mason:."— Morris' Dictionary of Freemasonry, p. 25.

Are Masons obliged to give this warning to affiliates only,

or must they always warn and aid one another indiscriminately?

"We are to give aid in imminent peril when Masonically called upon, not lest injustice may be done if we pause to inquire into the question of affiliation, but because the obligation to give this aid, which is reciprocal among all Masons, never has been and never can be canceled."— Mackey's Masonic Jurisprudence, p. 270.

Shall the Mason pause to inquire as to ANYTHING

when Masonically appealed to for aid?

"If a person appeals to us as a Mason in imminent peril, or such pressing need that we have not time to inquire into his worthiness, then, lest we might refuse to relieve and aid a worthy brother' we must not stop to inquire as to anything."—Albert Pike, in Masonic Grand Lodge Report of Arkansas; Also Mackey's Masonic Jurisprudence, p. ~70.

Ex-Confederate General Albert Pike who led a brigade of Indian savages against the flag of his country at the battle of Pea Ridge, Arkansas, where the dead and wounded boys in Blue were scalped! and tomahawked, and even mutilated in a manner too barbarous and obscene for description, by his followers, and whose rebel hands are dyed crimson by the blood of loyal American citizens, is now the most honored man in Freemasonry.

He has since been very appropriately placed at the pinnacle of the system, where he sits supreme ruler; and to him every Freemason, knowingly or unknowingly, yet, nevertheless truly, does honor and homage when he throws A due-guard and sign at a Blue Lodge Master; for the principle of submission and obedience runs through the WHOLE system," while in giving the sign he acknowledges himself to be under death-penalty to obey this Masonic superior. Such is Freemasonry, a hot-bed of disloyalty and treason, according to our deductions thus far.

"Treason and rebellion also, because they are altogether political offenses, cannot be inquired into by a lodge; and al. though a Mason may be convicted of either of these acts in the courts of his country, he cannot be Masonically punished; and not withstanding his treason or rebellion his relation to the lodge, to use the language of the old Charges, remains indefeasible."—Mackey's Masonic Jurisprudence, p. 510 !

This makes plain why perhaps the blackest-hearted rebel in the land is very appropriately placed at the head of treasonable Masonry in this country. Thus a saint in Freemasonry may be the worst citizen in this government.

"The Mason who is at home and the Mason who comes from abroad are considered on an equal footing as to all Masonic rights; and hence the brother made in Europe is as much a Mason when he comes to America, and is as fully qualified to discharge in America all Masonic functions, without any form of naturalization, as though he had been made in this country. The converse is equally true."—Mackey's Masonic Jurisprudence, p. 200.

What a remarkable array of Masonic testimony! and yet the half has not been told, as we might go on almost indefinitely showing the foul, treasonable and anti-republican nature, as legibly portrayed under the systematically arranged headings of the great copyrighted standard Masonic publications. The above Masonic quotations are complete sentences and not garbled. The language is so concise and plain that a child can easily analyze each sentence. The quotations are authoritative; Masonic superiors never argue Masonry with subordinates. And now we proceed to nail the above synopsis of Masonic law and government by home testimony.

We will let every affiliated Freemason in the Missouri Masonic Grand Lodge jurisdiction testify through their Grand Lodge Reports, three copies of which must be filed away year by year in every subordinate lodge throughout the jurisdiction.

The members of all subordinate lodges are fully represented in Grand Lodge by the superior officers of the several lodges, as they are delegates thereto, and no document emanates from any Masonic Grand Lodge without its endorsement and approval. We will call our neighbors, and see how cheerfully they accept or reject the testimony of the brightest men in the order:

(Part of a report on foreign correspondence rendered by a full committee consisting of Brothers J. P. Little, Jno. Dove, Wm. B. Isaacs, Wm. L. Maule and T. P. August :)

"The conclusion of the report breathes such a pure air of Masonic truths that we incorporate it herewith. It says: 'Once a Mason always a Mason—once a Mason, everywhere a Mason. However independent either as individuals or as lodges, whether Grand or subordinate—and we are each and all truly free and uncontrolled by anything, save our ancient laws and constitution—yet no Mason can be a foreigner to another Mason. We are all equal citizens of one common government, having equal rights, equal privileges and equal duties; and in which government, thank God, the majority does not govern.

For our order in its very constitution, strikes at the root of that which is the very basis of popular government. It proclaims and practices, not that the will of the masses is wise and good, and as such to be obeyed,—not that the majority shall govern . . . but that the law itself, above mentioned "ancient law"¹ shall govern. Our tenet is not only that no single man but that no body of men (however wise or numerous)' can change in any decree one single landmark of our ancient institution. Our law is strictly organic; it cannot be changed without being destroyed. You may take a man to pieces, and you may take a watch to pieces, but you can not alter his organs and put him together again as you do the timekeeper.

Masonry is the living man, and all other forms of government mere convenient machines made by clever mechanics, for regulating the affairs of state. Not only do we know no North, no South, no East and no West, but we know no government save our own. To every government save that of Masonry, and to each and all alike, we are foreigners; and this form of government is neither pontifical, autocratic, monarchial republican, democratic nor despotic; it is a government per se, and that government is Masonic.

We have nothing to do with forms of government, forms of religion or forms of social life. We are a nation of men only, bound to each other by Masonic ties as citizens of the world, and that world the world of Masonry—brethren to each other all the world over, foreigners to all the world beside. The above is a Masonic address in a nutshell—it is the compressed essence of Masonic life."—Grand Lodge Report for, 1867.

How does that sound to a loyal American? Missouri Freemasons therein positively affirm that they are not controlled by ANYTHING save Masonic law; they THANK GOD that in their government the majority does NOT govern; that Freemasonry strikes at the very base of free government; that it proclaims and practices that the will of the MASSES should not be obeyed; that the United States is a mere convenient machine only: together with many other treasonable doctrines that the Missouri Masonic Grand Lodge emphatically declares are the compressed essence of Masonic life. Later reports all breathe the spirit of double-dyed treason.

We would gladly prolong this discussion, but we will briefly consult another Grand Lodge Report or two and rest the case.

"For ourselves, we deny as Masons that any civil government on earth has the right to divide or curtail Masonic jurisdiction when once established. It can only be done by competent Masonic authority, and in accordance with Masonic usage."— Grand Lodge Report.

Rebold's History of Freemasonry, p. 62, says: "The Freemason receives not the law, he gives It;" and a late Grand Lodge Report puts on the cap-sheaf by adding:

"In all this we must not forget that 'Masonry is a law unto itself.' Its Perpetuity is dependent upon the force of its own influences. It never demands affiliation with any other humanizing agencies."—Grand Lodge Report of 1880.

MASONIC AUTHORS QUOTED ABOVE

Thomas Smith Webb, whose Masonic title was King, or Grand King, was a learned Mason, the first standard Masonic American author; or, in other words, he is the father of Masonry in this country.

Albert Pike: 33rd degree Most Puissant Sovereign Grand Commander of the Masons of the United States, author of the "Statutes of Ancient and Accepted Rite," etc. He is the supreme ruler of American Masonry.

Albert G. Mackey, IL D.: Past Grand Secretary and Grand Lecturer of the Grand Lodge of South Carolina; Past Grand High Priest of the Grand Chapter of South Carolina; Secretary General of the Supreme Council, 33d degree, for the Southern Jurisdiction of the Masons of the United States; Past General Grand High Priest of the General Grand Chapter of the Masons of the United States; author of A LEXICON OF FREEMASONRY, MANUAL OF THE LODGE, THE BOOK OF THE CHAPTER, MYSTIC TIE, THE RITUALIST, MASONIC JURISPRUDENCE, etc., the latter a work that is to Masons and Blue Lodge Masters what the Revised Statutes are to a Justice of the Peace, or what Blackstone's Commentaries are to members of the bar.

Daniel Sickels: Past Master, Past High Priest, Knight Templar, Past Junior Grand Warden, 33d degree Secretary General of the Supreme Council for the Northern Jurisdiction of the Masons of the United States, author of a FREEMASON'S MONITOR, GENERAL AHIMAN REZON, OR FREEMASONS' GUIDE, etc.

A.T. C. Pierson: Past Grand High Priest, Grand Captain General of the Grand Encampment of the Masons of The United States of America, 33rd degree Sovereign Grand Inspector general; was for ten years Grand Master and is at present Grand Secretary of the Masonic Grand Lodge of Minnesota; author of TRADITIONS OF FREEMASONRY, etc.

Rob Morris, L.L.D.: Knight Templar, Past Grand Master of the Masonic Grand Lodge of Kentucky, Sovereign Grand Inspector General, author of CODE OF MASONIC LAW, compiler of the UNIVERSAL MASONIC LIBRARY and HIS DICTIONARY OF FREEMASONRY is to Masonry what Webster's Dictionary is to the English language it is the great definer of Masonic terms.

Robert Macoy: 33rd degree, Past Master, Past Grand Secretary, Past Grand Recorder, Past Grand Commander, National Grand Secretary, author of A CYCLOPEDIA OF FREEMASONRY, MANUAL OF THE ORDER OF THE EASTERN STAR, MASONIC VOCAL MANUAL, and other works.

George Wingate Chase: A high Freemason, a prolific Masonic author, having compiled no less than eight valuable Masonic publications, one of which is the great book of decisions, CHASE'S DIGEST OF MASONIC LAW, a book that bears about the same relation to subordinate Masonic Lodges that the decisions of our Supreme Courts bear to our Circuit and County Courts.

Emanuel Rebold, M.D.: Past Deputy of the Masonic Grand Orient of France and a learned Masonic writer.

Rev. George Oliver: D.D., of England: Past Deputy Grand Master for Lincolnshire, and author of about twelve noble Masonic publications.

The above is gleaned from copyrighted standard Masonic publications now in our possession. The high Masonic standing and character of the authors here mentioned is fully sustained by Grand Lodge documents reposing on the table before us as we indite these lines.

Where is the man who has one drop of patriotic blood coursing through his veins that does not abhor, loathe and hate Freemasonry as the arch-enemy of free government? And is he not ready, if he be a slave to this system of despotism, to declare his independence, and maintain his rights through the pulpit, the press and the polls? Let all true Americans rally to the standard of the American Reform Party, a Party that is rapidly coming up, the object of which is to wrest church and state from the usurpation of oath-bound foreigners who are openly endorsing and upholding a system that is treason to the government, as it confers titles of nobility, which is in open violation of the Constitution of the United States. Let true Americans stand for civil and religious liberty before the bristling bayonet or the cannon's mouth ere we bow the knee to any despot or hail any man as MASTER. God save our country from the further encroachments of secret despotism! Long live the Republic of The United States of America!

"Official organ of the American Party in the United States. An able corps of correspondents and a circulation extending throughout the Union. Published every week within less than three blocks of the nation's capitol. Unsurpassed for general home and foreign news. Alive to all political questions of the hour. Every voter, taxpayer and citizen should have it coming regularly to his address. Subscription price \$5.00 per year. Three months trial, only twenty-five cents. Try it! [actually....don't they aren't in existence any longer]

THE LAMBSKIN APRON AND THE GREAT WHITE THRONE

Freemasonry's Plan of Salvation

by Duane Washum

<http://www.emfj.org>

Dr. Paul D. Feinberg, of Trinity Evangelical Divinity School, delivered a lecture in which he listed six features that characterize a cult. One of those six features is, "They Usually Have Their Own Eschatology."

Whether you consider Freemasonry as being a cult, or a full-blown religion, there is one basic truth about Freemasonry, regardless of its proper classification, and that is: It definitely has its own eschatology.

The World Book Encyclopedia's dictionary defines the word, "eschatology", as being, "doctrines of the last or final things, as death, the judgment, heaven, and hell; the branch of theology dealing with these doctrines."

Judgment is properly listed among these last or final things, and when it comes to judgment, Freemasonry certainly does have a version all its own.

Freemasonry certainly does have its own eschatology. And no place in blue lodge ritual is this Masonic doctrine more pronounced than, first of all, in the symbolism of the lambskin, or white leather, apron; and secondly, in the lecture accompanying the presentation of this apron to the newly initiated Entered Apprentice.

First of all, regarding its symbolism, we find this:

Nevada Ritual, page 32:

"You were presented with a lambskin or white leather apron, because the lamb, in all ages has been deemed an emblem of innocence. The lambskin is therefore to remind you of that purity of life and rectitude of conduct which is so essentially necessary to your gaining admission to that Celestial Lodge above, where the Supreme Architect of the Universe presides."

Degree - Entered Apprentice, page 14:

"The Lamb has in all ages been deemed an emblem of innocence. The lambskin is therefore to remind you of that purity of life and rectitude of conduct which is so essentially necessary to your gaining admission to that Celestial Lodge above, where the Supreme Architect of the Universe presides."

Similar language can be found in every monitor or ritual book of every grand lodge jurisdiction in this country. **Here are a few examples.**

North Carolina Lodge Manual:

"Let its pure and spotless surface be to you an ever-present reminder of a 'purity of life and rectitude of conduct'..."

Book of Constitutions - South Carolina: The Badge of a Mason:

"...by the lambskin, the Mason is, therefore, reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into the celestial Lodge above..."

Washington Monitor:

"...he, therefore, who wears the lambskin as the badge of a Mason is thereby continually reminded of that purity of life and rectitude of conduct which are so essentially necessary to his gaining admission into the Celestial Lodge above..."

Kentucky Monitor:

"By the lambskin, therefore, the Mason is reminded of that purity of life and conduct which is essential to his gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe presides."

And, the *Monitor of the Lodge - Texas*, similarly states:

"May the pure and spotless surface of this Apron be an ever-present reminder of that 'purity of heart and uprightness of conduct so essentially necessary' . . ."

The point I wish to make here is this: It doesn't matter what any members of the Masonic Order, from any part of the country, may try to tell you, if any one of them attempt to tell you it is any different in their lodges, they are being deceitful at the very least, and it is intentionally done so.

How important is the symbolism of this apron to the Craft?

From the *Encyclopedia of Freemasonry*, Albert G. Mackey:

Mackey's Revised Encyclopedia, Vol 1, p. 92:

"There is no one of the symbols of Speculative Masonry more important in its teaching, or more interesting in its history, than the lambskin, or white leather apron. Commencing its lessons at an early period in the Mason's progress, it is impressed upon his memory as the first gift which he receives, the first symbol which is explained to him, and the first tangible evidence which he possesses of his admission into the Fraternity.

Whatever may be his advancement in the "royal art", into whatsoever deeper arcana his devotion to the mystic Institution or his thirst for knowledge may subsequently lead him, with the lambskin apron - his first investiture - he never parts. Changing, perhaps, its form and its decorations, and conveying, at each step, some new but still beautiful allusion, its substance is still there, and it continues to claim the honored title by which it was first made known to him, on the night of his initiation, as the badge of a Mason."

And from the *Heirloom Masonic Bible*, page 33:

"The lamb has always been regarded as an appropriate emblem of innocence. Hence in the ritual of the First Degree the initiate is presented with the pure white lambskin apron as a reminder of "That purity of life and rectitude of conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the universe forever presides". This apron becomes his permanent property as "the badge of a Mason". As he advances in Masonry he will receive other aprons of varying types, but never one that equals this first one in emblematic significance and Masonic value."

These statements, from Mr. Mackey and from the *Heirloom Masonic Bible*, are affirmed in the Apron Lecture itself, which, in part, states (*Nevada Ritual*, page 25)

"My Brother, I now present you this lambskin or white leather apron. It is an emblem of innocence and the badge of a Mason - the distinguished badge of a Mason.

"It may be that in coming years, upon your head may rest the laurel wreaths of victory, pendent from your breast may hang jewels fit to grace the diadem of an Eastern potentate; nay, more than these, with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads to fame in our mystic circle, and even the purple of the Fraternity may rest upon your honored shoulders; but never again from mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so distinguished, so emblematical of purity and all perfections, be conferred upon you as this which I now bestow."

Let there be no doubt in anyone's mind as to the importance Freemasonry places upon this garment and the teachings it represents; as to how important the Craft feels that the symbolism of this garment is, in instilling into the candidate, the most important of all Masonic teachings - *"...that purity of life and rectitude of conduct which is so essentially necessary to your gaining admission to that Celestial Lodge above..."*

It is interesting to note that in the above statement, the candidate is not only told how highly revered this apron is; but he is also told - *"...never again until your enfranchised spirit shall have passed upward and inward through the pearly gates..."*

By what authority does Freemasonry state, as a "given", that Masons shall pass "upward and inward through the pearly gates..."? The Craft extends a promise of everlasting life to be realized by all Masons who adhere to its teachings: From the *Heirloom Masonic Bible*, page 26:

"By the practice of Freemasonry its members may advance their spirituality, and mount by the theological ladder from the Lodge on earth to the Lodge in heaven."

They are saying here that if a member of the Order will but faithfully adhere to the teachings of the Lodge, he will surely mount that theological ladder that will take him from the Masonic lodge he belongs to, here on earth, to "that Celestial Lodge above".

By what authority does Freemasonry make its claims? By its teachings. And where do these heretical teachings come from? Its rituals and its monitors.

Freemasonry likes to tout its Bible Lecture, in an effort to show that it adheres to the Written Word of God. In the Bible lecture, we find this: (*Nevada Ritual*, pp. 20-21):

"Freemasonry therefore opens this Book upon its Altars, with the command to each of its votaries that he diligently study therein to learn the way to everlasting life." and "Freemasonry takes all good men by the hand, and, leading them to its Altars, points to the open Bible thereon, and urges upon each that he faithfully direct his steps through life by the Light he there shall find, and as he there shall find it."

It is all well and good that Freemasonry would tell its members where the Light can be found. But, as once was stated by the late Dr. Walter Martin, *"What good does it do to know where the Light is, if you are not allowed to turn on the switch?"*

Freemasonry tells its members to study the Bible that they may learn the way to everlasting life.

Yet, the Way, that plan of salvation shown in God's Written Word, is totally ignored in the lodge room - it is banned from being taught in the lodge room. Why? Because they have their own plan of salvation they are promoting, and they don't want any competition, especially if it is readily recognized that their plan is in direct conflict with the Written Word of God.

It is quite clearly spelled out in the Bible, that Jesus Christ is the Way.....John 14:6: Jesus saith unto him, *"I am the way, the truth, and the life: no man cometh unto the Father, but by Me."*

But in the lodge room? No mention is made anywhere of acceptance of Jesus Christ as Lord and Savior. Nowhere in all the teachings of blue lodge Masonry, do you hear John 14:6.

Nowhere in all the teachings of blue lodge Masonry do you find: *"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through him might be saved."* John 3:16-17 (KJV)

There is salvation through no other but through Him! Not through you; not through me; and certainly not through the ritualists of the lodge - but through Him! Acts 4:12: *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

Yes, the Light is found in the Written Word of God. And, yes, that Light is Jesus Christ, as told to us in John 8:12: Then spake Jesus again unto them, saying, *"I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."* (KJV)

The Light that is found in John 8:12 is the way, the truth, and the life, of John 14:6, who is the Son of God of John 3:16-17. But Freemasonry ignores that Light; it ignores the way; it ignores the truth; it ignores the life; it ignores Jesus Christ. It tells its members - "You can do it yourself. All you need, if you are a MASON, is your good works". All that is "essentially necessary", according to the lodge, is that "purity of life and rectitude of conduct". Simply be a good person, and do good things. And if you will just be a good person, and do good things, you will pass "upward and inward through the pearly gates..."

We will now take a look at the Apron Lecture of Nevada ritual, in its entirety. Please try to imagine yourself in a lodge room, surrounded by a group of men you want very badly to be a part of; imagine that to carefully parse everything that is being said to you doesn't even enter your mind; or imagine that you are only vaguely familiar with a lot of what is in the Bible, if you are familiar with it at all - yet, you have always professed to be a Christian.

Maybe your pastor is a member of the lodge, which, as far as you are concerned, immediately rules out any doubts at all about Freemasonry, and whether or not it is compatible with the Christian faith.

This is what you hear, when you are presented with your Masonic apron: (*Nevada Ritual*, pages 25 & 26):

"My Brother, I now present you this lambskin or white leather apron. It is an emblem of innocence and the badge of a Mason - the distinguished badge of a Mason.

"It may be that, in the coming years, upon your head may rest the laurel wreaths of victory; pendent from your breast may hang jewels fit to grace the diadem of an Eastern potentate; nay, more than these, with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads to fame in our mystic circle, and even the purple of the Fraternity may rest upon your honored shoulders; but never again from mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so distinguished, so emblematical of purity and all perfections, be conferred upon you as this which I now bestow.

"It is yours; yours to wear throughout an honorable life, and at your death to be deposited upon the coffin which shall enclose your lifeless remains, and with them laid beneath the clods of the valley. Let its pure and spotless surface be to you an ever present reminder of a purity of life and rectitude of conduct," a never ending argument for nobler deeds, for higher thoughts, for greater achievements. And when at last your weary feet shall have come to the end of life's toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and actions be as pure and spotless as this fair emblem which I place within your hands tonight; and when your trembling soul shall stand naked and alone before the Great White Throne, there to receive judgment for the deeds done while here in the body, may it be your portion to hear from Him who sitteth as the Judge Supreme the welcome words: 'Well done, thou good and faithful servant! Thou hast been faithful over a few things; I will make thee ruler over many things! Enter thou into the joy of Thy Lord'."

Those members of the Masonic Order who profess to be Christians would like to believe - and have others believe - that such a "...purity of life and rectitude of conduct..", as taught by the lodge, is meant by the lodge, to be in addition to acceptance of Jesus Christ as Lord and Savior.

It would be nice to be able to believe that Freemasonry is teaching a salvation of works - but that they are works which are the fruit of a believer's faith in Jesus Christ. As the Book of James makes abundantly clear, faith without works is dead, because if it is not in your heart to abide by the "Golden Rule", for example, yours is a dead heart and your alleged faith is spurious.

If this was what Freemasonry was teaching, that would be nice. But, this is not the case. It must be ever remembered that the teachings of Freemasonry are applied to all Freemasons, be they Christians, Jews, Moslems, Buddhists, Hindus, etc.

Now, of those systems of faith and/or religion that I have just mentioned, the Christian faith is the only one that confesses that Jesus Christ is Lord.

None of the others make such a declaration. Rather, they will, each and every one of them, deny that Jesus Christ was anything other than a prophet, at absolute best, which is a far cry from confessing the Deity of the only begotten Son of God. Even the demons knew He was the Son of God! But, those of these other religions would never make such an admission. No such admission is allowed in the lodge room, either.

Keep all this in mind, as we once again visit the Apron Lecture of the Entered Apprentice degree, for the purpose of analyzing what is really being said here - more specifically, that portion of the Apron Lecture which asserts the eschatology of the Lodge:

"...and when your trembling soul shall stand naked and alone before the Great White Throne, there to receive judgment for the deeds done while here in the body, may it be your portion to hear from Him who sitteth as the Judge Supreme the welcome words: 'Well done, thou good and faithful servant! Thou hast been faithful over a few things; I will make thee ruler over many things! Enter thou into the joy of Thy Lord.'"

This is Freemasonry's definitive statement as to what will transpire at the Great White Throne Judgment. According to the eschatology of the Lodge, all Masons will stand before the Judge Supreme, and when the deeds done while here in the body are laid out on the table, the Lodge says the Judge Supreme is going to be so impressed with all the wonderful things the Masons have done, that He will immediately admit them all into heaven.

Excuse me?! First of all, so there will be no mistaking whatever as to what the Great White Throne Judgment is, we will visit the Book of Revelation, Chapter 20, verses 4 thru 6:

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. (KJV)

What is being said here? Dr. Warren W. Wiersbe, who was for many years the pastor of Chicago's Moody Memorial Church, has written a book titled, *Be Victorious*. It's a commentary of the Book of Revelation. Here's what he tells us in *Be Victorious*, pp. 140-141.

"The Tribulation martyrs will be raised from the dead and given glorious thrones and rewards. The church will share in this reign, as symbolized by the twenty-four elders..... Some Bible students believe that the Old Testament saints will also be a part of this 'first resurrection.'"

"The phrase 'general resurrection' is not found in the Bible. On the contrary, the Bible teaches two resurrections: the first is of the saved and leads to blessing; the second is of all the lost and leads to judgment (note especially John 5:28-29; Dan. 12:2). These two resurrections will be separated by 1,000 years.

"Revelation 20:6 describes the special blessings of those who share in the first resurrection. They did not earn these blessings; they are part of the believer's inheritance in Jesus Christ. These resurrected believers will share Christ's glorious life, reigning as kings and priests with Him, and never experience the 'second death', the lake of fire."

We now go to verses 11 through 15 for an explanation of this second death that is referred to, and where we also find the only mention of that which is called the Great White Throne Judgment; that judgment for those who are to be judged by their works; that judgment which is alluded to in the eschatology of the Lodge:

11 And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire. (KJV)

Dr. Charles C. Ryrie, in his well-known study bible, tells us, on page 1920:

"Here is pictured the judgment of the unbelieving dead. It occurs at the close of the millennium; it is based on works, in order to show that the punishment is deserved, though of course these unsaved people are first of all in this judgment because they rejected Christ as Savior during their lifetimes; and it results in everyone in this judgment being cast into the lake of fire. This is the resurrection of judgment."

This is all confirmed, and expanded upon, in Dr. Wiersbe's writings (*Be Victorious*, pp. 142-143):

"There shall be a second resurrection, and the unsaved will be raised and will stand before God's judgment. Do not confuse this judgment at the white throne with the Judgment Seat of Christ, where believers will have their works judged and rewarded. At this judgment, there will be only unbelievers; and there will be no rewards. John described here an awesome scene. Heaven and earth will flee away and no place will be left for sinners to hide! All must face the Judge!"

The Judge is Jesus Christ, for the Father has committed all judgment to Him. These lost sinners rejected Christ in life; now they must be judged by Him and face eternal death.

From where do these "dead" come? Death will give up the bodies, and hades (the realm of the spirits of the dead) will give up the spirits. There will even be a resurrection of bodies from the

sea. No sinner will escape." Jesus Christ will judge these unsaved people on the basis of what is written "in the books". What books? For one thing, God's Word will be there. "The Word that I have spoken, the same shall judge him in the last day" (John 12:48). Every sinner will be held accountable for the truth he or she has heard in this life.

"There will also be a book containing the works of the sinners being judged, though this does not suggest that a person can do good works sufficient to enter heaven (Eph. 2:8-9; Titus 3:5). Why then, will Jesus Christ consider the works, good and bad, of the people before the white throne? To determine the degree of punishment they will endure in hell. All of these people will be cast into hell. Their personal rejection of Jesus Christ has already determined their destiny. But Jesus Christ is a righteous Judge, and He will assign each sinner the place that he deserves. There are degrees of punishment in hell (Matt. 11:20-24). Each lost sinner will receive just what is due him, and none will be able to argue with the Lord or question His decision."

The major problem area for the Lodge, in its attempts to misinterpret God's Written Word, in an effort to make its members believe that its teachings are based on that Word, is precisely what Dr. Wiersbe additionally speaks of. Once again, from 'Be Victorious', p. 143:

"When the judgment is finished, all of the lost will be cast into hell, the lake of fire, the second death. Many people reject the biblical doctrine of hell as being "unchristian", and yet Jesus clearly taught its reality (Matt. 18:8; 23:15, 33; 25:46; Mark 9:46). A sentimental kind of humanistic religion will not face the reality of judgment, but teaches a God who loves everyone into heaven and sends no one to hell."

Nothing is more descriptive of the eschatology of Freemasonry than that. What does the Lodge say?

"It doesn't matter if you believed in Jesus Christ or not. It doesn't matter if your god was Buddha; it doesn't matter if your god was Allah; it doesn't matter if your god was Freemasonry's 'Great Architect of The Universe'! All that really matters is if you were one of the good guys."

I would like to address a statement made so often by those professing Christians who are in the Lodge:

"I am a Mason, and I am a Christian, and Jesus Christ is my Lord and Savior. I have not rejected Jesus Christ, and I resent your implications that I have done so."

I would very much like to believe this, but I have a problem with such a statement coming from any person claiming to be a Christian, who is also a Mason. And my problem begins with:

Exodus 20:1-3:

- 1. And God spake all these words, saying,*
- 2. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."*
- 3. "THOU SHALT HAVE NO OTHER GODS BEFORE ME." (KJV)*

Just exactly how many "gods", do those Masons who profess to be Christians, think their Masonic membership entitles them to? In the Mystic Shrine, a blood oath is sworn to Allah. Allah had no son, therefore he is NOT the Father, Son, and Holy Spirit.

In blue lodge, be you Christian, Jew, Hindu, Moslem, Buddhist, Gentile, Confucian, or whatever, you are told that you may all join together and pray to the one common "god" of the "Universal Religion" - "that religion in which all men agree". These are phrases that come from Indiana's *Mentor's Manual*, and Arizona's *Monitor and Ancient Charges*.

One matter we must clarify at this time is Freemasonry's concept of "God". To help define Freemasonry's concept, *The Mentor's Manual of Indiana*, page 17, tells us: ...*"It is religious in that it teaches monotheism..."*

Monotheism is quite clearly defined as being "the doctrine or belief that there is only one God." I must interject this at this time to eliminate the nonsensical rhetoric that comes from so many defenders of the Masonic faith - that being, that when you are in prayer in a lodge room, each individual member there is praying to his own particular God. According to the *Mentor's Manual* this is an inaccurate statement. Yet, they tell you the lodge room is the place where Christians, Jews, Buddhists, Moslems, Hindus, etc., can all gather together and pray to the one God who is above all the "baalim", or neighborhood gods.

Who is this monotheistic "god" of theirs who they tell you Buddhists, Hindus, Moslems, and the likes, have no problem at all in joining you in prayer to? It is not the God of Abraham, Isaac, and Jacob. It is not the True and Living God who is the Father, Son, and Holy Spirit. No way. Because the Way - the only Way - is Jesus Christ:

John 14:6: I am the way, the truth and the life. No man comes unto the Father, but by Me.

A pastor I know has often stated in his sermons, "There are two religions in this world we live in: First, there's the one that believes that Jesus Christ is Lord and Savior; and then you have all the others." This means there are only two "gods" in this world: The True and Living God; and mammon - all the others.

So, for those Masons who profess to be Christians: What exactly is it you are trying to do? Trying to "cover all bases"?; "lookin' for all the help you can get"?; trying to "improve your odds"?; You lose!

"Thou shalt have no other gods before Me."

Some argue that it all depends on how you interpret the scripture. This is true. You can either interpret it correctly, or you can interpret it incorrectly.

In his Study Bible, dealing with Exodus 20:3, Dr. Ryrie says this: "before Me". Literally, in My sight (i.e., either in addition to Me, or in opposition to Me.) God will not share His worship with another."

Additionally:

10 "You are My witnesses," declares the LORD, "And My servant whom I have chosen, in order that you may know and believe Me, and understand that I am He. Before Me there was no God formed, and there will be none after Me.

11 "I, even I, am the LORD; and there is no savior besides Me. (Isaiah 43:10-11)

16 They made Him jealous with strange gods; with abominations they provoked Him to anger. 17 They sacrificed to demons who were not God, to gods whom they have not known, new gods who came lately, whom your fathers did not dread. (Deuteronomy 32:16-17)

20 No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not want you to become sharers in demons.

21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons. (1 Corinthians 10:20-21)

"So, what's the problem," some may ask?

The problem with Christians who are in the Masonic Order is that they are more concerned about offending members of the lodge who reject the Deity of Jesus Christ, than they are about offending Jesus Himself. And on this basis, they are willing to deliberately make no mention of Him in lodge room prayers.

Luke 16:13 tells us: *No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (KJV)*

You can serve the True and Living God, or you can serve mammon - all the others.

Espouse your claim to faith in Jesus Christ all you want, but as long as you cling to the god of the Lodge, you are rejecting the True and Living God - "You cannot drink the cup of the Lord and the cup of demons."; and, as long as you defend the lodge's false plan of salvation, you are rejecting His Written Word - *"You cannot partake of the table of the Lord and the table of demons."*

Who says? *"Thus saith the Lord."*

The false plan of salvation espoused by the lodge tells you that the essential ingredient for attaining to heaven is works. That isn't what His Written Word says:

For by grace are ye saved, through faith and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. (Ephesians 2:8-9)

"Ye are saved through faith." Through faith in mammon? No. Through faith in Jesus Christ.

I am not trying to tell you that it is wrong to belong to some sort of charitable organization, which is doing good things for humanity, although I do suggest that your church is as much in need of your charitable services as any other organization.

I am not trying to tell you that it is wrong to be a part of some fraternal type organization that offers a fellowship of sorts, although I do suggest that your church is as much in need of your fellowship as any other organization.

What I am trying to tell you, is this: When an organization represents itself as being no more than a charitable and/or fraternal group, but at the same time presents to its membership some sort of a generic god to pray to, coupled with a false plan of salvation - a salvation based on works, as opposed to acceptance of Jesus Christ as Lord and Savior - you, my friend, are in the wrong building. And it is time to leave.

"How do I leave? Which way out?"

Well, first of all, any door with an exit sign over it will get you out of the building; But to get out of the darkness of the lodge requires a very special door named "Jesus".

John 10:9: I am the door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

There's only one Way out, and His name is Jesus. He is the Door. And I'm going to show you now, how easy it is to open that door. Just pray this simple prayer:

"Heavenly Father, I am a sinner. I confess all my sins to You. I have spent far too much time trying to share subservience to You, with the false god of the lodge. I know that I cannot serve God and mammon. I know that I can serve only You. Please forgive me for wronging You. I renounce the false god of the lodge, I renounce its false teachings, and I renounce its sinful blood oaths. And I now ask you to please come into my life as my Lord and Savior. I wish to follow only you. In Jesus' precious name, and for His sake I pray. Amen"

If you have prayed that prayer, and if you really meant it, "Glory!", my friend, because you have been set free. Just one more item to take care of. Sit down and write a letter to the secretary of each and every Masonic organization you were a member of, and tell them you are no longer a Mason - that you have chosen to follow Jesus Christ. My guess is that you will soon get your first opportunity to share your testimony with someone from lodge, and you will surely be blessed in doing so.

There are probably going to be plenty of peaks and valleys in your life. Satan doesn't like losing, and he just lost you. But you'll make it through those valleys, because from this day forward, whether you are standing at the top of the highest mountain, or at the lowest part of the deepest valley you have ever traveled through, Jesus is right by your side. He is the Truth, and the Truth shall set you free.

The Grange A Masonic Organization?

A Bible-Based Look At the Grange

The Grange is formally known as *"The Order of the Patrons of Husbandry."* Openly, it seems a relatively harmless organization like the Farmers Co-op. However, beyond the basic membership level there are higher levels where you must swear oaths and partake in secret rituals.

That alone should be a problem for Christians (cf. Matt. 5:34-37). However, it is actually quite a pagan organization. The higher degrees (5th-7th) are named after the *pagan goddesses Pomona, Flora and Demeter*. The four lower degrees correspond to the four faces of the great mother goddess and she is worshipped in witchcraft.

Thus, these are some *serious* associations. *We would be very careful* of an organization which invokes the names of pagan goddesses-*many* of which were worshipped with human sacrifice-even in "fun." Paul teaches us.

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.-1Cor. 10:20

This tells us that those pagan (Gentile) goddesses are *actually demons!* We get down on our children for playing DUNGEONS AND DRAGONS (as well we should) and calling up demons "in fun," so why should we let adults get away with it?

It is important to understand that in Europe, and in many rural parts of the US; there used to be (and *sometimes still is*) a pagan underpinning to the farming culture. *This is not, of course, to say that all farmers are pagans; or anything of the sort.* However, one does not have to reach back too many decades to find farmers planting by phases of the moon. Check out the FARMERS ALMANAC and see how deeply rooted it is in astrology. Now this may have appeared to be superstitious eccentricities, but it is rooted in some of the darkest rites of paganism or witchcraft.

WHAT'S BENEATH THE SURFACE?

Witchcraft (anciently called Ba'al worship) was a pagan (shamanistic) religion deeply involved in the agricultural needs of the community. This was only natural. If the crops did not grow, the community would starve-*it was that brutally simple!* Thus, many of the rituals of Witchcraft, even to this day, revolve around the cycle of the seasons and the times of planting and harvesting. Even the feasts of the LORD in the Bible were set around times of planting and harvesting. The difference was, though; in *the deity worshipped, the MANNER of worship* and in the *world-view* of the people doing the rituals.

Primitive farmers (and modern occultists/witches) believed in what philosophers called the doctrine of the **Microcosm/Macrocosm**. This was the idea that everything in the universe (Macrocosm) had a correspondence in human beings (the Microcosm) and thus, if anything happened in the universe it affected humanity-and vice-versa. This is exemplified in the familiar practice of astrology where the planets (Macrocosm) are felt to have an impact on the birth and daily life of people (Microcosm).

Similarly, if you do something in the proper ritual setting with human beings, it will impact the cosmos. For example, as witches, at certain festivals of the year, we would leap over a burning fire. We believed that as high as we leaped, that so high the crops would grow that year. It was also believed that female witches who jumped naked over the fire would be rendered more fertile and be able to conceive. In Europe, and in parts of the US, in older days the farmer and his wife would have sex in the fields right after planting during the full moon. They believed that he-sowing his seed into his wife (Microcosm)-would impact the entire crop yield for the year favorably (Macrocosm).

Though these practices might seem eccentric, most would say that they are relatively harmless. The problem with them is simply that they are contrary to the Biblical view of the world. The core of ancient agricultural worship and modern Witchcraft is *essentially ritual sex and sacred prostitution*. This was why the LORD was so firm with the Israelites about not mixing with other peoples, marrying them or worshipping at their altars. That was why He commanded Joshua to wipe the Ba'al and Molech worshippers completely out of the land!

Additionally, the Bible teaches that God is not to be manipulated with weird rituals. He is a loving Person who is to be petitioned in prayer. So therefore it is not the seasonal festivals that are wrong, *per se*; but rather the **deities** invoked and the **rituals** practiced. This brings us back to the Grange.

WHERE DOES THE GRANGE COME FROM?

Grange material states that the highest (National) degree "...represents a harvest festival in honor of Demeter, Greek goddess of agriculture and fertility." While that is intriguingly vague, things get more specific elsewhere. In an historic work on the early years of the Grange, we learn much more. We will see that this "harvest festival" is actually one of the most horrific ceremonies of witchcraft.

This book states that the Order was begun in 1867 by William Saunders and Francis Marion McDowell. McDowell, we are told, made "...the most unique contribution because of his earlier initiation into the Eleusinian Mysteries by the Duke of Ascoli, High Priest of Demeter, in Paris, France." Now some terms in there need explaining.

The Eleusinian Mysteries were so-called because they were celebrated at Eleusis in ancient Greece, near the city of Athens. They were (and are) celebrated as one of *the most sacred feasts* (called sabbats) of witchcraft-during the time of the Fall Equinox, called **Harvest Home** (c. September 22nd). Of course, the best known witches sabbat is Samhain, or Halloween, but Harvest Home is almost as important a feast. The Grange history explains it as follows:

We now know that the ritual of [the Grange]...draws practically all, if not all, of its symbolism and ritualistic lore from the Eleusinian Mysteries...indeed, this may have been the first true culture for it was the foundation of enlightened agriculture. Adherence to the principles of agriculture of the mythological Demeter, Goddess [sic] of cereals, fruits, and flowers resulted in great progress in transplantation, fertilization, and cultivation of crops as well as in the breeding and care of livestock...this constituted what amounted to the purest form of religion in a pagan world. It was taught in the temples of Demeter and Ceres to live a life of service to your fellow man and then at the close of this life you would enter "...another and a better world where everlasting Spring abides and never-fading flowers."

As it happens, this "better world" described here is called "*the Summerlands*" by witches and occultists. However, if one did not know that, it sounds reasonably harmless. But it is actually playing fast and loose with the facts. What this book calls "enlightened agriculture" actually involved debauched sexual rituals, ritual castration, and animal and human sacrifices! I would also draw your attention to the capitalization of the "Goddess" Demeter. Most Christians would be uncomfortable with affording that sort of respect to a pagan deity. To call Demeter "mythological" in no way vitiates the fact *that for thousands of years real people worshipped her and that there are still thousands worshipping her today*. I used to be one of them.

DEMETER'S "APOSTOLIC SUCCESSION"

The Grange book goes on to say that the Eleusinian Mysteries were eventually banned by Theodosius in 393 A.D., and they basically went "underground" and developed "...a comprehensive system of passwords and signs by which they could recognize one another and prove their identity." This is quite similar to the mythology circulated about Freemasonry, but there is still more.

This underground society is called the "Knights of Demeter," and the book states that it came down to the 17th-19th century where it centered in Italy and France. It is in the latter part of the 19th century the High Priest of the Order was this Duke of Ascoli. He, in

turn, "...bestowed **full power by Apostolic Succession** on Brother McDowell and invested him with all the regalia, paraphernalia and appurtenances that belonged to the office of the High Priest and **proclaimed him henceforth to be 'High Priest of The Assembly of Demeter in the Eleusinian Mysteries.'**"

This McDowell, recall, is one of the two founders of the Grange! Obviously, it was felt that "Demeter" would not play well in the heartlands of Protestant America, so the more innocent sounding term, "Grange" was substituted for public display. This means that McDowell was essentially, and in fact, *made a pagan high priest of a pagan goddess!* He is said to be responsible for much of the ritual work of the Fifth through Seventh Degrees of the Order.

Also, we are carefully NOT told the precise nature of this original Order or its beliefs. This is disturbing, because in the last half of the 19th century Italy and France were centers of extremely high *satanic* activity. The world headquarters of Satanism was in Italy, and Rosicrucian, witchcraft and Hermetic occult groups sprouted like weeds all over both nations. Thus, the spiritual atmosphere over there was *anything but wholesome!*

Without taking the time to go into further detail; the fact is that the other major influential founders of the Grange, such as Oliver Hudson Kelley and John R. Thompson were **Freemasons**. Another, Aaron Grosh, was an Odd Fellow and a Universalist minister; and is credited with adding the "numerous Biblical admonitions in the Ritual." What a source for Bible teaching! Any Christian would agree that this is quite a heady brew, spiritually, to be the fountainhead from which flows the Grange! However, it gets much worse!

THE DARK SECRET

It is interesting to note that most of the common sources do not go into any detail about what the rites of the Eleusinian Mysteries actually were! Two practicing witches write,

This time of the Equinox was the time of the Eleusinian Mysteries, the greatest mysteries of ancient Greece, and although all the details are not known (initiates kept the secrets well), the rituals of Eleusis certainly based themselves on corn-harvest symbolism.

An occult encyclopedia informs us:

It is difficult to come at what occurred in the inner circle; but there appears to have been two grades in the celebration...Regarding the actual ritual in the hall of mystery, a great deal of controversy has taken place, but it is certain that a dramatic representation was the central point of interest.

The drama definitely revolved around the legend of the descent of the goddess into the underworld to find her lost daughter, Persephone-probably one of the best-known Greek myths. This is one of the two core mysteries of Witchcraft, both ancient and modern. In a slightly different form, this legend of the goddess' descent into the underworld (Summerlands) is the *central sacred ritual drama* involved in making a witch high priest or high priestess!

The bottom line is that these rituals involve birth, death, and reincarnation. They are tied into a circular view of history in which things are ever-repeating themselves with the cycle of the seasons. In winter, things die-in the spring they are reborn and then

fertilized. They reproduce and then die and the cycle starts over. However, this simple natural cycle which began with the Fall of man in Genesis 3 has been raised to the level of a sacred mystery or drama by these "Mysteries." It is utterly opposed to the Biblical view of history and of nature!

There is yet a deeper secret within these ritual dramas which is too horrible for even most occult writers to reveal. However, as a former initiate of these rites now saved by the blood of Jesus Christ, I can tell you precisely what was involved. Tied intricately into the symbolism of the Eleusinian Mysteries and "Harvest Home" is the Rite of the Divine King. Sadly, this "king" has nothing to do with Jesus Christ.

Rather he is the so-called "high-priest-king" who reigns over the land. This king, if the land is not bearing crops well, must be ritually slain so that his blood can spill out and fertilize the soil anew. I was such a high-priest-king, and I reigned over my covendom for seven years. Had those seven years been "lean" years, with drought or other kinds of crop failure, I have to tell you that I would have been gladly slain in an act of ritual sex with my high priestess-queen that the land might live and bear better fruit-**a martyr to the goddess Demeter.**

This is the black and awful secret which lies at the heart of the Eleusinian Mysteries; and it is *the other central core mystery of goddess worship*. Only by slaying the Divine King (also known as the "Fisher King") can the blighted land be healed. Now today, these things are taught as myths and are the subject of literary papers, poetry, scholarly books and even films. However, for a tiny group of zealous pagans they are still real; and they are still being practiced.

It is something which I once took with great seriousness and devotion; because I believed it would be a great honor to be thus slain for the goddess. It was only the grace of God that I went on to become a High Priest "emeritus" so to speak; for the seven years I reigned were good years. I thank God for the sake of Jesus Christ for that now, nearly two decades later!

However, there are many others in witchcraft *that still believe and practice these ancient mysteries with solemnity*. These secrets are guarded with blood oaths so horrible that even the Masonic oaths pale by comparison. I have no doubt that most every September 22nd, *somewhere* in the world; a man is slain by having his throat slit from ear to ear while in the embrace of his goddess, "Demeter."

CONCLUSIONS

This is incredibly evil, and I apologize for even having to speak of these abominable practices. They are rendered even more awful because they are *actually blasphemous parodies* of what the real Divine King, the Lord Jesus Christ did for us on the cross. Remember that Satan is the great counterfeiter, and that all of these countless pagan religions which practice human or even animal sacrifices are just the devil's attempt to draw people away from the cross.

We need to clarify that it is **not** being alleged here that the Grange is somehow involved in human sacrifice; or indeed that most members of the Grange are even aware of where some of these strange names and rites originate. There is no proof of that. Whether or not such practices are being done is known only to the perpetrators (if any) and the LORD Himself. We certainly cannot judge.

Just as the Mason, the typical Grange member is probably involved in an organization about which he knows little. Many would be astonished at the origins of their organization as shown in their books and expounded in this document. However, the Grange member-innocently or not-is in an organization *which is steeped in an evil as ancient than the Lodge!*

It doesn't matter whether or not the Grange actually practices paganism, occultism, or human sacrifice. What matters is that it has chosen to wrap itself in a panoply of symbolism right out of the pit of hell. It honors pagan goddesses and teaches a "gospel" of works. We call to your mind the quote cited above from the Grange book:

It was taught in the temples of Demeter and Ceres **to live a life of service to your fellow man and then at the close of this life you would enter "...another and a better world where everlasting Spring abides and never-fading flowers."**

Now that is **not** the gospel of Jesus Christ-by a country mile! It is the gospel of the cults, the gospel of every religion on earth! It is "another gospel," (Galatians 1:8) and as such it is pronounced accursed by Paul! Not only that, it promises the devout Grange member eternal residence in the "heaven" of pagans and witches!

Whether or not the Grange actually does any of these things, or simply has adopted the outward trappings of these ancient pagan cults isn't really material. The Bible tells us to *"abstain from **all** appearance of evil."* (1Thess. 5:22) That is not a suggestion, it is a **commandment** from God.

How a man or woman's Christian witness would be compromised by having to sit in meetings of the Grange with unbelievers and watch as the very demonic deities which opposed the spread of the gospel in Paul's day are lauded and praised? And you may be certain that there are Grange members that are not Christians; just as there were at its foundations. In summary, a Christian should not be a member of the Grange for these simple reasons:

- 1) Secrets oaths are required.
- 2) Such membership "unequally yoke" the Christian man or woman with unbelievers.
- 3) All of the arguments relating to Freemasonry apply in that the Grange takes time from Christian service, money from Christian missionary outreaches and charitable works, and the Grange does not glorify Jesus Christ.
- 4) The teaching of a pagan gospel of works mocks the finished work of Jesus on the cross.
- 5) The exaltation of the names and rituals of bloodthirsty pagan goddesses makes it impossible for Christians to abstain from the appearance of evil and may also cause weaker Christian brothers to stumble into sin.
- 6) Just as the Masons, the spiritual authority or headship of the Grange flows down from a "High Priest of Demeter" who is *de facto* a witch high priest, *whether he knows it or not*. This pagan headship leaves an "open door" for Satan to break through the hedge God has around His children and attack them because *"legally,"* such Grange members have a foot in Satan's (Demeter's) Kingdom.

If you are involved in the Grange, it is our recommendation that you get out of it at once and that you get down on your knees and renounce it before the Lord Jesus Christ as

sin and ask Him to forgive you for it. He will be delighted to do so (1John 1:-7-9) If you have spouses or children, you may need to pray with them to break generational curses as well (Exodus 20:5).

The Truth about the Founding Fathers and Freemasonry

Ed Decker

Washington's Farewell Address 1796

George Washington, in his Farewell Address, made it perfectly clear that he was opposed to Freemasonry and all it stood for:

“All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force; to put, in the place of the delegated will of the nation the will of a party, often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans digested by common counsels and modified by mutual interests.

However combinations or associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people and to usurp for themselves the reins of government, destroying afterwards the very engines which have lifted them to unjust dominion.”

Further, Governor Ritner, in response to a communication from the Legislature of Pennsylvania, prepared a vindication of President Washington from the stigma of adherence to secret societies, in which he proved from authentic documents:

1. That in 1768 Washington had ceased regular attendance in the Lodge
2. That in 1798, shortly before his death, his opinions were the same as thirty years before, when he was thirty-six years old.
3. That he was never “grand Master” or “Master of any particular lodge.
4. That in 1781, as appears by the record of King David Lodge, Newport, Rhode Island, it was agreeable to Washington to be addressed as a private Mason.
5. That all the letters said to be written by Washington to lodges are spurious.

Washington was initiated into Masonry when a young man, but in his mature years it was distasteful to him to be addressed as a Mason, and in reply to a letter from Dr. Snyder, declared that he had not been in a lodge of Masons but once in or twice in thirty years. He was to all intents and purposes a seceding Mason.

Aaron Burr and Benedict Arnold were good Masons, lived and died as such and so were nearly all the Southern generals of the War of the Rebellion, but to connect General Washington's name with Freemasonry now is an insult to his memory and every honest and intelligent Mason knows it.

John Adams

The Second President of the United States

John Adams never joined a secret society. His son, John Quincy Adams, wrote, August 22, 1831 of him: "There was nothing in the Masonic Institution worthy of his seeking to be associated with it. So said at that time the Grand Master of Masons, Jeremy Gridley; and such have repeatedly heard my father say was the reason why he never joined the lodge. The use of the name of Washington, to give an odor of sanctity to the institution as it now stands exposed to the world, is in my opinion as unwarrantable as that of my father's name."

John Quincy Adams

The Sixth President of The United States

"I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties, cannot, by any possibility, be reconciled to the laws of morality, of Christianity, or of the land." J.Q. Adam's letter to Ed. Livingston.

Samuel Adams

The Father of the Revolution

"I am decidedly opposed to all secret societies whatever!"

John Hancock

President of the Continental Congress

"I am opposed to all secret societies."

James Madison

The Fourth President of the United States

"From the number and character of those who now support the charges against Freemasonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

Abraham Lincoln

The Sixteenth President of the United States

The following, by the well known correspondent, William E. Curtis, in the Chicago Record of March 17, 1899, is of interest:

"It is the popular impression throughout the country that President Lincoln was a Mason, but Secretary Hay says he was not. Several pictures of Lincoln in Masonic regalia have been published, with statements of men who claimed to have been members of the same lodge. Secretary Hay recalls that the question came up at one time during the war, upon receipt of several letters of inquiry, and Mr. Lincoln told him he had never been a Mason."

Compiled from *Washington, Lincoln and Their C patriots*, National Christian Association, Chicago, Ill. Tract printed at the turn of Century, circa 1900.

"Mixing Oil with Water"

Pastor Harmon Taylor

**This is a Sunday Morning message preached by
Pastor Harmon Taylor to his church**

I'm going to share with you this morning a sermon entitled "Mixing Oil with Water." You'll quickly understand the subject, we'll be using the Word of God, and many selected scripture portions at the very beginning of this message.

The important thing is to lift up to you a statement of Charles G. Finny, one of the foremost preachers of our day. He was a theologian who accepted Christ in 1821 and served Him until his death in 1875. He fulfilled the pastoral role in several churches. He became one of the most renown professors of systematic theology in all of history. But most of all he served his Lord to the very best he knew how to do, and that's what I'm trying to do.

He said when faced with a challenge you should do this, every local branch of the Church of Christ is bound to examine this subject which I'm going to be talking about this morning, and pronounce upon this institution according to the best light they can get. God does not allow individuals or churches to withhold action and expression of their opinion until the churches are enlightened as themselves.

I have been involved in Freemasonry. I have been involved in the church of Christ. I have been involved in the reading of His Word. I have been involved in the comparison of the Word of God as I see it in Holy Scripture verses the Word of God as it is TOLD me it is in the ritual of the Masonic Fraternity. Invariably there are words changed. So let us look this morning at mixing oil with water.

I want you to know that this message has been bathed in prayer for more than three months now and intensively bathed in the prayers of literally hundreds of Christians and indeed in this hour there are more than a hundred Christians praying for this message to be heard and accepted. This message is being taped and it will be broadcast in the United States and Canada with distribution points in both locations, and it will be in an upcoming issue of an Evangelistic magazine of one of this nations' greatest evangelists reaching Born-Again Christians literally, around the world. That is how much God wants this message out. I thought none of this, I asked only for prayer and these events came to pass for the glory of God.

(Praise song)

The hour is at hand, the Spirit of God is in this place and we have been called to proclaim His Word. Hallelujah! Before I begin I'm going to ask Hal if you'd pray for me and for this congregation.

Heavenly Father, we come before your mighty throne as your children in and of Your Word, asking that you bless our Pastor, Bring Your Holy Spirit mightily through him this day in the message that he has for us. Help him say what You want to be said, and bring that message to this congregation that we may hear and learn in our hearts and our minds, and put it to use, what we hear this day, and learn this day in our daily lives. Move Your Holy Spirit this very morning that we may be strengthened O Lord, I ask it all in Jesus Name, Amen

Thank you.

We share from Psalms 118 Vrs.22. We're going to be sharing several of these and I'll try and move through them as quickly as possible so maybe its not a good Sunday to pick up your Bible and try and keep up, because I want you to hear the messages. The stone, the very stone which the builder rejected, It has become the capstone. The Lord has done this, it is a marvelous thing in our eyes. This is the day which the Lord has made, let us rejoice and be glad in it.

Then, moving over to Mt. 5, Vrs. 33-37, Jesus is speaking about perjury and retaliation being forbidden. Again you have heard that it was said to the people long ago, do not break your oath, but keep your oaths you have made to the Lord. But I tell you, says Jesus, do not swear at all, Either by heaven, for it is Gods' throne, or by the earth for it is His footstool, or by Jerusalem for it is the city of the great king, and do not swear by your head, for you cannot make even one hair either white or black, simply let your yes be yes and your no be no. Anything beyond that comes from the evil one.

These are not my words now, these are the words of Jesus.

And then moving over to Mt. 24, Vrs. 1&2. Jesus left the temple and was walking away when His disciples came to Him to call attention to its buildings. Do you see all these things? Jesus asked. I tell you the truth, not one stone here will be left on another. Every one of them will be thrown down. He was speaking of the temple.

Then, moving over to I Timothy, the third chapter and verse sixteen. First Timothy 3:16, You've heard of John 3:16, that's an easy one to remember, I Timothy 3:16, hear the word of scripture, maybe its 2nd Timothy 3:16, Yes, 2 Timothy 3:16. All scripture is God-breathed and useful for teaching, for rebuking, for correcting, and for training in righteousness, so that the man of God may be thoroughly equipped for every good work. This scripture is saying that its meant for more than just love, love, love. Scripture is God-breathed, useful for teaching, rebuking, correcting, and training in righteousness.

2 Timothy 4, Words that the Lord has laid upon my heart, and reinforced so many times, before I ever spoke them as a section of scripture that the Lord was dealing with me, my daughter placed that scripture in my hand. Just the lettering, 2 Timothy 4, 2 thru 5. No, hers was 1 thru 8, but I've selected 2 thru 5. And this is Paul's message to Timothy, a pastor. And it is a message to every pastor, it is a message that certainly God has for this pastor I know that I know that I know! that this is the scripture verse that God has for me, Preach the Word. Be prepared in season and out of season, correct, rebuke and encourage with great patience and careful instructions for the time will come when men will not put up with sound doctrine, instead, to suit their own desires they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an Evangelist, discharge the duties of your ministry. That is Gods' call upon me and that is what I am trying to do. And then one other scripture verse, again relating back to Mt. 5. This is in James, Chapter 5 and verse 12.

Above all my brothers, do not swear. Not by heaven, nor by earth, nor by anything else. Let your yes, be yes and your no, no---or you will be condemned. God have mercy on us as we share together this morning around these scripture verses.

A little more than a year now we have been together. God has been moving dramatically in my life, He's moved dramatically just to bring me to Clifton Park United Methodist Church. We have worked together as a pastor and people and in that time one word had stood out above all others in my Christian walk, and it is this; Be careful, Pastor, of deception. As God has moved in my life in these months, I've been able to see how easy it is for me and for others to be deceived and drawn away from the Christian walk. It was in October of last year that I shared with you the roots of Halloween and how it was brought into sink with the Christian holiday of All Saints Day.

I shared with you the evil of that; some rebuked it but it was the call of a pastor to preach Gods' Word. Some of you learned, some of you were surprised. I was even more surprised when, almost a month to the day of that administrative council meeting a brother in Christ came to me, He'd been praying for four months-remember Nehemiah? Remember how I came here through four months of prayer? This brother prayed for four months before he came to me, to talk about my involvement in a cult! Bob, what are you talking about? Me? involved in a cult? I'm in the United Methodist Church! And then we began to share together. I realized that while I was sharing with you that you needed to be careful about dabbling in the occult even if it were just the dressing in a costume, here I was in a full blown cult.

It's not easy for me to share that with you, for what you might think and how could I be so stupid. I've shared with others and actually had Christians laugh at me. Please, don't laugh. But Listen. As a pastor, as a preacher, as a child of The King, I must preach the word without fear of mans' criticism. I must preach it with the reverential fear of the love of God for the souls of all men.

This morning we will deal with a topic that may be uncomfortable to some of you. To others, it may tell you something you already suspected. To others, it will confirm what you already knew. At the very start I need to assure you that my object is not to attack or challenge any individual man, woman, or child. What I share with you has little to do with a man or woman or child but it affects the lives of many men, women, and children. And it is that evil that I speak against this day.

I am not attacking a person but I am seeking to lead men and women into a closer walk with the One, True God. The Father of Our Lord Jesus Christ. I do this in the name of Christ for the glory

of God and hopefully with a boldness of a Charles G. Finny, a nineteenth century Evangelist who spoke as God gave him utterance.

First, let's look at the dictionary definition of Immoral. Webster defines it as conflicting with generally and traditionally held moral principles. Concerning the fraternity of Freemasons my Christian friends, their benevolence, their moral principles in general, Charles G. Finny accurately states the following: "Masonry does not recognize the Bible as any higher authority with Masons than the sacred books of heathen nations nor the Koran of Mohammed or the Verti of Hindu. That Freemasonry recognizes all religions is equally valid. That so far as Masonry is concerned, it matters not at all what the religion of its adherents is, provided they are not Atheists."

To join the Masonic Fraternity I could ask you to raise your hands as to how many of you think that the Masonic Fraternity is a Christian organization and probably one third of you would raise you hand, until you think about it or remember that there are Jews and many others in that organization, and the reason for that is that it requires a belief in only one god. Any god! Just one.

I'm not the first to stand up and to speak out against it. I'm just, perhaps, the latest. I'm going to share with you the names, of a remarkable list of great Christian men and statesmen who renounce the lodges and opposed them, and this is particularly important to you if you happen to be upset and just waiting to talk to the district superintendent, because one of the most illustrious figures in religion to speak out against Masonry was a man by the name of John Wesley. Yeah, I'm going back to Methodism. Right back to the very root. That man who left his church and preached the salvation message to miners in England. Yes, John Wesley, took a stand against Masonry. Alexander Campbell, Daniel Webster, Wendell Phillips, Chief Justice Charles Marshall, Charles Summner, John Hancock, Horace Greeley, Dwight L. Moody, R. A. Tory, Timothy Dwight, Charles Finny, Charles Blanchard, John Adams, John Quincy Adams, John Madison, Amos Wells, Simon Peter Long, James M. Gray. A long list of men who spoke out against Masonry.

Listen to the words of Dwight L. Moody to pastors.

"I don't see how any Christian most of all a Christian Minister can go into these secret lodges with unbelievers. They say they have more influence for good but I say they can have more influence for good by staying out of them and then reproving their evil deeds. Abraham was more influence for good in Sodom than Lot was for good. True reformers separate themselves from the world rather than becoming a part of it. But Dwight L. Moody, some say, if you talk that way you'll drive out all the members of secret societies out of your meetings and out of your churches, "What if I did?" said Dwight L. Moody, better men will take their places. Give them the truth anyway and if they would rather leave their churches than their lodges the sooner they get out of the churches, the better. Those are the words of an Evangelist, a Prophet, Dwight L. Moody. "I would rather have ten members," he said, "who are separated from the world than a thousand such members. Come out of your lodges. Better be one with God that a thousand without Him."

Concerning a Christian as a member of a Masonic society we have this from the very Word of God. Rev. 18:4-5. "And I heard a voice from heaven saying Come out of her my people that Ye not be partakers of her sin and you receive not her plagues for her sins have reached unto heaven and God hath remembered her iniquities."

There are many Christians, even ministers of the Gospel of Christ who support the adherence to the teachings of the Masonic lodge. I have been a Mason, I have been a past master of my lodge,

I received the Master of the year award in my district for increasing the lodge attendance by 259% over the previous year. Yes, I was committed to it. I'm ashamed of it now. But it took a lot of time from my church, from my family, from my sleep. I did the best job I knew how to do. I was appointed a New York State Grand Chaplain; there's sixty-some in the state. I was one of them and I was selected personally by the Grand Master because of my leadership and because of my service. Normally it goes thru a district committee where Right Worshipfuls get together, but they were saving me for district deputy Grand Master.

I was out of Gods' will but I think within His permissive will. I guess if I could have known Gods' words to me then since I wouldn't come out of Masonry, was, then I'll put you in a place where I can use you. And so the Grand Master Personally appointed me to that post. I served him as best I could. But what it says or should say to you is that I speak with the authority of the Word of God and I speak with the full knowledge of the rituals. I have performed the degree in the blue lodge, two of the three, I have seen them all, observed, and been a part of them. There is a real question of what can be done with the great numbers of professed Christians including Christian pastors who are in the Masonic Fraternity. But I tell you, I pray for them every single day.

Let me just share with you what one pastor said. I wrote an Editorial in the newspaper and some of you heard it and others came to you and said, Well, what's going on with your pastor, is he off his rocker? All I did was commend my denomination in England. That was August 6 Editorial in the Gazette, and the Roman Catholic church for taking a stand against Masonry and your coverage. I write as one who is well informed and not confused, and in no need of help concerning this matter.

Stanley Maxwell quoted as saying "The lodge honors Jesus Christ as it honors Socrates, Buddha, Mohammed. Christians and others need to know that Masonry honors none of these. They aren't mentioned in any form of honor in the Fraternity. Their names aren't mentioned and neither is the name of my Savior Jesus Christ. There is no place in ritual of the Masonic Fraternity where Jesus is acknowledged as "Your Savior". What was the response by a man who is chairman of a district board of ministry that I answer to, to be able to stand in this Pulpit, a Grand Chaplain, Mr. Taylor has expressed his biased opinion, and his faith seems to have been adversely affected.

What men will do. What men will do in order to protect their fraternity. Even to the putting down of a fellow pastor. Charles G. Finny, and this is his book, he was a Mason, came out of it when he accepted Christ, and he wrote a whole book on it. The air had almost been darkened by the immense number of falsehoods that have been circulated by Freemasonry to destroy the reputation of every man who has renounced Freemasonry. Anybody come to you and criticized you? You know, in Hagemon, somebody came into an insurance office and told a member of my congregation that its a good thing you got rid of that guy when you did. I've told you how I got here. She said to him, We didn't get rid of him, we wanted to keep him. He left. Do you know that a week after I came out of the Fraternity the man who wrote the History of Masonry gathered together the officers of my lodge, told them what a tragic loss it was, reminded them about my year in a back brace, told them that I'd been on some strong medication and evidently it had affected my mind.

Well I'll tell you what the medication was. It was two Valium prescribed by the Doctor while I was in the Hospital for two weeks, reduced to half that amount when I got out of the hospital, and that was two years before I made the decision to leave Masonry. That medication is awful slow working! I think any Doctor would be able to document that it didn't come from that medication. But Hallelujah! He spoke to the Master of my lodge, and you know what happened?

A week after I left Masonry, Ralph signed my demit. Before the next meeting, I've got it here, I'll share it with you:

To the Secretary;

I am resigning as a member of Welcome Lodge 829. There is a better light, that light is the light of the Lord and Savior Jesus Christ. In His Word (Jn. 8:12) it says: "I am the light of the world, whoever follows me will not walk in darkness. I have walked in the darkness of Masonry. Today I am ending that darkness and following the One, True, Light, that of God, His Son, and The Holy Spirit."

Hallelujah! I did more for Jesus Christ by leaving Masonry than I ever did by being in it. and that's just the beginning, you know what else happened? The next day his son left and gave his testimony! And you know what else happened? That week they had a mid-week prayer meeting in the Church on Wednesday night.

I called up a man who walked by me one day at the Pine View Community Church, and he said to me- "I don't know how you could be a minister and a Mason." He was a kind of wimpy kind of guy so I just ignored it, but God didn't let me forget it. And when I left the Fraternity I came to him, or I called him on the phone and I told him that I'd come out of Masonry and he said "Oh, great! Can I use that as a testimony tonight at worship?"

My gut reaction was no, I want to tell them the next time I get there. But that's pride Taylor. O.K., you can tell them. He went to that prayer meeting, He shared, there was a guy with his Masonic bible. Big thing like this, has a big Masonic emblem on it. And as he told about this an writing a letter to the Grand Chaplain and leaving Masonry, he pulled the Bible closer to him. Next to him was a dear black lady who learned a long time ago how to really pray. It got to prayer time and she stood up and she started to pray that God would use that letter to lead other men out of the Fraternity by the hundreds. He could take no more of it, He picked up his Bible, he stormed out of the church; This fellow that I'd been talking to saw that Masonic emblem and he said, I've offended that brother.

When I got home I was up here in Ministry, didn't get in until late, my wife knew I wouldn't be in until late, He said, "Have him call me whatever time he gets in." I called him, it was after 12:00, now in the morning of the next day, and he said I hear that your Grand Chaplain and you got a letter from a guy that's leaving Masonry. Do you know anything about it? I said Yeah, I know all about it, I wrote the letter. I gotta talk to you. And so we went down and we ate at the Hilton Hotel. The same place where a brother talked to me, the same exact table. We sat there and we prayed and he told me his testimony. He wanted to know how to get out and what to do. You know, in that week eight men came out of the Fraternity and every single one of them gave a witness to the Lord Jesus Christ I've got four of them here with me today. Hallelujah!

What's happening is that people don't know. You know why the Masonic Fraternity is a secret organization? Because if they ever showed me that ritual before I went through the door of that lodge, I would have laughed. Then I would have gone home.

I don't know how other men get into Masonry, I'll tell you how I got in. I was a pastor to my people in Hagemon, and I slipped up bad. I let the men of my church lead me in an area where I should have been leading them. When I looked out in the congregation there were Masonic lapel pins on all but one of the men in my congregation. I couldn't get a mens' group started in my church and now I know why, they were all involved in Masonry, they didn't have time for another meeting a week. Since I couldn't get them to join a group, I joined the one they had listed. I asked them and oh, were they thrilled. Were they happy, their minister was going to join.

I had a lady in that church, Marion Campbell, She didn't like my involvement in Masonry, but I didn't have to worry about that you see, every time she spoke up these men put her down. When there were some tough times in the church some of those Masons who disagreed with what I was saying supported me because I was a Mason. Now that's not the reason to support your pastor. It's easy to get led in.

Finney challenges men like myself. Let Christian men labor with these Masons, Plead with them and endeavor to make them see it is to be their duty to abandon it. He continues; The morality inculcated by Masons is an exclusive, one-sided, selfish affair. In its best estate it is only partiality, and the doing in a very slovenly manner the work of a mutual insurance company.

You see, if you get involved the first person that a Masons' going to help (and some of you who are Masons can attest to this) If you're given a choice between giving help to a Mason and somebody else, you help that Mason first, even if the other one is in more need. Let no man deceive you by any means, Masonry claims for itself the power to conduct its disciples to heaven. You do it by your good works, and if you are good in your works, you will get there.

In many places in the ritual it teaches the candidate the observance of Masonic law, principles, and usage's that will secure for him his salvation. I put a lot of those things in a corner. You ever done that in your house? You put a lot of things in a corner and the house looks pretty neat? But when you pull all that stuff out of the corner, what a mess! That's what happened with me and Masonry. I stuck the salvation by works in a corner. I stuck some scripture that wasn't quite right in a corner.

And as I sat down with a Christian brother who prayed for me for four months without my even knowing it, you know one of his prayer partners moved all the way to Carolina?, He called her every week to pray with her for me? That's the kind of commitment that came to me by a brother and a sister in Christ, that I be led out. Do you know that brother and that woman came to my sons' graduation because they couldn't believe that a Mason would be allowed in the Laudenville Community Church pulpit.

Do you know when we met five months later He gave me a copy of that bulletin, wrote down everything, and a little Masonic symbol with a question mark wherever what I said didn't line up with Masonic ritual. A lot of time, a lot of effort, and that's what I'm trying to do with others. And I prayed over this message for nearly four months now. "Let no man deceive you for that day shall not come except there come a falling away, first of that man of sin be revealed, the son of perdition who opposeth and exhalteth himself above all that is called God, or that is worshipped, so that as he as god sitteth in the temple of God showing himself that he is god."

Not only is Freemasonry a religion, it offers salvation by works. But it also claim the position of God thru its very rituals. In the seventh degree of the Royal Arch Masons there is a representative of the burning bush. I'll tell you how deep I got into this. I went thru the Scottish Rite, the 4th thru the 32nd degree in Masonry. Some of you may know about the 32nd degree of Masonry, maybe your Dad was a 32nd degree Mason, and you think that's a pretty good thing.

You know what it takes to be a 32nd degree Mason? Over a Mason? In Albany, \$135, and all day Saturday watching six plays performed and maybe you're selected to participate in one. That's all it takes. But praise a man for being a 32nd degree Mason and he's not going to tell you that. I never told anybody that when I was a Mason. The 7th degree of Royal Arch Masons there's a representation of the burning bush. The candidate is told to take off his shoes for the place where he stands is holy ground. And then the Master of the lodge claims to be the God of Abraham, Isaac and Jacob. What an awful, profane, blasphemous thing this is.

It is my most sincere prayer that our time together today, even though it is running fast, will help you to receive in a spirit of love and compassion what I endeavor to convince you concerning the dangers of the Masonic fraternity. I've been there! And I'll tell you, it is only by the grace of God that I am out of there today!

You ever hear the story of the frog in the water? The frog sits in a pan of water, very content. You put the pan on a hot plate, and begin to turn up the temperature very slowly; and the frog sits there very contentedly-as the temperature rises from 68 to 75 to 80 to 100 to 140 to 180 to 212. You know that that frog will never jump out of that water?

And that's the way it is with Christians-when they get involved with the wrong things, just a little bit at a time. Then you can get in, and when the water is boiling, you are still there. In my first degree, I wanted OUT! And I knew why I wanted out. Within four years I was doing that degree and bringing another man into Masonry.

The frog-that's who I was! But God kissed me with His Word, and now I am a child of the King! Does that make me a prince (chuckle)?

What am I trying NOT to do this morning? I am not trying to have any quarrel or controversy with any man, woman or child who happens to be involved in Masonry. I am not disregarding the sensibility of any Mason regarding their pet institution. I do not want to assail them. I only want to point out that there come times in the church when we have the sacrament of Holy Communion and you will find that if Masons have a conflict, that they don't come to Holy Communion, they go to their Lodge meeting.

There's a mixed up priority, and it's that frog syndrome.

What would I wish to do, if possible? I would wish to stop the spread of this great evil in the Church of Jesus Christ! I wish to give you some information, because I have heard from others that you said somebody came to you. But do you know that the two editorials I have put in the newspaper about Freemasonry? Not one member of the church has come to me and asked me about Freemasonry! They go to somebody else who knows nothing and ask "What do you think about that?" Or they go to another Mason and they ask "What do you think about that?"-a Mason to a Mason.

No man has come to me, nor woman, nor child; and asked me, "Why did you say that?" If you've got a question, go to your pastor and ask him!

What would I wish to do, if possible? I would wish to stop the spread of this great evil in our church-in the whole church. I wish to arouse young men who are Masons to understand the horrible consequences of their dealings in these solemn oaths. I wish to arouse young men who are not Freemasons to look before they leap. The church, and the Christians have been remiss in suffering a whole generation, including me, to grow up in ignorance of the character of Freemasonry.

No minister ever told me about that.

In the 1800's Masonry was exposed; and Masons abandoned their lodges for the shame of it. It cost one man, William Morgan, his very life. But for me to lay down my life is gain. That holds no threat to me. This man wrote all of the rituals of Masonry in a book, and you know what Masons did? They kidnapped him from Batavia, NY; moved him out to Niagara; stored him in Ft. Niagara for three days, and then they took him out in a boat. They tied a rope-the Masons would call it a cabletow-around his waist (not quite Masonically) with a weight on it; and gave

him one half hour to make his peace with his God. And he pleaded that he might be spared so that he might be able to care for his wife and his children.

These aren't rumors. This is the deathbed testimony of a man named Howard Vallance; the man who pushed William Morgan off the bow of that boat.

In Masonic history, you know what they call that event, which I see your faces shuddering at? "The Morgan excitement." How does that get you? They said if he were a drinking man, he'd be a drunk. See, they try to defame and disgrace everybody who doesn't agree with them.

Oh! And the theme of Masonry is "Tolerance!" We must tolerate one another. Ah, dear brother, you know when you say that prayer as Grand Chaplain, you can't end it in the name of Jesus because you might offend the Jewish brother. Where's your tolerance, brothers?

Where's your tolerance to the fact that the scripture tells us that we come to God the Father through Christ, His Son. You're telling me to pray an empty prayer! And I remember saying to the Jewish brother-who was eating his ham dinner at the time, and who told me not to pray in Jesus' name-I told him that I would pray in Jesus' name, and that when he heard the brief silence after my prayer before I said "Amen" that he could rest assured that I was saying, under my breath, "In Jesus' name."

Isn't that awful? See how far-how hot they had gotten the water around the frog? That he'd say the name of Jesus under his breath? Well, I'm not saying it under my breath anymore! Jesus Christ is my Savior and I'm serving him! That's why I'm sharing with you!

Masonry claims the souls of men.

Let me tell you a little bit more about Henry Vallance. He was never arrested, never tried for the crime-and in that you find something about Masonry. The justices, the law enforcement officials-they took great pains to conceal, to deceive themselves. John Quincy Adams was president of the United States of America at the time, and he gave a scathing attack against Masonry, when he investigated the events behind it after leaving the presidency.

They even established two false editions of Morgan's book, and they circulated the false editions and they would bring that false edition over to a Mason who had never read the true book, and show it to him; and he would say, "Why these rituals aren't correct!" And then he would become the spokesman to prove that the Morgan book was a lie.

Charles G. Finney, as he wrote his book, had a copy of the real book. The Masons could now rightly claim that the book was not correct; but they did not have all the information. They'd been deceived by their own brothers.

But the good news was that following that incident, 45,000 of the 50,000 Masons in this country left their lodges, when the facts became known, to enter it no more. While Christians have slept, the fraternity has once again reared its ugly head; and taken unto itself Christians and ministers of the gospel.

Now how is this public to know what Freemasonry is? How are you to know? First, negatively, you are not going to find out what it is by reading most of the books written by adhering Masons. Because they are not going to tell you the truth-they are not going to tell you their ritual-or the history of their ritual. A couple of men made the mistake and did that. If you call the Grand Lodge of the state of*** on **** in *** and ask them, they'll give you the names, unless of course they realize that I've been using them.

Secondly, you cannot learn about Masonry from the oral testimony of adhering Masons. They'll tell you anything but the truth, because they need to protect that secret of their society.

Thirdly, Masons who are under an oath not to reveal any of its secrets will not reveal that. Their testimony, therefore, cannot be trusted, and is of no value on the subject of Freemasonry.

How then, are you positively to know about Masonry as the church? Positively, you can learn it from the published and oral testimonies of those who have taken the degrees, such as myself; and have afterwards renounced them, and confessed the error and publicly renounced Masonry.

You can know from these renouncing Masons that they are competent witnesses, they are credible witnesses, when they testify against themselves. And anyone who testifies against himself does not do it lightly. It is given with a certainty of incurring an unrelenting persecution.

Now I ask you, you have heard Masons speak to you about me. What have Masons said to you about me since I have left the fraternity? And the question is answered... They will trample over a man or woman of God to defend their institution.

I told you of the brother who said I was on drugs. What I didn't tell you is that the police came to his door one night. They'd arrested his son-also a Mason-for peddling drugs. I didn't tell you that the Masons got together and got him completely off the hook, and he is still a member of the Masonic lodge!

I didn't tell you about another Mason in Scenectady who spent two months in jail while a 33o Mason while they looked for a Masonic judge to get him off, and then all the records are done away with. He forged money orders, and bounced checks on closed accounts! He's still a Mason today. You see, Masons are bound to do more than help a brother; they're to help a brother in distress, and it doesn't say what kind of distress.

It could be that you're a little bit out of money and need some food; or it could be that you've committed a crime. It really makes no difference. And as you get higher up in the degrees, even treason is allowed!

That means if you're a Mason and a policeman, and if you abide by the oath of the fraternity; and you're told to go and arrest another Mason; you call him on the phone and tell him to get out of town before you get to his door. It means that if you're mugged and before the court and your lawyer is a Mason; and the accused gives the Grand Masonic Hailing Sign of Distress, your lawyer is under oath to flaw your case so that the brother goes free.

If you find a Mason on a jury, and that Grand Masonic Hailing Sign were given, you are going to have a hung jury, if that Mason carries out his oath; and many do!

Adhering Masons have persecuted and still do persecute those who reveal their secrets, just as far as they dare.

Dear Christian friends, I submit to you that this is the highest degree of INtolerance! Witnesses who testify under such circumstances as I have been under are entitled to credit; especially as they could have had no conceivable motive for deceiving the public. When someone asks you the next time, "What's the matter with your minister?", you tell them he's been in the Word of God, okay?

He's been in the ritual, but that was wrong and God has forgiven him.

Look at the Master Mason degree for a moment; and I'm going to share a little bit about the first degree, too. The Third degree, like those that have gone before, have taken the candidates in blindfolded; their eyes are covered. They can't see. A rope around their neck! You ever been blindfolded? With a rope around your neck? Close your eyes for a minute and imagine that you don't know anything that's going on the other side of the door. What do you think? Comfort and joy?

I went to that Masonic lodge room dressed like I'm dressed today, in a business suit. The members of my church were there! Masons! They went into the lodge room and I was told to go into the other room. I get in there, & they closed the door, they told me to take off all my clothes, and put on this cape and these pants that was missing one leg. And the brother stayed there, I didn't even know that man's name! And he's in this small room with me about the size of this platform that I'm on. Then he blindfolded me and put a cabletow, a rope, around my neck.

Then there was a knock on the door, he asked who was there, and the man said that I was a poor, blind, candidate. Desirous of having and receiving a part in the rites, light & benefit of this lodge.

Masons ought to pay attention to the ritual that comes afterwards because I never did. I knew it, I learned it, I memorized it, but I didn't know what it said.

Dear friend, you know what they were saying about your pastor? a born-again Christian pastor? They were saying as he came through the door of that lodge that he was spiritually blind and they say that about every Christian coming thru the door of that lodge.

They weren't talking about the blindfold. The Masons sit on the sidelines, new members come in, the blindfold is on, they assume its physical blindness, but the ritual, the words themselves, are talking about spiritual blindness.

I was led to the end of the back of the lodge room, and I know there's some Masons here, and you can testify to the truth of this, blindfolded, cabletow, and your heart may even be beating a little more rapidly as you hear that senior deacon say that he's about to apply a sharp instrument to your naked right breast. And you are waiting to get shot with a needle, or feel a knife, you don't know, but in a split second that feels like an eternity you feel the point of a compass, you know, the kind you make circles with, and then they lead you on! and you are scared!

You don't think much of any of your friends that are there now. About all you can remember is that you've lived thru it. And then you're told to kneel for the benefit of prayer & they say a prayer, a Godless prayer, and then they ask you in whom you put your trust.

You sure don't put your trust in any of your congregation there who were Masons and that you know are in that place. You'd like to run out but you don't know where the door is because they've moved you around a couple times and you were blindfolded. And you tell them the only thing you can, in God. They say, your trust being in God is well-founded. Rise, follow your conductor, & fear no danger.

Whew! That felt good! You know what that was? That was the lamb being led to the slaughter.

So I went from there following the ritual very comfortable, a member of my church escorted me thru this, was brought up to the altar and told to kneel, and I was told just how to place my hand on the Bible, God's holy Word, and the oath began.

Are you still willing to take the obligations, say "I". I did. Pronounce your name in full, and I did.

And repeat after me "In the presence of Almighty God, in this worshipful lodge, of entered apprentice..." and it goes on saying I do promise and swear that I won't reveal the secrets, that I will help aid and assist a brother & then it gets to all of which, and remember, every person that's a Mason has done this, every single one, First degree. Your pastor did it too but God forgive me. Hand on the Bible, he said under the ancient penalty having my throat cut across, my tongue torn out and buried in the sand of the sea where the tide ebbs and flows twice in twenty-four hours, if

I ever reveal the secrets of this lodge. I got secrets greater than that! And I want to make them known.

Jesus Christ is Lord and I'm not bound by any oath that is in violation of His law, and His law says let your yes be yes and do not take any oath lest you come under condemnation!

Now I really don't care if Masons get upset by that. as long as my God does not condemn me. And every Mason ought to know that too.

The candidates' hands placed on the Bible in Third degree, binding myself under no less a penalty than having my body severed in twain, my bowels taken thence and burned to ashes & scattered to the four winds of heaven that there might not remain tract, trace, or remembrance of so vile and perfect a wretch if I should violate this, my obligation.

Would you have let me come into this church if you knew I took that oath? Only the Masons would have. God forgive me. And He has. That's why I speak out! You tell your friends as they come to you and want to know why your pastor has gone off his rocker.

And you can find out and verify everything I'm saying. You think its a secret society. Down in your library you can get the ritual book, you can get the information about Masonry. Here's a book right here that you can get *Freemasonry, the Invisible Cult in our Midst*.

Here's another one, *The AntiChrist: The Masonic Society*, it's available. Praise God, shortly there going to be available right here in your Christian bookstore.

Dear Friends, do you think this is a Christian institution? Do you really think your pastor ought to be involved in it? Are you going to be proud to tell others that your pastor was a Mason? Or , are you going to be proud to tell them that he got out?

Dear Mason, are you proud to be a Mason now? As you consider, outside of the lodge room the rituals you've taken part in? Do you know the Junior Warden says that he observes the Summit Meridian? That's sun worship, the Senior Warden observes the sun as it sets in the West at the close of day, and the Worshipful Master observes the sun in the East, there are three candles around the altar, one for the Master of the lodge, one for the sun god, and one for the moon god!

Do you know that one of the passwords to get into one of the York rite bodies is "I AM THAT I AM"!

Do you know who "I AM" is? "I AM" is JESUS CHRIST HIMSELF!!!

Do you know that in the Knights' Templar degree, one of their degrees has a Bible on the altar, a skull on top of that and wine in the skull; and you take a sip. Only one person does this for everybody. Took a sip of the wine, and then part of the obligation was that if he violated that obligation, not only your sins but the sins of the person whose brain resided in the skull, and the sins of Judas Iscariot would be upon you.

No Christian should be a Mason.

I just want to deal with one scripture, the prayer of the Chaplain. I'm going to close in five minutes, I know its been long and I do appreciate, and I hope you understand what I'm saying.

Masonic ritual, the Chaplains' prayer says "Most Holy and Glorious Lord God, Great Architect of the Universe", So that's who you're talking to, right? "Thou hast promised where two or three are gathered in Thy name, Thou wilt be in the midst." Does that sound scriptural to you? Well, almost.

The Scripture is, "Where two or three are gathered in MY NAME, I will be in their midst". And the difference is "Thy" refers to the most holy and glorious lord god, and "MY" refers to JESUS CHRIST!

There's a big difference. You see, the name of JESUS can't be mentioned in the lodge room. Not even by a Grand Chaplain to end his prayer.

Dear Christian, if you're a Mason, I plead with you to hear my words. Run from Freemasonry to save your own soul.

And women, if you're in a Masonic-related body, the Amaranth, the Eastern Star, the White Shrine, RUN FROM THEM!

If the base and the foundation of Masonry is rotten, you don't want to be on the fourteenth floor of a building with a crumbling foundation, do you?

Well, let me tell you, its not just the foundation that crumbling, the structure is too.

Did you know that the Eastern Star symbol is the Five-pointed star? You see the Bethlehem star like this. The Masonic symbol, in every other place in the world to my knowledge, certainly in the United States, except New York state, it is like that, two points up. Now I'm going to share with you about this star.

One of the founders of the Eastern Star, the man who wrote all the ritual, Rob Morris, chose that find-pointed star. He selected it for a specific reason out of Mythology; it is the Goat of Mendez! And ladies did you know that the Goat of Mendez is the god of lust? What a jokester that Mason was. How blasphemous! That he would choose a symbol for his wife and his children to be a part of that is the Goat of Mendez, the god of lust.

Well, they don't think of it that way. Let me show you. In extended debate, in the mid-west, in Michigan, yielded this result on whether or not to change the symbol. This emblem, which has been our symbol, although evil, has been redeemed by the good works of its members. This symbol, although evil, Who said its evil? The Grand Chapter of the State of Michigan! ...Has been redeemed by the good works of its members. Salvation mind you is thru Christ alone, NOT THRU GOOD WORKS!

I'm not going to give any altar call this morning, because some people get upset by altar calls in churches too.

I'm not going to give an altar call this morning. I'm going to do it just the reverse. I'm going to call you to run FROM an altar this morning. If you're a Mason, I'm calling you to run from that Masonic altar.

I'm going to call women in the Eastern Star and the Amaranth to run from their Masonic meeting place, from that altar, get out! Don't stay for a friend, Don't stay for a relative. Don't stay for a Masonic funeral.

Continuance in this cultic, demonic diversion from the Christian walk WILL sentence you to HELL! That's according to Gods' Word, not mine. You may not have another day.

If you're not in, stay out! You see, salvation is not by works as Masons claim. Salvation is only by Gods' grace through JESUS CHRIST and HIS shed blood. And if you don't believe that, you're not a Christian! And if you do believe it, Dear Friend, You should NOT be a Mason!

I really thank you for taking the time & for letting me unburden my heart this morning on this subject. To let you know why I came out of Masonry. I hope you understand the love and concern that compelled me to do that. Yes, at the risk of my very life.

Charles G. Finny documents in his book seven men who have lost their lives. Mark was at the meeting with me at the Full Gospel Businessmen's Association Saturday and he told me he was concerned about a person that was there. Because he was afraid of what might happen.

He doesn't want to lose his father, but he knows that if, if I should die, I win.

He knows where the Masons are in this congregation this morning. Praise God for it. And he's been praying all during this service.

You know, when I came out of Masonry, I called my son as he got home from school and told him that I'd left the Masonic Fraternity.

One year after I was elected Grand Chaplain and he stood in the highest place of honor, and placed on my neck the Grand Chaplains jewel, You know what he said? You know what he told me? Dad, I've been praying for that for two years.

A son of mine had been praying that I'd come out of Masonry! He even had a video tape to explain Masonry in the house! But because it wasn't the right time, he let it go.

I called my daughter. I told her that night that I came out of Masonry. You know what she said? I'm glad, Dad. Praise The Lord! I've been praying for that for four years! I didn't come out easy. But I came out with a lot of friends!

Dear Christian Friends, don't be upset if a member of your family is in Masonry. You pray. If you're a Mason, hear my words and come out, so the people don't have to continue to pray for you, year after year after year!

And the people of God said: Amen

Masons: Sons of Light? Or Sons of Darkness?

EPHESIANS 5:11 MINISTRIES
BOX 291

FISHERS, INDIANA 46038
<http://www.ephesians5-11.org>

The Grand Lodge of Free and Accepted Masons of the State of Indiana publishes a small book titled, INDIANA MONITOR AND FREEMASON'S GUIDE. A "Monitor" is given to every Mason when he is raised to the degree of Master Mason. Under "Declarations of Principles" they state that the Lodge "is a social organization only so far as it furnishes additional inducement that men may forgather in numbers, thereby providing more material for its primary work of education, of worship, and of charity."

What is the attitude of the Lodge toward a Christian who seeks to become a Mason?

The monitor of the Grand Lodge of South Carolina is entitled THE AHIMAN REZON. It reveals the answer.

"There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and in ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight." (page 61)

When a man is initiated into Masonry, the Senior Deacon of the Lodge describes him as one "who has long been in darkness, and now seeks the light."

Would a true Christian allow himself to be described that way? What did Jesus say?

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.." (John 8:12)

What does Masonry teach about Jesus Christ?

In MYSTIC MASONRY, by J. D. Buck, the following Masonic teaching is found:

"It is far more important that men should strive to become Christs than that they should believe that Jesus was Christ." (page 62)

"The perfect man is Christ: and Christ is God. This is the birth-right and destiny of every human soul." (page 86)

What does Masonry teach about salvation?

Lynn Perkins writes in THE MEANING OF MASONRY:

"Therefore Masonry teaches that redemption and salvation are both the power and the responsibility of the individual Mason. Saviors like Hiram Abiff can and do show the way, but men must always follow and demonstrate, each for himself, his power to save himself, to build his own spiritual fabric in his own time and way. Every man in essence is his own savior and redeemer; for if he does not save himself, he will not be saved." (page 95)

Whom do Masons worship? Manly Palmer Hall reveals the answer in THE LOST KEYS OF FREEMASONRY:

"The true Mason is not creed-bound. He realizes with the divine illumination of his lodge that as a Mason his religion must be universal: Christ, Buddha or Mohammed, the name means little, for he recognizes only the light and not the bearer. He worships at every shrine, bows before every altar, whether in temple, mosque or cathedral, realizing with his truer understanding the oneness of all spiritual truth."
(page 65)

What is the source of Masonic Light?

MORALS AND DOGMA, by Albert Pike was published by the authority of the Supreme Council of the Thirty Third Degree. Masonry holds an alternate view of Jesus Christ and salvation. Pike reveals in MORALS AND DOGMA that they hold an alternate view of Lucifer as well. Lucifer is presented as not necessarily evil but, rather an agent of liberty and free will. Pike states that Lucifer is the source of Masonic Light.

"The devil is the personification of Atheism or Idolatry. For the Initiates, this is not a Person, but a Force, created for good, but which may serve for evil. It is the instrument of Liberty or Free Will. They represent this Force, which presides over the physical generation, under the mythological and horned form of the God Pan; thence came the he-goat of the Sabbat, brother of the Ancient Serpent, and the Light-bearer or Phosphor, of which the poets have made the false Lucifer of the legend." (page 102)

"Lucifer, the Light-Bearer! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it he who bears the light, and with its splendors intolerable blinds feeble, sensual or selfish Souls? Doubt it not!" (page 321)

Lucifer is the god of the Masonic Lodge. The "light " of the Lodge comes from the Spirit of Darkness.

"And no marvel; for Satan himself is transformed into an angel of light." (2Cor. 11:14)

"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! " (Matt. 6:23)

Will "Christian" Masons have salvation? What did Jesus say?

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23)

What does the Lodge say about Judgment Day?

From the Grand Lodge of Nebraska Monitor & Ceremonies -AF&AM:

"My brother, I now present you with the lambskin or white leather apron...[your covering].... when you stand before the Great White throne...." (page 18)

(The same text is also found many other monitors, such as the Florida Monitor on page 118, in the Indiana Monitor & Freemason's Guide on page 56 and in the Kentucky Monitor on page 14.)

The Lodge teaches that its members will stand before God's final judgment at the Great White Throne judgment! But the Bible clearly teaches, in Revelations, Chapter 20, that the Great White Throne judgment is the judgment of the damned. No Christian will face that judgment but Lucifer wants each Mason to stand before God with the lambskin apron as his covering rather than the blood of Jesus Christ.

Are You a "Christian" Mason?

If you consider yourself a Christian and a Mason, will you continue to stand with those who disown Jesus? Will you go willingly to stand before God at the Great White Throne judgment before being cast into the fires of hell with the unbelievers or will you repent of your involvement in Masonry and make Jesus the Light in your life today?

The Bible says:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. " (2Cor. 6:17 ; 2Cor. 7:1)

What other opinion really matters? If you have friends or loved ones who are Masons, won't you plead with them to leave Masonry and accept Jesus as their personal savior? Their salvation is assured only when Jesus is truly the real light of their life.

How can a man call himself a Christian and at the same time be a member of another religion which disowns Jesus Christ and sets up altars to other gods?

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."(1 John 4:2 -7)

"...ye have forsaken the commandments of the LORD, and thou hast followed Baalim. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him." (1Kgs. 18:18, 21)

Masonic Roots: Christ, Solomon, or Baal?

by Keith Harris
Marion, KY

You have read in other articles that Freemasonry is a non-sectarian Order embracing principles of all religions. Such boasts of universality is a most predominant portion of Masonic belief. Even with varied religious principles, the Order must have a beginning or "roots" from which it draws.

This article is devoted to the "roots" of Freemasonry. Not those of flesh and blood lineage, but the source from which its philosophy is drawn, in particular, the "Third Degree Ritual" and its true reverence.

As to the origin of the Craft, Masons themselves disagree. This lack of unity may stem from personal resentment of evidence or a variety of other reasons. Thus, only those sources deemed reliable must again be our reference. *Also see "Spurious Freemasonry"—appendix.

Found in the Encyclopedia of Freemasonry (Mackey-McClenachan) under the heading "Christianization of Freemasonry" are the first traces of Masonic reverence:

"The principles of Freemasonry preceded the advent of Christianity. Its symbols and its legends are derived from the Solomonic Temple and from the people anterior to that. Its religion comes from the ancient priesthood; its faith was that primitive one of Noah and his immediate descendants."

We see then that the symbols and legends derive from the Solomonic Temple. This aspect refers us to the legend of the Third Degree Ritual which revolves around King Solomon and Hiram, the widows son.

We see also that these symbols and legends derive from peoples anterior or prior to the Solomonic period. This gives reference to Egypt and their god Osiris, of which Masonic authorities state and one to which we shall later refer.

Freemasonry's faith or beliefs are said to have come from Noah and his immediate descendants. We shall examine all the afore mentioned aspects in chronological order beginning with Noah.

Roots

After the flood spoken of in Genesis, we find that only eight persons survived that great and awful event. Eight alone to replenish the human race, Noah and his wife, their three sons and their wives. From these came the nations of men.

"These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood." (Genesis 10:32)

It is evident that all philosophical beliefs and principles also sprang from, or through these persons. In Genesis, Chapter Ten, we find listed the descendants Noah's three sons, Japheth, Ham, and Shem.

In Genesis 11:10-27 we have record of lineage from Shem to Abram (Abraham). Matthew, Chapter One and Luke, Chapter Three of the New Testament complete the lineage through Abraham to Christ Jesus, revealing the Shemites or Semitic lineage (that of flesh and blood) as that one designated by God as His "chosen people" through which Jesus would later come. Hence the roots and instructional reference of the Christian faith.

As Christianity permeates every culture and race, flesh and blood lineage is impertinent because Christ accepts whosoever to become a partaker of his righteousness. By this spiritual embodiment—known as the "Church" (Born Again Believers)—we become of the spiritual house of Abraham (Galations 3:26-29).

It would be interesting were Freemasonry to have its philosophical roots through the principles of the Shemite lineage. However, when compared to Christianity, their origin is different and their histories are dissimilar.

The only substantial evidence given of Noah in Masonry appears in the term "Noahchida" derived from the "legend of the Craft" which reflects that Noah was "the father and founder of the Masonic system of theology" Masonic reference to Noah however, is heavily fantasized and purely symbolic in nature, as the following demonstrates:

"Such are the Noachic traditions of Masonry, which, though if considered as materials of history, would be worth but little, yet have furnished valuable sources of symbolism, and in that way are full of wise instruction." (Encyclopedia of Freemasonry, Noahchida: alphabetically listed).

Found in the same Encyclopedia, under the same heading:

"After the death of Noah, his sons removed from the region of Mount Ararat, where, until then, they had resided, and "traveling from the East, found a plain in the land of Shinar, and dwelt there." Here they commenced the building of a lofty tower." (ibid.)

In the Biblical account, Shinar is the name of the land in which were located the cities of Babylon, Erech, Accad, and the root "balal" ("to confound"—Hebrew), and has reference to the confusion of languages at this lofty tower mentioned above. (Genesis 11:9).

Significance?:

Masonic writings give little insight to the Shemites or Japhethites, but dwell heavily on a descendant of Ham as one of the founders of Masonry—Nimrod. In the

Encyclopedia of Freemasonry (Mackey-McClenachan), under the heading "Nimrod," we find:

"The legend of the Craft in the Old Constitutions refers to Nimrod as one of the founders of Masonry. Thus in the York MS., No. 1, we read: "At ye making of ye toure of Babel there was a Masonrie first much esteemed of, and the King of Babilon yt called Nimrod was a Mason himself and loved well Masons"."

Nimrod was the most outstanding leader in the period between the flood and Abraham, a very enterprising man. His wide-spread popularity is noted in the cities named in connection to him, Birs Nimrud, Tell Nimrud near Bagdad; the Mound of Nimrud (ancient Calah). Being a "mighty hunter" not only revealed his military might, but also his protectiveness in a time when wild animals were a continual menace. He was also the first to built fenced or fortified cities. (From Halley's Bible Handbook)

Not only did Nimrod "love well Masons," they too esteem him of great personage for his work in Masonry. Many Masons who profess Christianity refer to Genesis 10:9 to substantiate his greatness and virtue in the phrase "mighty hunter before the Lord." However, a minute study of this thought and phrase will reveal his virtue to be quite the opposite than what is commonly accepted.

The word "mighty" (gibbowr, Hebrew) means—"warrior, tyrant". A tyrant is one who exercises power in a harsh, cruel manner. Nimrod is also known in history as a hunter of men. The latter part of the phrase "before the Lord" stems around the word "before" which comes from the Hebrew word "paniyim" meaning—"the face (as the part that turns)". This reflects to us that Nimrod was a tyrant who turned his face from the Lord. This is why the Hebrew people referred to him as "the rebel" or "rebellious one".

Many cities and nations had for their chief god their founder; such was the case with Nimrod. To make this "god" more real and honorable, images were made to represent him; later the images themselves came to be worshipped. This was also true of certain constellations being attributed to him after his death. Thus, the chief god of Babylon, and Ninevah, Nimrod, had images referring to him. These images glorified his attributes as protector, leader, god of war, knowledge, etc.

It was during the building of the tower of Babel, also attributed to Nimrod, that god confused the languages of the people and the building was stopped. The bible states that the whole world was of one speech (language) prior to this event (Genesis 11). At the "confusion of languages" people could no longer speak the name of their god. Thus, Nimrod, their chief god, was now known by multiple names due to multiple languages.

As Nimrod had so many things attributed to him, it was only reasonable for peoples, now in segregation, to adopt the portion of belief best interpreted by each group. Thus, diverse religious attributes and beliefs, yet peoples remaining reverent to their god. We find such names for this revered god (Nimrod) in scripture as Chemosh, Molock, Merodach, Remphan, Tamuz, and Baal, to mention only a few of the some thirty-eight Biblical titles plus numerous representatives of these "gods". Under the heading of "Nimrod" found in Halley's Bible Handbook, pg. 82:

"Babylonia was long known as the "Land of Nimrod". He was afterward deified, his name being identical with "Merodach".

Under the heading of "Merodach", in Tyndales New Bible Dictionary we find:

"Merodach. The Heb. form of the Babylonian divine name Marduk. . . . Marduk was the primary deity of Babylon and was later called by his epithet Bel (Ba'al), so that his defeat was synonymous with that of his people (Jer. 50:2) as was that of the earlier Canaanite Ba'al."

Baal worship was a form of the Old Sun Worship, for Baal (Nimrod as we have seen) was represented by the Sun. Many names throughout Biblical and classical history appear and refer to Nimrod. These formed what is referred to as the Ancient Mysteries.

What of Egypt?

Albert Pike, in his book *Morals & Dogma*, pg. 624, refers to the Ancient Mysteries and Freemasonry as being identical, with exceptions found only in that of progressive alterations. As all ancient mysteries independently examined would be a timely and spacious task, it is only necessary to expound on the mystery religion which Masonry itself deems true. Thus:

"Egypt has always been considered as the birthplace of the mysteries. It was there that the ceremonies of initiation were first established. It was there that truth was first veiled in allegory, and the dogmas of religion were first imparted under symbolic forms." (Encyclopedia of Freemasonry, heading "Egyptian Mysteries"):

We have found that Masonic symbols and legends derive from peoples anterior to the Solomonic Temple (beginning of chapter). Is Egypt then a major source of such? Yes.

"To Egypt, therefore, Masons have always looked with peculiar interest as the cradle of that mysterious science of symbolism whose peculiar modes of teaching they alone, of all modern institutions, have preserved to the present day." (Encyclopedia of Freemasonry—"Egyptian Mysteries")

We have found also that the Masonic "religion" comes from the ancient priesthood (beginning of chapter). One might think this refers to the Levitical Priesthood of the Bible, however, the priesthood of Egypt is their reference:

"The priesthood of Egypt constituted a sacred caste, in whom the sacerdotal functions were hereditary." (Encyclopedia of Freemasonry—"Egyptian Mysteries")

The Connection:

Although varied countries had many gods, only certain gods (or exalted positions) were represented by the sun and Moon. Found in Albert Pike's *Morals & Dogma* pg. 406:

"We know that the Egyptians worshipped the Sun, under the name of Osiris."

Mr. Pike connects Baal Worship and Osiris as identical:

"The Goths had three festivals; the most magnificent do so of which commenced at the winter solstice, and was celebrated in honor of Thor, the Prince of the Power of the Air".

"Thor was the Sun, the Egyptian Osiris and Kneph, the Phoenician Bel or Baal. The initiations were had in huge intricate caverns, terminating, as all the Mithriac caverns did, in a spacious vault, where the candidate was *brought to light*." (note: "brought to light") (emphasis added) (*Morals & Dogma*, page 368). .

The Legend of Osiris, the Egyptian god, is significant to Masonry due to the ritual of the "Third Degree" as well as other teachings which are deep-rooted in Egyptian legend. This legend and the legend of Hiram Abiff, a ritual familiar to all Third Degree Masons, have similarities which cannot be overlooked when compared:

Osiris Legend

Osiris was the chief god of Egypt, the son and husband of Isis. Osiris is said to have been killed by his jealous brother Typhon by trickery. Osiris was nailed in a chest and cast into the Nile. Later, his dead body was cast up at Byblos in Phoenicia and left at the foot of a Tamarind tree. Isis retrieved his body only to lose it again to the jealous brother who then cut him into fourteen pieces which he scattered around the kingdom. Isis again went in search of Osiris and found all the body parts except the phallus which had been eaten by a crab in the Nile. Isis then made a Phallus which was to be sacred (origin of the Obelisk).

She embalmed him thus claiming restoration and gave rise to the concept that the immortality of the soul was dependent on the preservation of the body. Osiris was afterward known as the Lord of the Underworld. He was also god of the Sun and god of fertility, worshipped in orgiastic sex rituals.

Third Degree Masonic Ritual

As Masonry has preserved the Egyptian science of symbolism, it is apparent that an observation or ritual exists projecting from Egypt. Thus, the ritual of the Third Degree or Master Mason Degree. This ritual is centered around the supposition of King Solomon and Hiram.

As the story goes, Hiram of Tyre and a widows son, was working on Solomon's Temple when approached by three ruffians desiring the Master's Word. The time was high twelve and all other workers were out for refreshment. As Hiram refused on three occasions or confrontations to give the word, he was killed after a blow to the forehead with a setting maul by the third ruffian. Hiram was then buried in the temple until low twelve, or midnight, at which time the ruffians return to take his body (westerly) to again bury him. King Solomon, the following day, found him missing and the craft in confusion, required the cause.

The workmen had already searched for Hiram but without success. thus, King Solomon again sent out a search. After several days of searching and upon return, the party stopped to rest and refresh themselves. By accident they discover the newly made grave of Hiram beneath an acacia tree. At this time they hear lamenting at a nearby cleft, the self impending penalties (same as oath penalties) of Jubela, Jubelo, and Jubelum, the ruffians. Thus the search was over and the murderers caught.

The candidate for Third Degree Initiation, after preliminary ritual, is found lying on the floor representing the death of Hiram. The Junior Warden takes hold of the candidates right hand and attempts to "raise" him from death but without success. His hand slips from the candidates hand symbolizing the slipping off of the skin and an insufficient grip.

The Senior Warden then makes an attempt but fails, do symbolically to the flesh cleaving from the bone. Again an insufficient grip.

The Worshipful Master, symbolizing King Solomon, successfully raises the candidate using the "Strong Grip" or "Lion's Paw Grip". The candidate is thus raised on the five points of fellowship—foot to foot, knee to knee, breast to breast, hand to back, cheek to cheek. In this position the Master gives the Grand Masonic Word—"Mah-Hah-Bone".

This raising of the candidate is to symbolize the resurrection, which is the object of the degree. (note: "Mah-Hah-Bone"—Hebrew rendition—"What! the builder?")

This ritual, has of course, a Masonic/Christian interpretation, which according to Albert Pike goes as follows:

"The murder of Hiram, his burial, and his being raised again by the Master, are symbols, both of the Redeemer; and of the death and burial in sins of the natural man, and his being raised again to a new life, or born again, by the direct action of the Redeemer;" (Morals & Dogma pg. 640)

We must note that the above ritual is only symbolic as is stated here, that is, not the actual thing. We must remember also that the Blue Degrees (First Three) are intentionally misled by false interpretation. Thus, this ritual does not actually refer to Hiram, especially when compared to the Biblical account.

Masonry claims that Hiram died "during the work", yet the Bible tells us that Hiram (Hiram) "finished the work" and mentions nothing of his death and miraculous recovery at the hand of Solomon. We also find that this was God's house, not Solomon's:

"And Hiram finished the work that he was to make for king Solomon for the house of God." (II Chronicles 4:11)

As the legends of Osiris and Hiram are compared we see both died at the hand of a brother. They were twice searched for. Both were found at the foot of a tree. Both had a loss: Osiris has a missing body part; The Master's Word is lost.

The following information tells us that the Third Degree Ritual is not actually that of Hiram nor Christ, but the epic of Osiris. Thus, in the Third Degree of Masonry the initiate is actually entering into the death, burial, and resurrection of Osiris. Speaking of the Degree of "Knight of the Brazen Serpent; Pike elaborates for us:

"While it teaches the necessity of reformation as well as repentance, as a means of obtaining mercy and forgiveness, it is also devoted to an explanation of the symbols of Masonry; and especially to those which are connected with that ancient and universal legend, of which that of Khir-Om Abi is but a variation; that legend which, representing a murder or a death, and a restoration to life, by a drama which figure Osiris, Isis and Horus, . . . and many another representative of active and passive powers of Nature, taught the Initiates in the Mysteries that the rule of Evil and Darkness is but temporary, and that of Light and Good will be eternal." (note: "Khir-Om Abi"—"Hiram Abiff") (Morals and dogma, pg. 435)

The "raised" candidate is stated as being raised into a philosophy of regeneration, or the new birth of all things. In effect, he is becoming born again through the power of Masonry.

This reverence, as that of Egypt, reveals the worship or exaltation of the things of nature. Albert Pike, on pages 476 & 477 of *Morals and dogma*, says this of nature and Osiris: "Everything good in Nature comes from Osiris". This typifies not only life out of death, but the regeneration of the things of nature or "generative power" (sexual reproductive power).

In addition, "Osiris and Isis were the sun and Moon, is attested by many ancient writers" (*Morals and dogma*, page 476), which, as we have seen is reference to Baal or Nimrod, one of the founders of Masonry. Thus Osiris, Nimrod, Baal, Merodach, etc. are synonymous, that is, one and the same.

This Masonic reverence to the Sun is familiar to all Masons, even if unknowingly, in the symbol of the All-Seeing Eye:

"The Sun was termed by the Greeks the Eye of Jupiter, and the Eye of the World; and his is the All-Seeing Eye in our Lodges." (note: "his"—Osiris,) (*Morals and dogma*, pgs. 476, 477)

Speaking of those of Thebes, an ancient city in Upper Egypt, Pike mentions:

"Soon they personified the sun, and worshipped him under the name of Osiris, and transmuted the legend of his descent among the Winter Signs, into a fable of his death, his descent into the infernal regions, and his resurrection."

It is noteworthy to mention, that the Officers at the opening of lodge ceremonies—Worshipful Master, Senior and Junior Wardens—are seated in stations in the East, South, and West. In religious symbolism of Freemasonry, they represent the Sun at "his" rising, "his" meridian, and "his" setting ("his"—their words).

Many Masons today are duped into the same worship of Baal as of old. The All-Seeing Eye they are told, represents God, as does the letter "G". The name "God" however, is mistaken in quite the same way as the name "Baal" in the Old Testament. The name "Baal" carried the meaning—"lore, possessor"—which, by name, was very easily mistaken for the God of Abraham who is also called "Lord". The manner in which each was worshipped however, was quite different and obvious when compared. Such is the Masonic/Christian Conflict!

With all the different names for Nimrod, yet many similarities in cultural attributes, philosophers, in later years began to congregate those things common in belief to again philosophically regain the once admired religion (possibly without being aware of such). It was only natural for elite philosophers to recognize the most elaborate and dogmatic of these peoples from which to draw their assumptions. Egypt was that main source, especially for Freemasonry, for Freemasonry is a mystical, Speculative search.

"The history of Masonry is the history of Philosophy." (Morals and dogma, pg. 540)

The roots of Freemasonry lie in Egyptian Legend with reverence to Osiris or Baal (Nimrod), thus becoming Baal Worship. Not Baal worship fictitiously stated, but actual Baal Worship through ritual and appellation.

Its faith is indeed that primitive one of Noah and his immediate descendants, particularly Nimrod, who was deified under the name Merodach, Baal, Osiris, etc. The Solomonic Legend was conjured in order for Christians to appear adaptable, for Solomon never raised anyone from death to life. The only possibility of this was through symbolism when Solomon did "evil in the sight of the Lord":

"Then did Solomon build an high place for Chemosh the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And like wise did he for all his strange wives, which burnt incense and sacrificed unto their gods. " (I Kings 11:7-8)

The tribes of Israel were often seduced into the worship of Nimrod (Baal, Osiris), not only because of the confusing name "Baal", but due largely to their Egyptian bondage. As a nation, Israel is said to have had its birth at the Exodus from Egypt. During the Egyptian bondage they multiplied in number under the influence of Egyptian custom and worship.

After the Exodus from Egypt, the gaiety and licentious character of the Egyptian god was soon revealed at the absence of their leader Moses. Moses had gone up Mt. Sinai where he received the Ten Commandments from the Lord. Upon his return he found the Israelites worshipping an Egyptian Image, a symbol of Osiris and generative power, a golden calf.

In Smith's Bible Dictionary under the heading "Calf":

"Image for worship made at Sinai in imitation of the Apis of Egypt, from the jewelry borrowed of the Egyptians (Ex. xxxii. 2). Not of solid gold, but of wood, gilded and plated with gold (as the emblem of Osiris-Apis—was made).

The Israelites were to worship the God of Abraham, Isaac, and Jacob, not the "gods" of surrounding peoples. They were warned of such:

"Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images." (Exodus 12:12)

Moses undoubtedly recognized the symbol—for he was reared by Pharaoh's daughter and "was learned in all the wisdom of the Egyptians" (Acts 7:22). In an outburst of anger Moses broke the tables of stone containing the Ten Commandments. This Israelite Idolatry brought about the

death of around three thousand people. In addition, *"the Lord plagued the people, because they made the calf, which Aaron made."* (Exodus 32).

The calf was always a bull, with horns, representing sexual strength, or generative power. Paganism is always sexual in its outworkings and ultimately, Phallus worship.

Time and again Israel was seduced into such worship (Deuteronomy 13:6, 7). Many representatives, in one fashion or another, were those of the false god Baal (Nimrod, Osiris). Canaanite gods, Assyrian gods, the gods of the Ammorites and Moabites, to mention only a few strange gods were worshipped.

In Unger's Bible Dictionary, speaking of "Idolatry" among the Ten Tribes of Israel, we find:

"Jeroboam, fresh from his recollections of the Apis worship of Egypt, erected golden calves at Beth-el and Dan, and by this crafty state policy severed effectively the kingdoms of Judah and Israel (I Kings 12:26-33)." note: "Apis", the Bull, was also a symbol of the strength of Nimrod. end of note."

Christian Concern

With all the fallacies throughout our land and country, there is none which can effectively topple Christianity. Only when such outside influence is allowed to filter into Christian congregations through church membership, commissions, and leadership positions, is the Church world affected. Freemasonry is not an outside influence. It is an inside influence!

As Jeroboam effectively severed Judah and Israel, Freemasonry is slowly severing Christian witness. The Holy Spirit has vacated so many of our congregations and for just cause. Baal Worship is still at large! Satan is once again using the oldest strategy in the world—Conquer the enemy from within to best conquer him from without. Joshua says:

"Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." (Joshua 24:14-15).

But, there is an escape, an out for the Christian willing to take a Godly stand against the darkness. I pray each reader will take that Godly stand today!

"But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light." (Ephesians 5:13)

The Goat of Mendes or Baphomet

Copy of a letter sent to an inquirer asking for the origins of the Masonic ties to it.

Thank you very much for your letter.

1)Masonic writer Manly P. Hall (33o)-just recently deceased (9/90) and eulogized and lionized at great length in the SCOTTISH RITE JOURNAL-stated that Baphomet was

another name for the satanic "Goat of Mendez" whose picture is featured prominently in the tract. The Goat of Mendez is, of course, the god of the witches. (Mendez is another spelling of Mendes, a city of ancient Egypt where fertility worship-Ba'al worship-was practiced). This god, also known as the Horned God, is evidently the oldest fertility god in human history. His representation is found on paintings from cavemen in Ariège, France. Nimrod, the founder of Ba'al worship, is often represented wearing a horned headdress. The leader of the most powerful occult/Masonic organization in the world (the Ordo Templi Orientis-Order of Eastern Templars), Kenneth Grant, says that Baphomet actually means Bapho-Mitras-son of Mithras. Mithras was the bull-god (Bull = Ba'al?) worshipped in the Roman empire about the time of Christ. Again, the Horned God of witchcraft. Thus, while Ba'al was not actually called "Baphomet" until well after the time of Christ; even Masons admit readily that Baphomet is a pagan fertility god-and more importantly, that Freemasonry is a fertility cult religion. Supreme Masonic leader of the Scottish Rite in the 19th century Albert Pike also clearly equates Freemasonry with "occult science" and Templary. This certainly ought to be enough to convince any sane Christian that Masonry is of the devil!

2) We do not have a copy of the article from the English publication, but are working on getting one. In the meantime, I am enclosing copies of the article which referenced the article (secondary source); and more importantly, the primary source of the quote in the original French document which the English Masonic magazine quoted (primary source). Naturally, it is in French, and it is a bad photocopy, because it is a rare book. However, it is readable and easy to determine that it is the original quote.

3) THE EQUINOX, vol.3, no.1 is (sadly) currently in storage. Our ministry moved in the past two months; and about half of our library had to go into storage. It would be impossible to currently find. Write me again after the end of January and I will send it to you.

4) The fact that the obelisk is a phallic symbol is something so readily known that it hardly needs to be proven. As for it being a Masonic symbol, why else do you think it is the symbol of the Washington monument? I would really recommend that you get the book, THE TWO BABYLONS by Rev. Hislop. It will exhaustively deal with this entire line of research, from a Biblical Christian perspective.

The so-called "All-Seeing Eye" is actually the Ut Chut (also spelled Wedjat) Eye is associated both with Osiris and satanist Aleister Crowley's god, Horus (Ra Hoor Khuit). An ancient Egyptian coffin text even refers to it as the "all-seeing eye of Horus."

5) The MYSTIC SHRINE ritual book is difficult to acquire. If there are pages that you need out of it, we will be happy to photocopy them for you. It would be nice if you could send a small donation to cover the cost.

We certainly do appreciate all that you are trying to do here. However, if I can address a broader philosophical point here; you may be working harder than you need to. You may be trying to swat a fly with an H-bomb! Let me explain.

From bitter experience, I can tell you that you can provide all the documents you have requested and Masons will still not believe you. First of all, you must pray for them; that the spiritual darkness over their eyes might be broken by the power of the Cross. You need to assert your authority in Jesus Christ and follow the mandate of 2Cor. 10:4-5:

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

You also need to realize that you don't need to deal with all of these issues necessarily. There are simple things which every Mason knows and does not need to be educated about which will more than establish the anti-Biblical nature of the Lodge. I am enclosing a tract of ours, called "Shedding Light on the Lodge" which deals with some simpler approaches.

Don't get me wrong! The "Baphomet" tract is great, and we have had dozens of letters of people who have gotten saved out of Masonry because of it. It just needs to be used with prayer and sensitivity. If the Lord really leads you to share it with a Mason then do so! The Mason's heart might be ready to receive it. However, in many cases, most Masons have never heard of this stuff (just like the Mason in the tract itself!) and unless you happen to have a trunk full of documentation down the block, your efforts may be wasted. However, the simpler approach doesn't need so many arcane documents to be proven, and most Masons will readily acknowledge the truth of what is being said.

I hope that this material helps. God bless you richly, and sorry that you had to wait so long for this answer; but we get hundreds of letters a month to answer (as you can imagine).

Freemasonry -

Is it Satan's Door to America?

by Ed Decker

Freemasonry is a puzzle. It appears to be a society designed to bring fellowship and benevolence together in a fraternal manner, yet its secret side makes many people more than a bit wary, with good reason.

This is clearly the case with the Shriners. Their public image is that of a fun time group pouring out millions of dollars into charity, all the while dressed up in a party spirit, wearing their Red Fezzes with great aplomb.

The Fez itself, is an example of this double meaning behind most of Freemasonry's facade. Worn and even carried to the grave with pompous dignity, the history of the Fez is barbaric and anti-Christian. In the early 8th century, Muslim hordes overran the Moroccan city of Fez, shouting, "*There is no god but Allah and Mohammed is his prophet.*"

There, they butchered approximately 50,000 Christians. These men, women and children were slain because of their faith in Christ, all in the name of Allah, the same demon god to whom every Shriner must bow, with hands tied behind his back, in worship, proclaiming him the god of his fathers in the Shrine initiation, at the Altar of Obligation.

The Shriner's blood oath and confession of Allah as God is documented in the secret Lodge document, THE MYSTIC SHRINE, AN ILLUSTRATED RITUAL OF THE ANCIENT ARABIC ORDER NOBLES OF THE SHRINE, 1975 Edition, (pages 20-22). Remember that Allah is not just *another* name for God. Allah is the name of *another god*. In usual occult fashion, the initiate swears that he will be inseparably obligated to this "most powerful and binding oath", *in advance*, and that he may NEVER retract or depart from it.

During the butchering of the people of Fez, the streets literally ran red with the blood of the martyred Christians. The Shriners wear that same red Fez today. The greatest tragedy is that the Fez is often worn by men who profess to be Christians themselves. It must cause God to weep. A curious piece of the Masonic puzzle is the actual street layout for our Capital city, Washington, D.C.. You see, the city was laid out in the form of the central Masonic Symbols, the Square, the Compass, the Rule and the Pentagram.

Take any good street map of downtown Washington, D.C. and find the Capitol Building. Facing the Capitol from the Mall and using the Capitol building as the head or top of the Compass, the left leg is represented by Pennsylvania Ave. and the right leg, Maryland Ave. The Square is found in the usual Masonic position with the intersection of Canal St. and Louisiana Ave. The left leg of the Compass stands on the White House and the right leg stands on the Jefferson Memorial. The circle drive and short streets behind the building form the head and ears of what Satanists call the *Goat Of Mendes* or Goat's head!

Sitting on top of the White House is an inverted 5 pointed star, or Pentagram. It faces North, with the point down in true occult fashion. It sits within the intersections of Connecticut and Vermont Avenues north to Dupont and Logan Circles, with Rhode Island and Massachusetts going to Washington Circle to the West and Mt. Vernon Square on the East.

The Pentagram or five-pointed star is, of course, both a Masonic symbol and the ancient symbol of witchcraft. With its point facing down (or south, when placed on the ground) it is especially associated with Satanism. Satanists can be found wearing the inverted pentagram frequently; and it appears on the cover of many black magic books, including THE SATANIC BIBLE. In this form, it is also the emblem of the Eastern Star, the women's Masonic organization.

The center of the pentagram is 16th St. where, thirteen blocks due north of the very center of the White House, the Masonic *House of The Temple* sits at the top of this occult iceberg.

The Washington Monument stands in perfect line to the intersecting point of the form of the Masonic square, stretching from the House of the Temple to the Capitol building. Within the hypotenuse of that right triangle sits many of the headquarters buildings for the most powerful departments of government, such as the Justice Dept., U.S. Senate and the Internal Revenue Service.

It would be great to know that your national Capital is bathed in continual prayer and to believe that its buildings and monuments have been dedicated in prayer, but do you realize that every key Federal building from the White House to the Capitol Building has had a cornerstone laid in a Masonic ritual and had specific Masonic paraphernalia placed in each one. Again, wonderful if we are talking about our one true God in all this, but such is not the case.

The cornerstones of all these buildings have been laid in Masonic ritual, dedicated to the demonic god of Masonry, *JaoBulOn*. That is the secret name of the Masonic god, the "*Lost Word*" learned in the ritual of the Royal Arch degree. "JAO" is the Greek for Jehovah, "BUL" is a rendering of the name, BAAL, and "ON" is the Babylonian name of OSIRIS.

Freemasonry boasts 16 Presidents, including Ronald Reagan, 41 Federal Judges, 60 Congressmen, 14 members of the Judiciary Committee and 18 Senators. One can only guess at the numbers involved within the many governmental departments. There is no doubt that Masonic conspirators plotted against this nation from its very inception to the present hour. We praise God that there have been that many real Christians praying for this country and its leaders to keep a righteous God from bringing deserved judgment against this nation.

Is there any wonder that the battle seems so difficult? How have such evils like greed and conspiracy within our national leadership been able to rock our nation? How has the Federal Judicial system become such a power cult that it is able to violate our human rights with total freedom? How have such Biblically opposed acts as abortion and homosexuality become acceptable and even welcomed practices?

When did this people give up the right of freedom *OF* (and not from) Religion? When did we say it was OK for the open practice of Witchcraft and Satanism in our government and schools while Christianity is prohibited? When did humanism and the New Age philosophies replace Christianity as the Rock upon which this nation was built? Well, it began when we allowed the soothsayers and worshippers of JaoBulOn to lay out our National Capital as a giant Satanic Talisman, an open door to the demonic world of darkness.

It is time now for us to take back what Satan would take away. Christian brothers and sisters, We have the authority and power of the believer. We have the Biblical promise and example of the power of prayer, the miracle of intercession! We have the need and the right to go to our knees in private and in our congregations to break the power and influence of these demonic things in our Nation, Church and families. Let's do battle in spiritual places (Eph 6). Let's close that no longer secret door of the enemy in our national capital!

To those readers who would make light of this urgent message, the Scriptures speak directly to this national sin. "Be Ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" (2Cor 6:14,15) Verse 17 says, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Freemasonry Revealed

By Rev. William Sudduth

Several years ago, someone gave me a copy of the "prayers for the release of Freemasons and their descendants."¹ I read them and found them to be so bizarre; I filed them away and actually forgot about them. Months later my wife was ministering deliverance to a young lady who told my wife she felt like she had curses on her from her father. She said "he was the Grand Something of a Masonic lodge up north and he had molested her as a young girl." She also said, "he spoke things over her, maybe some kind of prayers or chants." I told her about the prayers I had, and how bizarre they were. This girl was so desperate to be free; she was willing to try anything.

I dug out the prayers and studied them again and they were still weird. I then got a book on Freemasonry. As I researched it, I started to see specific spirits behind Freemasonry, spirits of antichrist, bondage, witchcraft, error, infirmity, and perversion. I then decided to give the prayers a try at our next session. As we prayed the prayers

with this girl she began to manifest. We were all amazed and pleasantly surprised by the results. This girl was set So Free!!!

From that day on we began asking people if they had Freemasonry in their background. If indeed they had, we would lead them through the prayers and we started seeing incredible deliverances, and healings. We continue to receive powerful testimonies. One of the ladies on our ministry team prayed the prayers quietly while I was leading another lady through them. She felt something physically lift off her chest and shoulders as we prayed. She was set free from a life long asthma condition.

Once we started using the Questionnaire, pages 21-30 of the "Deliverance Training Manual"ⁱⁱⁱ we started to notice some very distinct patterns with people who had Masonic ancestry. What we actually started to notice was the fruit produced by the Stronghold of Freemasonry. We noticed, that almost without exception, women whose parents or grandparents (but more often grandparents) had been involved in Freemasonry had been molested as children, not necessarily by their family members but by someone. Many had however been molested by a close family member.

Regardless of what Masons believe or say, Freemasonry is a false religion steeped in witchcraft, which mixes the Holy with the profane and invites in spirits of error and perversion among others. Once the door is opened and the enemy has been given a legal right, the attack against the children is relentless until the devil gets his due. I cannot tell you the number of horrible stories of perversion, rape, molestation, and incest we've heard. The next fruit of Freemasonry we see is infirmities, primarily breathing or lung disorders, with asthma and allergies leading the list. We also see a host of other ailments we can directly attribute to the curses of Freemasonry. Two emotional areas we see heavily affected by Freemasonry are anger and fear. As we look into the rites and rituals of freemasonry the reasons for the fruits of freemasonry become quite evident.

Rites and rituals of Freemasonry

The deceptive nature of Freemasonry begins with induction and membership in the lodge. When a member of the lodge wants to get someone to join the lodge, he is not allowed to ask that person to join. Instead he has his wife ask that person's wife to have him to ask the member about the lodge. This is deliberate in order to give the devil a legal right to torment that person and his family. He opened the door himself by asking about membership in the lodge. When they join the lodge they go through an initiation ceremony.

In that ceremony the initiate is bare-chested and blindfolded with a noose around his neck. He is then taken outside the lodge, they knock on the door and a person inside asks the initiate what he wants? He then answers by saying, "I want to come out of the darkness and enter into the light of freemasonry." The initiate is then brought into the lodge still blindfolded and a dagger or sword or other sharp object is placed against his bare chest. He then swears the first of many blood oaths and curses over himself and his family. He agrees to be murdered or mutilated if the oath of the degree is violated.

The spirit of infirmity comes in from the noose around the neck, which is evidenced by the fruit of asthma, allergies and other breathing disorders in the descendants of Freemasons.

It is the belief of Freemasons that each degree obtained, brings them closer to the light, and to enlightenment. However deception is a key ingredient in Freemasonry, the initiate never really knows the truth. Albert Pike, considered to be the father of modern freemasonry; in his book *Morals and Dogma of Freemasonry* Wrote this:

"Masonry like all religions, all the mysteries conceals its secrets from all except the Adepts and Sages, or the Elect and use false explanations and misrepresentations of its symbols to mislead those who only deserve to be misled..."^[iii]

He also wrote:

"The Blue Degrees are but the outer court or portico of the temple. Part of the symbols are displayed there to the initiate, but he is intentionally mislead by false interpretations. It is not intended that he shall understand them, but it is intended he shall imagine he understands them."^[iv]

Albert pike wrote his book *Morals and Dogma of Freemasonry* in 1871, after spending much time studying the Hindu "Vedas."^[v] Which are said to be written so as to prevent understanding of them.^[vi] As well as immersing himself in the occult teachings and witchcraft of the French lodge. The teachings of the French lodge were so demonic and steeped in witchcraft the English and American lodges had boycotted them since 1765. Pike studied the French lodge, and later wrote a 6-volume work containing 1,460 pages. He then used these writings to redesign the 4th to the 33rd degrees of the Scottish rite. Albert pikes writings are considered to be radically anti Christian and occultic in nature.^[vii]

Pike was also known to be a Luciferian, heavily involved in magic and astrology. And spent considerable time studying Jewish kabala (Jewish mysticism), which may have contributed to his frequent bouts with depression and seclusion.^[viii] I'll make a personal observation here; every person I have ministered to that has been heavily involved with witchcraft and the occult has battled with severe depression and suicidal thoughts, so I don't find it strange that Albert Pike did also. Every tree produces fruit, a good tree produces good fruit and a bad tree produces bad fruit.

The Masonic lodge has 3 basic divisions the blue lodge is where the first three degrees are earned. You will see a blue Masonic building in almost any town in this nation. Once a person achieves the third or Master Mason Degree, he then moves on in the degree work either in the York Rite or the Scottish Rite. Once a person reaches the 32nd degree he is then eligible to become a Shriner. The 33rd degree can be earned or it can be honorary. Some Presidents and other influential people have been given honorary 33rd degrees for public relations reasons.

Albert Pike, when he was Sovereign Grand Commander of the supreme council of the Grand Sovereign Inspectors General of the 33rd Degree wrote this:

"That which we say to a crowd is, we worship a God, but it is the God one adores with out superstition. To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st and the 30th degrees – The Masonic Religion should be, by all of us initiates of the high degrees, maintained in the purity of

the Luciferian Doctrine....Yes Lucifer is God, and unfortunately Adonay is also God.... Thus the doctrine of Satanism is heresy...Lucifer, God of light and God of Good, is struggling for humanity against Adonay, God of darkness and evil.”^[ix]

If you knew nothing else of Freemasonry this should be all you need to know, to know it's demonic. However, I want you to have a broader understanding of the rituals and how they effect the initiates and their families to the 3rd, 4th and even the 10th generation. We've already looked at the noose around the neck and the obvious connection to choking and breathing disorders in the first or entered apprentice degree. Also in that degree the worshipful Master of the lodge lays hands on the initiate, and dedicates him to the God of the Lodge (which you now know is Lucifer.) He also asks that by the secrets of the lodge and by the secrets of their art he may gain eternal life.^[x]

In the third degree the initiate is blind folded and again led around by a noose around his neck. In this degree the initiate is approached by three ruffians who demand the initiate to tell them the secrets of Hiram Abiff. Hiram Abiff is the legendary builder of Solomon's temple and founder of Freemasonry. The person leading the initiate speaks for him and refuses to tell the three ruffians, so they proceed to Symbolically beat him to death. He is then placed into a coffin or stretcher in a symbolic burial. Which by the way invites in a spirit of death.

After a while the worshipful Master of the Lodge directs a person with a glove that resembles a lions paw, to reach down and pull the initiate out of the darkness of death and into the light of freemasonry. This ritual is an absolute mockery of the death, burial and resurrection of Jesus Christ. In the ritual of the 18th degree, and in other degrees, the initiate takes part in a false communion. This includes a biscuit, salt and white wine. Also in many false communions the wine is drunk from a human skull. This again is an absolute mockery of Jesus Christ and the sacrament of Holy Communion.

In the higher degrees of Freemasonry, the initiates proclaim Lucifer to be God. They also invoke a wide variety of other Gods and Goddesses during their ceremonies, including Egyptian and Hindu deities. The principle spirit behind Freemasonry is Witchcraft. The Masons have drawn from every type of witchcraft trying to gain power. The power to control the rest of mankind. (New world order?) Perhaps.

History of Freemasonry

Freemasons claim their ancestry back to Solomon's temple. Their rites, rituals and worship as well as the statues and icons of the various lodges display origins back to ancient Egypt. However its documented history only begins in 1717 with the London, England lodge.^[xi]

Freemasons also claim to be a Christian organization; they even include the Holy Bible in their ceremonies and rituals. There are even Masonic Bibles in print. If you look through a Masonic bible you'll see a classic example of mixing the Holy with the Profane. What they don't tell you is that they will also use the Koran, The Hindu Vedas or the laws of Confucius if the initiate's religious beliefs so dictate. That's a far cry from being a Christian organization.

To the public the Freemasons appear to be a fraternal organization that does good deeds, caring for children and orphans, including the Shriners who sponsor and support Children's hospitals. I have a copy of a Masonic Scholarship Award one of our Bible

School students received from the lodge in her hometown. Now that all seems to be very noble doesn't it? Sadly, the reason behind their good works is based on one of the biggest and most deceptive lies of Freemasonry, which is; **"Man is not sinful but merely imperfect, and therefore can redeem himself through good works."** Therefore negating the redemptive work of Jesus Christ on the cross of Calvary.

The Shriners, plainly proclaim Allah to be God. Allah is believed by many to be another name for God, but in all actuality Allah is the name of the moon god worshipped by the Arabic tribe that Mohammed was born into.^[xii]

Shriners are also known for their little red hats with a tassel. What people, including most Shriners don't know, is that hat called a Fez is named for a town in North Africa. In the 7th century Mohammed ordered the destruction of all infidels (anyone who would not bow to Allah) including all Christians. As the Muslim warriors swept across North Africa they came to Fez a Christian stronghold and they killed everyone in the town, they then dipped their hats in the blood of the Christians martyrs. They wore these blood red hats as a celebration of their victory and a warning to Christians, to convert to Islam or die.^[xiii] Have you ever driven by a Shriners temple? They are nothing more than an Islamic Mosque. Many Masonic temples resemble an Egyptian tomb or temple.

It's also interesting to note that the symbolism in Masonic ceremonies is almost identical to Witchcraft ceremonies, including the initiation ceremony. In which the initiate must be recommended by a current member, he is stripped and blindfolded with a noose around his neck. In both ceremonies a knife or sword is put against the breast and a blood oath is made never to tell the secrets of the lodge or coven.

In fact all of the symbolism of the Masonic lodge is a symbolic act of what is actually done in witch covens around the world as they worship Satan and proclaim him to be god!

For more information or to contact Rev. Sudduth visit: www.ramministry.org or email ramministry01@cs.com This e-mail address is being protected from spambots. You need JavaScript enabled to view it

Endnotes:

[i] Dr. Selwyn Stevens, *Unmasking Freemasonry*, www.jubilee-resources.com

[ii] William M. Sudduth, *The Deliverance Training Manual*, (RAM Inc. Publishing, Pensacola, FL, 2001)

[iii] Albert Pike, *Morals and Dogma of Freemasonry*, page 104-105, From Internet article, "Do Freemasons worship Satan?" www.cth.com.au/corp/despach/worship.htm, 5/11/98

[iv] *ibid*, page 819

[v] Dr. Robert A. Morey, *The origins and teachings of Freemasonry*, (Crowne Publications, Southbridge, Ma,) 1990 Page 35

[vi] *ibid*, page 39

[vii] *ibid*, page 36

[viii] *ibid*, pages 35,39

[ix] Albert Pike, Instructions to the 23 Supreme Councils of the World, July 14, 1889. (Recorded by A. C. De La Rive in *La Femme et l' Enfant dans la Francmaconnerie Universelle*) page 588 from Internet article, Do Freemasons worship Satan? www.cth.com.au/corp/despach/worship.htm, 5/11/98

[x] Gene Brooks, Freemasonry: A Curse, www.geocities.com/Heartland/Hills/6240/mr520-a.htm, page 2, 5/8/98 wddddc

[xi] Dr. Robert A. Morey, The Origins and teachings of Freemasonry, (Crowne Publications, Southbridge, MA, 1990) page 71

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Why is Freemasonry Wrong? . . .

by Bill Sudduth

Months later my wife was ministering deliverance to a young lady who told my wife she felt like she had curses on her from her father. She said "he was the Grand Something of a Masonic lodge up north and he had molested her as a young girl." She also said, "he spoke things over her, maybe some kind of prayers or chants." I told her about the "prayers of release for Freemasons and their descendants that I had and how bizarre they were. This girl was so desperate to be free; she was willing to try anything.

I dug out the prayers and studied them again and they were still weird. I then got a book on Freemasonry. As I researched it, I started to see specific spirits behind Freemasonry, spirits of antichrist, bondage, witchcraft, error, infirmity, and perversion. I then decided to give the prayers a try at our next session. As we prayed the prayers with this girl she began to manifest. We were all amazed and pleasantly surprised by the results. This girl was set So Free!!!

From that day on we began asking people if they had Freemasonry in their background. If indeed they had, we would lead them through the prayers and we started seeing incredible deliverance's, and healings. We continue to receive powerful testimonies. One of the ladies on our ministry team prayed the prayers quietly while I was leading another lady through them. She felt something physically lift off her chest and shoulders as we prayed. She was set free from a life long asthma condition.

Once we started using the Questionnaire, pages 21-30 of the "Deliverance Training Manual" we started to notice some very distinct patterns with people who had Masonic ancestry. What we actually started to notice was the fruit produced by the Stronghold of Freemasonry. We noticed, that almost without exception, women whose parents or grandparents (but more often grandparents) had been involved in Freemasonry had been molested as children, not necessarily by their family members but by someone. Many had however been molested by a close family member.

Regardless of what Masons believe or say, Freemasonry is a false religion steeped in witchcraft,

which mixes the Holy with the profane and invites in spirits of error and perversion among others. Once the door is opened and the enemy has been given a legal right, the attack against the children is relentless until the devil gets his due. I cannot tell you the number of horrible stories of perversion, rape, molestation, and incest we've heard. The next fruit of Freemasonry we see is infirmities, primarily breathing or lung disorders, with asthma and allergies leading the list. We also see a host of other ailments we can directly attribute to the curses of Freemasonry. Two emotional areas we see heavily affected by Freemasonry are anger and fear. As we look into the rites and rituals of freemasonry the reasons for the fruits of Freemasonry become quite evident.

Rites and rituals of Freemasonry

The deceptive nature of Freemasonry begins with induction and membership in the lodge. When a member of the lodge wants to get someone to join the lodge, he is not allowed to ask that person to join. Instead he has his wife ask that person's wife to have him to ask the member about the lodge. This is deliberate in order to give the devil a legal right to torment that person and his family. He opened the door himself by asking about membership in the lodge. When they join the lodge they go through an initiation ceremony.

In that ceremony the initiate is bare-chested and blindfolded with a noose around his neck. He is then taken outside the lodge, they knock on the door and a person inside asks the initiate what he wants? He then answers by saying, "I want to come out of the darkness and enter into the light of freemasonry." The initiate is then brought into the lodge still blindfolded and a dagger or sword or other sharp object is placed against his bare chest. He then swears the first of many blood oaths and curses over himself and his family. He agrees to be murdered or mutilated if the oath of the degree is violated.

The spirit of infirmity comes in from the noose around the neck, which is evidenced by the fruit of asthma, allergies and other breathing disorders in the descendants of Freemasons.

It is the belief of Freemasons that each degree obtained, brings them closer to the light, and to enlightenment. However deception is a key ingredient in Freemasonry, the initiate never really knows the truth. Albert Pike, considered to be the father of modern freemasonry; in his book "Morals and Dogma of Freemasonry" Wrote this:

"Masonry like all religions, all the mysteries conceals its secrets from all except the Adepts and Sages, or the Elect and use false explanations and misrepresentations of its symbols to mislead those who only deserve to be misled...

He also wrote:

"The Blue Degrees are but the outer court or portico of the temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended he shall imagine he understands them."

Albert pike wrote his book *Morals and Dogma of Freemasonry* in 1871, after spending much time studying the Hindu "Vedas." Which are said to be written so as to prevent understanding of them. As well as immersing himself in the occult teachings and witchcraft of the French lodge. The teachings of the French lodge were so demonic and steeped in witchcraft the English and American lodges had boycotted them since 1765. Pike studied the French lodge, and later wrote a 6-volume work containing 1,460 pages. He then used these writings to redesign the 4th to the 33rd degrees of the Scottish rite. Albert pikes writings are considered to be radically anti Christian and occultic in nature. Pike was also known to be a Luciferian, heavily involved in

magic and astrology. And spent considerable time studying Jewish kabala (Jewish mysticism), which may have contributed to his frequent bouts with depression and seclusion. I'll make a personal observation here; every person I have ministered to that has been heavily involved with witchcraft and the occult has battled with severe depression and suicidal thoughts, so I don't find it strange that Albert Pike did also. Every tree produces fruit, a good tree produces good fruit and a bad tree produces bad fruit.

The Masonic lodge has 3 basic divisions the blue lodge is where the first three degrees are earned. You will see a blue Masonic building in almost any town in this nation. Once a person achieves the third or Master Mason Degree, he then moves on in the degree work either in the York Rite or the Scottish Rite. Once a person reaches the 32nd degree he is then eligible to become a Shriner. The 33rd degree can be earned or it can be honorary. Some Presidents and other influential people have been given honorary 33rd degrees for public relations reasons.

Albert Pike, when he was Sovereign Grand Commander of the supreme council of the Grand Sovereign Inspectors General of the 33rd Degree wrote this:

"That which we say to a crowd is, we worship a God, but it is the God one adores with out superstition. To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st and the 30th degrees - The Masonic Religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian Doctrine.... Yes Lucifer is God, and unfortunately Adonay is also God.... Thus the doctrine of Satanism is heresy... Lucifer, God of light and God of Good, is struggling for humanity against Adonay, God of darkness and evil."

If you knew nothing else of Freemasonry this should be all you need to know, to know it's demonic. However, I want you to have a broader understanding of the rituals and how they effect the initiates and their families to the 3rd, 4th and even the 10th generation. We've already looked at the noose around the neck and the obvious connection to choking and breathing disorders in the first or entered apprentice degree. Also in that degree the worshipful Master of the lodge lays hands on the initiate, and dedicates him to the God of the Lodge (which you now know is Lucifer.) He also asks that by the secrets of the lodge and by the secrets of their art he may gain eternal life. In the third degree the initiate is blind folded and again led around by a noose around his neck. In this degree the initiate is approached by three ruffians who demand the initiate to tell them the secrets of Hiram Abiff. Hiram Abiff is the legendary builder of Solomon's temple and founder of Freemasonry. The person leading the initiate speaks for him and refuses to tell the three ruffians, so they proceed to Symbolically beat him to death. He is then placed into a coffin or stretcher in a symbolic burial. Which by the way invites in a spirit of death. After a while the worshipful Master of the Lodge directs a person with a glove that resembles a lions paw, to reach down and pull the initiate out of the darkness of death and into the light of freemasonry. This ritual is an absolute mockery of the death, burial and resurrection of Jesus Christ. In the ritual of the 18th degree, and in other degrees, the initiate takes part in a false communion. This includes a biscuit, salt and white wine. Also in many false communions the wine is drunk from a human skull. This again is an absolute mockery of Jesus Christ and the sacrament of Holy Communion.

In the higher degrees of Freemasonry, the initiates proclaim Lucifer to be God. They also invoke a wide variety of other Gods and Goddesses during their ceremonies, including Egyptian and Hindu deities. The principle spirit behind Freemasonry is Witchcraft. The Masons have drawn

from every type of witchcraft trying to gain power. The power to control the rest of mankind. (New world order?) Perhaps.

History of Freemasonry

Freemasons claim their ancestry back to Solomon's temple. Their rites, rituals and worship as well as the statues and icons of the various lodges display origins back to ancient Egypt. However its documented history only begins in 1717 with the London, England lodge. Freemasons also claim to be a Christian organization; they even include the Holy Bible in their ceremonies and rituals. There are even Masonic Bibles in print. If you look through a Masonic bible you'll see a classic example of mixing the Holy with the Profane. What they don't tell you is that they will also use the Koran, The Hindu Vedas or the laws of Confucius if the initiate's religious beliefs so dictate. That's a far cry from being a Christian organization.

To the public the Freemasons appear to be a fraternal organization that does good deeds, caring for children and orphans, including the Shriners who sponsor and support Children's hospitals. I have a copy of a Masonic Scholarship Award one of our Bible School students received from the lodge in her hometown. Now that all seems to be very noble doesn't it? Sadly, the reason behind their good works is based on one of the biggest and most deceptive lies of Freemasonry, which is; "Man is not sinful but merely imperfect, and therefore can redeem himself through good works." Therefore negating the redemptive work of Jesus Christ on the cross of Calvary.

The Shriners, plainly proclaim Allah to be God. Allah is believed by many to be another name for God, but in all actuality Allah is the name of the moon god worshipped by the Arabic tribe that Mohammed was born into.

Shriners are also known for their little red hats with a tassel. What people, including most Shriners don't know, is that hat called a Fez is named for a town in North Africa. In the 7th century Mohammed ordered the destruction of all infidels (anyone who would not bow to Allah) including all Christians. As the Muslim warriors swept across North Africa they came to Fez a Christian stronghold and they killed everyone in the town, they then dipped their hats in the blood of the Christians martyrs. They wore these blood red hats as a celebration of their victory and a warning to Christians, to convert to Islam or die. Have you ever driven by a Shriners temple? They are nothing more than an Islamic Masque. Many Masonic temples resemble an Egyptian tomb or temple.

It's also interesting to note that the symbolism in Masonic ceremonies is almost identical to Witchcraft ceremonies, including the initiation ceremony. In which the initiate must be recommended by a current member, he is stripped and blindfolded with a noose around his neck. In both ceremonies a knife or sword is put against the breast and a blood oath is made never to tell the secrets of the lodge or coven.

In fact all of the symbolism of the Masonic lodge is a symbolic act of what is actually done in witch covens around the world as they worship Satan and proclaim him to be god!

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Freemasonry Around the World

by Mick Oxley

In His Grip Ministries

The late Mick Oxley was a retired Wing Commander for the Royal Air Force Commander and a transplant from the United Kingdom. Mick spent much of his service time in the Middle East, where he converted to the Islamic faith and searched deeply into Eastern Mysticism. Also heavily involved with Masonry, it would seem that Mick was lost to God forever. But, Praise God! His sure Word says that He will save us, even from the "Uttermost." Today, Mick and his wife, Betty served the risen Savior, Jesus Christ. They lived near Crescent City, Florida and were proud to be American Citizens. Mick a very much sought after speaker for churches and conferences. The following is a message Mick shared during a Conference on Freemasonry some years ago, still as vital today as it was when given.

Ten years ago, you would have found very few Christian books written on Freemasonry. Today, it seems we have more books on Freemasonry than we have versions of the Bible.

I seem to spend quite a lot of time answering letters and telephone messages, however well intentioned, by people who want me to read their script, or book, they feel

compelled to write on Freemasonry. Only a few months ago, I had a letter from a chap in Sweden, who wanted information so he could write a book on Masonry.

I wrote back straight away, advising him that it would be far better for him to translate Bill's book into Swedish, as I said Bill's book is one of the best in the world exposing Freemasonry.

Most of the scripts and new books I have seen are pretty good, but a rare few of them come out with the truth of Freemasonry and it's Luciferian Doctrine and worship. I have to say that I am not surprised. The ignorance of thing's Satanic, of spiritual Warfare in the Church, is devastating, because it is doing exactly that to the Church, devastating it. I point the finger at the pulpits and blame the Seminaries. But, with a Bible in your hand daily, getting into the Word of God, it is all there and there is no excuse.

You will never, ever, fully understand Freemasonry unless you fully understand the teachings of the Bible on the things of the spirit. I am not here to lecture you, but I pray that upon leaving here, you will have learned more of the power behind this Occult organization and equally important, the power Jesus Christ has given us to come against the powers of Darkness.

The Bible has to be our standard, and while we can quote Pike, Hall, Mackay until the cows come home, you can not fight against the spirit world, teach on it, or write about it, unless you apply the Bible teaching thus obtaining this vast knowledge of spiritual warfare, and this, dear friends is what the battle against Freemasonry is all about. As Paul says. "He who is spiritual appraises all things" (1 Corinthians 2:15)

In dealing with the complex subject of Freemasonry, I feel we should examine the background of the organization. I remember well, as a young boy, cycling in my home county of Yorkshire, in England. I used to make trips over to the other side of Leeds, still in Yorkshire, to a place called Temple Newsom, perhaps the name or place is unfamiliar to you, but this is "Bronte" country.

Temple Newsom was on a hill, hidden in the woods, just the place for us boys to play Robin Hood and the Knights of the Crusades. I remember as if it was yesterday, climbing in among the graves of the Knights, trying to decipher the names and seeing strange markings on each and every tombstone. The Knights, if you know English and Middle Ages history, came to England and Scotland, having been banished from the continent, Spain in particular, and settled in Britain in the 14th century.

It was not until 20 years later, at my initiation as an Entered Apprentice, in a Masonic Lodge, near Downpatrick, in Northern Ireland, that I was taken aback to see displayed on top of the open Bible, on the altar, the symbols I had seen on those grave stones in England. But, here they were displayed as instruments of Freemasonry. They were the legs of a man overlapping the woman in the sexual position of the Square and Compass! I can tell you, I was shattered!

It was not this revelation alone that jolted me, because I KNEW, within the first ten minutes into the first degree, that I had broken most of God's commandments! I made no pretense in those days of being a Christian. However with my Church of England background, I knew enough of the Bible to know that the blood oaths I was required to swear, in fact any oaths are against God's Holy Law. Just making an oath, not knowing what it is about, is against any national constitution, and we had the Magna Carta!

For any Mason, who calls himself a Christian, to lie about the Compatibility of Freemasonry and Jesus Christ, is paving the road to Hell, unless he repents. I KNEW as a non-Christian that what I was doing was evil. Those Masons who use the name of Christ to defend Freemasonry are committing blasphemy, in my opinion. I suppose it depends on what sort of a Christian you are!

From the background of the occult Knights Templars, came strong influence in the early formation of English Freemasonry. That was blended with the Illuminati of Adam Weishaupt from Germany, and laced with the occult theology of Hinduism, brought over from India in the 16th Century by the British Raj.

Freemasonry, or The Stone Masons were licensed at the Guildhall. This is in the City of London, as were other guilds. For example, the Tanners' Guild were workers in leather, the Weavers' guild were those who made cloth. All were 'gilded' or made into guilds, and still remain licensed to this present day. The Lord Mayor of London is responsible to the Queen from his palace at the Guildhall. His home is the Mansion House in the City of London. These City Guilds were the very first Unions that we know of today.

The guilds held their meetings in the taverns or "pubs" of London. The very first record of a Masonic Meeting was in a tavern in the City in 1717. In 1726 the Lodges of London and the provinces, combined to form the Grand Lodge of England. Freemasonry was thus formed ,officially. Other Grand Lodges were formed, my own constitution, where I became a Mason, was formed in Dublin in 1725, the following year in Scotland, then Europe.

The French were always a bit strange to the British. They still are, not many people like the Channel Tunnel. We remember all the wars we have fought and won against the French. Today, the French Grand Lodge of the Orient, is out of bounds to members of the English Constitution.

I attended The Grand Lodge of England in Great Queen Street, near Trafalgar Square, for many years. There are about 40 rooms—Lodges—that hold meetings every day of the week, except Sunday. There are as many banqueting rooms were you go to eat, drink and talk business, after Lodge, but you never speak about Jesus Christ.

I travelled down to London in my dinner jacket, always in Evening Dress. I carried my little oblong attaché case, which had in it my aprons, cuffs, and white cotton gloves, always worn in Lodge in Europe. My sashes, and my jewels, the latter for my giving to the Royal Masonic Hospital, Masonic Girls' and Masonic Boys' Schools.

English Freemasonry is expensive. Twenty-five dollars for dinner, after Lodge Meetings, and that was over 20 years ago! My dues to the Lodges I belonged to kept me continually "in the red" with my bank. And it stayed this way until I was set-free years later!

There are no rings, or tie pins in English Freemasonry, nothing to tell you are a Mason, except as I say when you went to Grand Lodge. No car covered with Masonic emblems as we have in the U.S.. Freemasonry is supposed to be secret, didn't you know?

The extraordinary popularity of Freemasonry and it's imitators here in America-whose love of Secret Societies exceeds that of any other country except China, can be attributed to the fact that Americans are extremely friendly, outgoing and will join anything! I think partly out of a subconscious desire to escape the matriarchal influence, so much stronger here than in my homeland , and partly perhaps to the absence of the

glamour of pageantry of royalty and hereditary titles, and your less colorful and historic ceremonial in connection with government, nation and municipal occasions. The differences between what we call English Masonry and American Masonry also appears in the structure, the ritual and the ceremonies. Allow me to deal with the more important differences that I see or rather saw.

The three Craft degrees do form the basis of the whole Masonic System as practiced in what used to be the countries of the British Empire. Together with Royal Arch, they form the sum total of Freemasonry as OFFICIALLY recognized by the English Grand Lodge. It is a fact that the majority of English Masons go no further than these degrees.

I found as an English Mason, that there was a strong tendency to look down on the so called higher degrees' as a modern fancy innovation, which are no part of the pure and ancient Masonry: This of course is true, for the most part for the other lodges I attended, world wide. I visited many countries and lived in some, and in most lodges there was a demonstration of the three tracing boards, unknown perhaps in the American Freemasonry. These presentations were by one selected person who has to completely memorize about three quarters of an hour of strict ritual, applied to each of the three degrees.

The most popular degrees in the English Constitution seem to be Mark Mason, Knights Templar and Rose Croix which is the 18th degree of what is called the Ancient and Accepted Rite. You have to have a Master Mason's certificate from either the English, Scottish or Irish Constitution for advancement into any other system.

The degrees, all thirty of them, beginning with the fourth, that of Secret Master, and culminating in the Thirty-Third degree of Grand Inspector General, are controlled NOT by the United Grand Lodge of England, but by the Supreme Council at St. James, in Piccadilly, London.

So here you have a secret society within a secret society, a great difference compared with the structure here in America. It was on the 5th of December, 1952, that His Royal Highness the Duke of Edinburgh was initiated into my sister Lodge, the Navy Lodge No. 2612. This was because of pressure from his future father-in-law, the then King George VI.

Her Majesty, Queen Elizabeth, now the Duke's wife, is the Grand Patroness of Freemasonry, but is not allowed into a Masonic Lodge. Her cousin, the duke of Kent, became the Grand Master of English Freemasonry at its 250th celebration. We have just witnessed the 275th anniversary celebration in the U. K.. The Scottish Rite Journal had a special feature on this.

Prince Charles has had great pressure put upon him to become a Freemason. He has refused point blank saying, "I do not wish to join any secret society." The fact he is deeply into New Age does not seem to worry him or the Royal Family. If the Prince is initiated, to follow tradition, it is expected that he will join the Lodge I attended, Royal Air Force Lodge No. 7335, in the Grand Lodge chambers in Great Queen Street. There is yet no indication Charles will change his attitude. The brother of the Duke of Kent is also a Mason.

It does not take much intelligence to see why the Royal Family, and Great Britain, is in such a mess. The curse of Freemasonry has been upon the Family, especially since the

first days of Masonry in Britain with the then Prince of Wales, who became George the Third, and was the first Royal Grand Master of English Freemasonry.

The Duke of Kent is only a Master Mason. The ambitions then of the English Freemason is not rank, as it is here in the States, but having the good fortune to become an officer in his home Lodge where he was initiated and eventually to take the chair as Worshipful Master.

I never had the chance of "taking the chair" as it is called, simply due to my nomadic Royal Air Force life, since I was unable to attend any lodge long enough to go through the rungs of the ladder leading up to Worshipful Master. The average time in England to Worshipful Master is seven to ten years, and remember you have to physically go through each degree in English Masonry. There is no going up to Washington D.C. to purchase your degrees up to your 32 degree.

No wonder English Masons seemed to be old men! The English system is indeed complex. Let me deal with one major point here. The "Shriners" are purely American. Millions of Americans have demonstrated their retarded adolescence by being Nobles of the Mystic Shrine. Crippled children may well rise up and call the Shriners 'blessed', even after a large percentage of the money the Shriners take in, goes towards the upkeep of their Temples, bars, golf courses and those stupid toy cars. There are surely other ways that are more becoming to band men together in a spirit of benevolence. They could try Jesus Christ.

The blood oaths in the first three degrees and that of the Master Elect, have been taken out of the English Constitution. They were removed after a United Grand Lodge meeting held on 11 June 1986. I now understand that JAO BUL ON (the Masonic name for God in the Royal Arch) was taken out of the Grand Lodge in February 1989.

I cannot emphasize too strongly, that in there are key differences between U.S. and English Masonry. There are different workings, as I have alluded to, within the English Constitution. Aldersgate (City of London), Oxford, Bristol, Metropolitan, to list just a few. There is then, no absolute uniformity in Masonic workings. As long as the general structure is the same, and the landmarks of Masonry are preserved, verbal and ceremonial differences do not matter. Lets move from England, forgive me, but I felt you should have a fair knowledge of what used to be known as the "Mother of Freemasonry."

Years ago as a zealous Freemason, I was give the original degree rituals of "Mother Killwinning Lodge," the No. 2 Lodge of Scotland. They were given to me by a dear Scotsman whose ancestors had written them down in about 1720. I destroyed this document, which I now recognize as priceless, along with all my Masonic Regalia and books when I came to Christ.

I do remember that in this document, which was a word-for-word degree ritual, that there was NO reference to Jesus Christ. I say this because this particular document was written at the very first meeting of Freemasonry.

I have said that places that were under the British Empire, by and large, work under the English constitution such as Malta, India, Malaysia, Hong Kong and Singapore. A few of us in the Ministry to Masons have been conducting correspondence with Christopher Hoffner who has become the Worshipful Master of a Lodge in Hong Kong. Hoffner has written many books, including some on Freemasonry. His latest, "Workman

Unashamed"—the testimony of a Christian Freemason, naturally received a great accolade in the Scottish Rite Journal. Hoffner has the single honor of being a full member of QUATOR CORONATI Lodge of London—the world premier Lodge of Masonic research. He also belongs to Lodges of research in Hong Kong, Ireland, Maine, California and New York.

A very impressive record: I have never in all my life met or know of any Mason under such great bondage as Christopher Hoffner, but as I have said it all depends on what sort of a Christian you are. Only the prayers of the Saints will break him down.

Australia has now gone over to an Americanized Masonry, due no doubt to the influx of American Soldiers in W.W.II and the R&R of American troops from Korea and Viet Nam. They are trying to become a Republic, to sever the ties with Britain. The Australians though, have now taken the blood oaths out of the Scottish and York Rites and in the three degrees and Master Elect, the same as in Britain.

This is a major step, yet it is *not* reported on in the Scottish Rite Journal. I wonder why! There is one Lodge left in Sydney, working under the Irish Constitution. New Zealand is still working in the English Constitution, that is as far as I can gather at this time. There is a great conflict building within Masonry, caused in a large part by the recent exposure of their innermost cultic secrets by zealots such as are here today.

Possibly one of the highlights of my Masonic career was becoming a member of the prodigious Lodge Singapore. It was one of the wealthiest Lodges in the Far East, and the world, perhaps, even after the Roman Catholic P2 Lodge in the Vatican. We had always 5 Volumes of the Sacred Law displayed, five books of the 5 different religions that were always present in Lodge Singapore.

When I was a member, I recall that the Worshipful Master was a Moslem friend of mine, the Police Chief of Singapore. The Senior Warden was a Hindu, the Junior Warden a Chinese Taoist, the Inner Guard was a Buddhist and lots of Past Masters were there who called themselves 'Christians.' The Quran for the Moslem to swear upon, the Veda for the Hindu's, the KeJi-Ki, the Records of ancient Matters for the Shinto Japanese, the Tao-Teh-King, the classics of Taoism for the Chinese, books for the Jains, Confucianism for the Buddhists, always available for the initiation ceremonies to be, used at our meetings. But NO Jesus Christ!

The ritual of the First, Second and Third Degrees have never instructed it's members that Jesus Christ is the ONLY mediator between God and men. It never tells them they can't truthfully call God their Father until they have a relationship with His Son; it does not tell them that it is impossible to build their spiritual house until they ask Jesus Christ to forgive them of their sins and He helps to build it, and they are never told that a man can never do enough good deeds or live a pure enough life to gain admission into the Celestial Lodge Above.

In those first charges from the Scottish Mother Killwinning Lodge, the number 2 Lodge in the World, Jesus Christ was not recognized at the very start of Freemasonry and He is not recognized as the Son of God today.

In Germany, Freemasonry is mainly American. This was the first time I saw the "Top Hat" worn by the Worshipful Master.! It has never been worn in Britain!, but of course, it is common over here. Freemasonry in Italy became part of the Scottish Rite in the early days of Albert Pike and his friend from the occult, Giuseppe Mazzini. Most of Italy

works in the Scottish Rite under The Grand Orient, which is NOT recognized by English Freemasonry.

To cover the continent of Africa would be a mammoth job here. Egyptian Masonry is steeped in the occult, more so than Grand Orient. Moslem nations have Freemasonry, but no branches for women. If you have any understanding of Islam, you know why. I was a member of a Scottish Lodge while living in Zambia, Central Africa. Again, nations that were under British rule tend to follow the constitutions of Great Britain. South Africa, in the main, works under the U.K. Constitutions. Nearer home, Canada had the first Lodge working under the Massachusetts Jurisdiction in 1749.

Incidentally, the oldest Masonic Lodge room in the U.S.A. dates from 1760 at Prentise House, Massachusetts.

Freemasonry crossed the Atlantic to the colonies of the old Empire very early on, but the British, as founders of Freemasonry, remained the leading propagandist for the movement throughout the 19th and early 20th centuries .

Albert Pike put a stop to this in the acceptance of Scottish Rite through "Morals & Dogmas." What American Masonry loves to call "The Mother of All Freemasonry!" There are possibly more Lodges in the World now working under the Scottish Jurisdiction than any other constitution or jurisdiction. I have tried to give you the basic background of international Freemasonry and how it has both developed through most of the countries of the world.

I leave you with this. Even after I had returned to the faith of my youth and had come out from among the darkness of Eastern Mysticism and left behind the Quran and its teachings of Mohammed and the Bhagavad of Hinduism I was still in a spiritual battle for my life.

My standard was now the Holy Bible and Jesus Christ. I knew that there was no other way to God, but there was no fullness to my walk. I read one day where Jesus said:

"You call me Jesus, your savior, your Lord - yet you practice things I have not taught you. Depart from me, I never knew you, you workers of evil." (Matthew 7: 21 - 23)

I had not found that yearned for one-on-one walk with Jesus even though I had asked for advice from almost everyone I knew. I had no answers. I finally got down on my knees and asked Jesus what was wrong.

One word came back to me, as though shouted from heaven, "Masonry!" I knew I was still in trouble with the real God. As if I needed confirmation, a letter came from our daughter in London. In it, she said, "You have to get out of Masonry, Daddy! You know it is evil and you'll never walk with God until you do." That was the day I burned all my Masonic regalia. Everything was burnt to ashes before me.

After all my wanderings and searching, I was finally able to separate myself from the spirits of darkness, to ask God's forgiveness and repent before Him of the evil in which I had been a participant. And He heard my cry, for I felt the weight of all that evil lift off me and for the first time in my life, I knew I was FREE. When you are set free in Jesus, you are set free, indeed. (John 8:36).

FREEMASONRY AND THE NEW AGE WORLD RELIGION

by Dick Smith

MACHU PICCHU IN THE ANDES

As she watched the flickering candle, she felt herself becoming one with the flame. Suddenly, across the spring in the darkened cavern, she saw David surrounded by shimmering lights. Even more amazing were the vibrating auras she saw dancing around the vegetation on the shore of the underground grotto.

All at once she felt herself leaving her body! She floated through the top of the cave and swept up through the clouds and on beyond the earth itself to the moon. Trailing behind her she saw a thin silver cord. On past the moon she went, and on the other side, far out in the darkness of space, she saw a nebula. She wondered if her silver cord would reach that far; and with that limiting thought, she felt herself begin traveling back down to earth and on back into her body.

As I viewed Shirley MacLaine's graphic portrayal of her first occult out-of-body experience, I was truly sickened at heart. I knew millions of others were also watching that January night back in 1987 as ABC broadcast the second of a two-part mini-series based on the famous movie star's book *Out on a Limb*.

Uncounted thousands were being suckered into the New Age by this slick recruiting effort orchestrated by the PR firm of Lucifer and Associates. A few minutes earlier, they had seen her guru, David Manning, driving his truck down a dark mountain road near Machu Picchu in the Andes. As they careened down the narrow, winding road, David's eyes had been closed and his hands off the wheel!

He later explained to a shaken Shirley that Mayan, his out-of-this-world girl friend--a Visitor who had arrived on Flying Saucer Express from the distant star cluster of the Pleiades--had been driving the truck through remote control using the "God Energy."

Who can forget the earlier, pathetic scene which shows Shirley and David standing on the shore of the Pacific shouting at the waves "I am God!" David finally confesses to Shirley that several months previously Mayan had commissioned him to recruit Shirley as a spokesperson for the "truths" she was learning about the New Age and the occult. As a world-famous movie star, Shirley's influence would be of immense value to The Plan of the "Masters of Wisdom."

What this plan is really designed to accomplish was certainly not revealed that night. Nor was it revealed in Shirley's book. But the demons behind it have revealed parts of their plan to others in the New Age. A plan to establish a New World Government and a New Age World Religion. It will be, as we'll see, the Kingdom of the Anti-Christ and Freemasonry will be at its core.

MASONRY'S "ROYAL SECRET"

On page 861 of *Morals and Dogma of The Ancient and Accepted Scottish Rite of Freemasonry*, "prepared for the Supreme Council of the Thirty-third Degree, for the

Southern Jurisdiction of the United States, and Published by its Authority " in 1871, Albert Pike, Masonry's most distinguished authority, concludes his lengthy and authoritative work with these words:

"The Royal Secret, of which you are a Prince, if you are a true adept... is that which the Sohar [a book of the Kabalah] terms The Mystery of the Balance. It is the Secret of the Universal Equilibrium....Such, my Brother, is the True Word of a Master Mason; such the true Royal Secret, which makes possible, and shall at length make real, the Holy Empire of true Masonic Brotherhood." [Albert Pike, p.861, *Morals and Dogma*; L.H. Jenkins, Inc., Richmond, Va., 1924].

This statement discloses the ultimate goal of Masonry: to establish what Pike calls a "Holy Empire." This "empire" is to be a one-world government; it will be "holy" because it will be ruled by the Princes of the New Age World religion. This New World Order, Pike says, will be the "true Masonic Brotherhood."

THE GOD OF PHILOSOPHY

Manley P. Hall, 33°, was called "Masonry's Greatest Philosopher," according to his obituary carried in the 33rd Degree Council 's publication, *The Scottish Rite Journal*, in November 1990. "Illustrious Manley Palmer Hall," as they called him, "received the Scottish Rite's highest honor, the Grand Cross, in 1985 because of his exceptional contributions to Freemasonry..." they wrote.

In Hall's book *Lectures on Ancient Philosophy*, published in 1929, Hall indicates that he, like Pike, sees the "philosophic Elect" of Freemasonry as the future rulers of a new world Empire. He states that Masonry has yet a "great work" to do: that of ringing in the New Age, a "more glorious day," which is at hand. He says a "new day is dawning for Freemasonry." Men are now turning away from "the insufficiency of theology and the hopelessness of materialism" and "in this new era wherein the old order is breaking down," men are finally turning to seek "the God of philosophy."

This will ring in the rule of "the philosophic elect," and result in the reorganization of society, undoubtedly along Masonic lines. He adds:

"By thus doing his part in the reorganization of society, the workman may earn his 'wages' as all good Masons should. A new light is breaking in the East, a more glorious day is at hand. The rule of the philosophic elect-- the dream of the ages-- will yet be realized and is not far distant. To her loyal sons, Freemasonry sends this clarion call: 'Arise ye, the day of labor is at hand; the Great Work awaits completion...' [They are] the Master Craftsmen of the universe!" [Manley P. Hall, p. 417, *Lectures on Ancient Philosophy*; The Hall Publishing Co., Los Angeles, 1929].

THE NEW AGE-MASONIC CONNECTION

While I've never been a Mason, until 1976 I was involved in the same occult philosophy, or Secret Doctrine, which lies at the root of both Freemasonry and the New Age Movement. I had long been aware of the occult nature of Masonry. But back in 1987, while doing extensive research into the works of New Agers and other occultists for an article on the New Age Movement, I was struck by their frequent statements about Masonry.

As we look at how Freemasonry is to help restore the occult Mystery Religions and Initiation ceremonies of ancient times, keep in mind that nearly all those in Masonry and the New Age Movement are involved for what they think are good motives. Unfortunately, they are being deceived by one "who appears, as it were, as an angel of light."

But is there really a connection between Freemasonry and the New Age Movement, as we claim? If so, what is this connection? What are the characteristics of the coming New Age World Religion? Is Masonry really based on occult, mystic rites of ancient, pagan Mystery Religions? What role is Freemasonry to play in the unveiling of the New Age World System? To answer these questions, we'll look to the authorities of both Masonry and the New Age Movement.

THE NEW AGE QUEEN

Alice A. Bailey is well known to anyone who has even only a slight knowledge of the New Age Movement. She has been called "The New Age Queen." Indeed, she is the key figure this century in disclosing details of The Plan to institute on earth the rule of the so-called "Masters of Wisdom."

Details of this plan were unveiled to Helena Petrovna Blavatsky who wrote *Isis Unveiled* and *The Secret Doctrine* in the latter part of the last century. H.P.B., as she's called for short- -for obvious reasons--also founded the Theosophical Society. These books were supposedly "transmitted" to her by mental telepathy from one of the "Masters of Wisdom" of the Great White Brotherhood, Djwhal Khul, or "DK". This is the same demon--masquerading as a "Master"-- who gave Alice A. Bailey her revelations in this century. (We'll learn more about H.P.B and DK shortly.)

As the recipient of DK's telepathic transmissions in the first half of this century, Alice Bailey wrote many books on a variety of occult topics relating to the unfolding of The Plan.

A key part of this plan calls for establishing a New World Religion which is to be based on the Mystery Religions of Ancient Babylon, Egypt, Greece, Rome and other pagan nations of the past. Alice A. Bailey explains for us their origin and significance:

"These ancient mysteries were originally given to humanity by the Hierarchy, and were-- in their turn--received by the Hierarchy from the Great White Lodge on Sirius. They contain the clue to the evolutionary process, hidden in number and words ...they veil the secret of man's origin and destiny." [Alice A. Bailey, p. 330, *The Rays and the Initiations*; Lucis Publishing Co., New York, 1955; excerpted in a compilation of selections from her works, *Ponder on This*, p. 15; Lucis, etc., 1980].

We'll look at the New Age concepts of "the Hierarchy" and, yes, you read it right--a Masonic Lodge on the star Sirius-- shortly. But first, let's get a better understanding of something that will play a major role in the coming New Age World Religion and, therefore, in the following pages--the "Mysteries," or "Mystery religions." Mystery Religions are defined by *The New Columbia Encyclopedia* like this:

"In Greek and Roman religion, some important secret cults. ...Although the mystic rites were kept secret, it was known that they required elaborate initiations, including... accepting occult knowledge, and acting out a sacred drama... Since the mystery deities

were associated primarily with fertility, many scholars believe that these cults were based on unrecorded primitive fertility rites." [The New Columbia Encyclopedia, Columbia University Press, New York and London, 4th ed., 1975].

Of course, Satan's true goal regarding what Bailey has hinted at as man's "destiny" is to enslave him in his one world religion and his visible, or "externalized," kingdom on the earth, which will restore to mankind these Mysteries, including their "sacred drama."

MAN'S GODHOOD

To some, talking about Satan as if he actually existed is a sign of mental retardation. But New Agers who write about visitors from space and Masonic Lodges on Sirius are not psychos, but are among the world's elite. People such as H.G. Wells, Buckminster Fuller, Norman Cousins, Dr. Carlos Romulo, Theodore M. Hesburgh, John Denver, Robert Heilbroner, Alvin Toffler, Mohandas Gandhi, U. Thant, Robert Mueller, and Shirley MacLaine are not (or, were not) exactly street people. Their strange beliefs put them in agreement with hundreds of millions of others in the Eastern religions of the world.

These New Agers believe that Man is about to experience a new step in evolution. As a new, "higher" life form, He will need a new religious system in which to express this next stage on His way to Godhood. To accomplish this, Eastern and Western religions are converging, they believe, and a new one world religion (a synthesis of the two systems) is just over the horizon. This new religion will be based on the mysticism of the great Eastern religions.

But New Agers aren't the only ones promoting this concept! So are top Freemasons! Henry Clausen, former Sovereign Grand Commander of the Supreme Council, 33°, Mother Council of World Freemasonry, is one who also has proclaimed this idea. In *Emergence of the Mystical*, written while he was the highest Mason in the land, he talks about the coming New Age and its relationship with the mysticism of Eastern religions. He states:

"Today we are at the threshold of a new era. All signs point to this fact... We look toward a transformation into a New Age using, however, the insight and wisdom of the ancient mystic. This new world view is emerging because there has been a recent correlation between modern physics and the mysticism of Eastern religions." [Henry C. Clausen, *Emergence of the Mystical*; The Supreme Council 33rd Degree, Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, U.S.A. ; Copyright 1981 by The Supreme Council , Mother Council of the World].

Before continuing, let's make sure we understand exactly what this term "mysticism" means. According to The New Columbia Encyclopedia, Mysticism is "The practice of... magic, occultism, or the esoteric...included in the mystic tradition were the Hermetic philosophers and the Alchemists." A Mystic is "one who practices mysticism, i.e., magic, occultism, witchcraft."

Now go back and re-read Clausen's statement, perhaps now with a little more enlightenment. Keep these definitions in mind. You'll encounter them constantly in New Age and Masonic writings. It is not surprising to find high initiates-- the princes and adepts-- of Freemasonry promoting New Age ideas. Indeed, New Age authorities refer

frequently to Freemasonry and its role down through the centuries in preserving the occult Mystery Religions of ancient days and so do the leaders of Freemasonry.

THAT OL' TIME RELIGION

The revival of this "ol' time religion" is, of course, being touted as a "religion for a New Age." But it has an old familiar ring-- or should we say "smell"-- to it. The smell of sulfur!

This "new" religion is in fact as old as the Garden of Eden, where Satan brought about the fall of man. It flowered at Babylon, bloomed in Egypt with the sun god Osiris and the moon goddess Isis, and is alive today in the Hindu religion, other Eastern religions, and Western religions such as Unity, Christian Science, Unitarianism, New Thought, Spiritualism, and Mormonism. At also lives on in the Lodges, Dogma and Rites of Freemasonry.

I'm sure very few new Masons have realized that they were being initiated into an organization which--in spite of its recent public relations pronouncements to the contrary--considers itself the present day embodiment of these Mystery Religions. But that this is the case is attested to by numerous New Agers and Masonic scholars, including Alice A. Bailey's husband, Foster, a 33rd Degree Mason:

"Masonry is the descendent of, or is founded upon, a divinely imparted religion which long antedates the prime date of creation as given in our Bible. [It] is all that remains to us of the first world religion which flourished in an antiquity so old that it is impossible to affix a date. It was the first unified world religion... To this, such symbols as the pyramids, both in Egypt and South America, bear witness... the ancient Mysteries were temporary custodians of the ancient truth and closely allied to the Masonic work of today...The relation of the Mysteries to Masonry has oft been recognized, and the golden thread of living continuity can be traced through them to modern Masonry. The Mysteries... are all parts of that ancient thread which has its origin in that primeval religion which terminates today in Masonry." [Foster Bailey, 33°, pp. 30-32, *The Spirit of Masonry*; Lucis Press Ltd; Tunbridge Wells, Kent, England; 1957].

"Masonry is regarded as the direct descendant, or as a survival of the mysteries... of Isis and Osiris in Egypt..." [Robert Freke Gould, Past Senior Grand Deacon of England, Vol. 1, p. 13, *History of Freemasonry*; New York, 1884].

"The signs, symbols and inscriptions date from...the Sumerian civilizations...Chaldea [Babylon], Assyria, Greece, Rome and even in Mexico and Yucatan...some rites of the Scottish Rite of Freemasonry of our Mother Jurisdiction have been in existence from time immemorial. For we teach the same grand truths, the same sublime philosophies... as those adepts of the ancient mysteries taught in their esoteric rites." [Henry C. Clausen, 33°, Sovereign Grand Commander, The Supreme Council 33°, A&ARFM, Mother Jurisdiction of the World, pp. 5-7, *Messages for a Mission*, 1971].

Note that Clausen, when he was the highest Mason in the land, stated unequivocally that "we teach the same grand truths, the same sublime philosophies...as those adepts of the ancient mysteries taught in their esoteric rites."

The New Age Movement and Masonry are, in my opinion, the major vehicles Lucifer is using to bring about his externalized kingdom on earth, which will be a revival of the Mystery Religions of Babylon and other ancient nations.

These occult doctrines of Mystery Babylon can be traced back to the period after the flood when Babylon's first king, Nimrod, and his queen, Semiramis, established the Mystery Religion that spread into Persia, Egypt, Greece, and other nations which set up secret brotherhoods of initiated magicians and Priests.

They worshiped the sun and the moon as the universal principles of generation. The sun was the Male, or Active principle, and the moon the Female, or Passive principle. These were symbolized by the sexual organs of the male and female--and their sexual union. This pagan phallic worship was central to the universal religion practiced by virtually all mankind in ancient days.

As part of the initiation rites for their temple worship, all these nations celebrated a common mystery drama, perhaps with different names and stories, but with a similar plot.

MYSTERY PLAY OF THE SUN AND THE MOON

This drama told about the death of an individual (who represented the sun) at the hands of three ruffians (the three winter months); the cutting into parts of the body and the dispersion of these body parts; the search by the wife (representing the moon) who found all the parts except the phallus; her substituting a wooden phallus for the lost one; and his (the sun's) resurrection at the vernal equinox.

This story--the Isis legend--was part of the general religion practiced by mankind in ancient days; a pagan, nature religion--the worship of the sun, moon and starry hosts. According to the highest Masonic authorities, this is the same story preserved down to this day in the symbols and rites of Freemasonry!

The plot of the Masonic version is part of the initiation ceremony for the Third, or Master Mason, Degree. It involves the supposed death of Hiram Abiff--who is said to have built Solomon's Temple--at the hands of three ruffians; a search for his body; the loss of a "secret word;" and the substitution of a new word for the "lost" one. This new word is an amalgamation of the names of three sun gods, and thus relates to the active (or male) principle, i.e., the phallus. At the climax of the Drama, Hiram is resurrected to new life.

The New Age Movement seeks to restore to all mankind this mystery play along with the process of Initiation. Initiation into a New Age. A Luciferic Initiation which will, they say, take place in Masonic temples as part of the New Age World Religion, which will restore the ancient Mysteries.

Today, according to Freemasonry's most distinguished authorities, the occult secrets of these Mystery Religions are embedded in the symbols and rites of Freemasonry. If this is true, it follows that Freemasonry, itself, must be a religion. If Freemasonry is a religion, what kind of religion is it?

MASONIC AUTHORITIES

Chief among Freemasonry's distinguished authorities is Albert Pike. Before looking at what Pike said about this, we should point out that, despite what Masonic leaders claim today-- that Pike is just one of many Masonic writers of the past and deserves no special attention--the truth is that Pike was and is Scottish Rite Masonry's highest

authority. The word authority is based on the word autho and Pike is the one who authored the Scottish Rite as practiced today.

Joseph Fort Newton, one of this centuries' most noted Masonic authorities, in his book, *The Builders*, captions a full page picture of Pike with these words:

"Sovereign Grand Commander of the Supreme Council, 33° , Ancient and Accepted Scottish Rite, Southern Jurisdiction, U.S.A. from 1859 to his death in 1891. He recast the old Scottish Rite rituals and brought them to their present state of beauty and perfection." [Joseph Fort Newton, *The Builders*; Macoy Publishing and Supply Co., Inc., Richmond, Va., 1944].

Note that he states Pike brought the rituals "to their present state of...perfection." In addition, Pike was an honorary member of virtually every Grand Lodge on earth. He is the only Masonic authority to be given the honor of being entombed in the House of the Temple in Washington, D.C. Manly P. Hall, in his book, *Lectures on Ancient Philosophy*, quotes another high ranking Mason who eulogized Pike:

"To Pike the following remarkable tribute was paid by Sterling Kerr, Jr., 330, Deputy for the Inspector-General for the District of Columbia, upon crowning with laurel the bust of Pike in the House of the Temple: 'Pike was an oracle greater than that of Delphi. He was Truth's minister and priest. His victories were those of peace. Long may his memory live in the hearts of the Brethren.'"

Then Hall adds some high praise of his own, stating that Pike was single-handedly responsible for making Freemasonry the most powerful organization in America:

"Affectionately termed 'Albertus Magnus' by his admirers, Pike wrote of Hermeticsm and alchemy and hinted at the Mysteries of the Temple. Through his zeal and unflagging energy, American Freemasonry was raised from comparative obscurity to become the most powerful organization in the land." [Hall, p. 414].

So much for the claim that Albert Pike's works are not really authoritative! I'll state it again: Pike is the authority on the Scottish Rite: he's the one who wrote it! He also wrote the book containing the philosophy which underlies the Scottish Rite, *Morals and Dogma*.

What did Albert Pike say about Masonry as a religion? This is an important question. Since we are saying that Freemasonry is to be at the core of the New Age World religion, it's obvious that Freemasonry, itself, must be clearly seen to be a religion.

MASONRY IS A RELIGION

But the claim is being made repeatedly today by the 33rd Degree Council that Freemasonry is not a religion. But could we expect to get the truth about these matters from any Mason? For every Mason has sworn upon penalty of his own death not to reveal secrets of the order to anyone who is "not entitled to them." To do so would bring upon this Mason a death sentence according to his own sworn oaths.

Indeed, most Masons will loudly deny their Brotherhood is a religion. This is especially true of Masons who profess to be Christians. To settle this question, let's look at what Masonry's highest authorities state about this issue.

In *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, Grand Commander and Prince Adept Albert Pike clearly identifies Freemasonry as an occult religion, the universal religion of all mankind since the beginning of time. He says, "Every Masonic Lodge is a temple of religion; and its teachings are instructions in religion." [Pike, p. 213].

Before looking at what else Pike had to say about Masonry as a religion, let's establish the authority of another of these men, Albert G. Mackey. Frequently when we quote figures such as Pike and Mackey, some Masons respond with something like: "Well, that's just their opinion. Anyway, I never heard of these guys before."

After a recent appearance on a 90 minute radio call-in show in Orlando, for example, I had about 40 calls after the show, many from Masons. One of them wanted to know where I got all the information I was quoting. I told him from Albert G. Mackey and Albert Pike, and asked him if he'd ever heard of them. He said he thought he'd heard of Mackey, but didn't recognize Pike's name. After I mentioned that Pike had written *Morals and Dogma*, he suddenly remembered that he had the book, but "it's put away somewhere. It'd take a year to read that thing!" Another Mason called and stated, "I'm probably the only man alive who has read Pike through twice."

But these two Masonic writers, over the past 100 years, have been the major authorities recognized worldwide by Freemasonry. However, today many rank and file Masons say they've never heard of Albert Pike or Albert G. Mackey.

The typical Mason, if he reads any Masonic materials at all, gets much of his information about Masonry from a section in his Masonic Bible containing questions and answers on Masonry. This typical Mason never bothers looking further into what the organization believes in the more esoteric areas.

In fact, the introduction to this section, called Questions and Answers, One Hundred and Sixty Questions and Answers ...Pertaining to the Symbolism of Masonry and its Connection with the Bible, states: "The following questions and answers are intended to convey to the average Mason the information every Mason desires without taking the time to do the research." [The Holy Bible, A. J. Holman Co., Philadelphia; 1962].

The interesting point here is that, according to the credit line, which is part of the title of this section, the source for this information is a name most Masons claim they've never heard of. It reads: "...compiled from the works of Albert G. Mackey..." So these "average" Masons who say they've never heard of Mackey, but who accept this section of the Masonic Bible as authoritative, do not realize that this authority is based primarily on the authority of Mackey!

MACKEY SAYS MASONRY A RELIGION BUT NOT CHRISTIANITY

Indeed, Dr. Albert G. Mackey literally "wrote the book" on Freemasonry; he is the author of the *Encyclopedia of Freemasonry*, published in 1879. Mackey was Past General High Priest and Secretary General of the Supreme Council 33° for the Southern Jurisdiction of the U.S., which takes in 35 of the fifty states. He spent more than ten years writing this encyclopedia. It has been considered one of the top two authoritative works on Masonry. (The other is Albert Pike's *Morals and Dogma*.)

In this encyclopedia, Mackey clearly identifies Freemasonry as a religion, and he categorically states it's not Christianity:

"Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer as a proper tribute of gratitude to the beneficent Author of life." [Albert Mackey, p. 594; Encyclopedia of Freemasonry; The Masonic History Co., 1924].

"The religion of Masonry is non-sectarian. It admits men of every creed within its hospitable bosom. It is not Judaism, though there is nothing to offend the Jew. It is not Christianity, but there is nothing in it repugnant to the faith of a Christian." [Mackey, p. 641].

"Freemasonry is not Christianity, nor a substitute for it. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth." [Mackey, p. 162].

Is Masonry a religion? Mackey says "yes." Is it Christian? Mackey says "no." Therefore, if Masonry is a religion, and it is not the religion of Christianity, Masonry is not a Christian religion! Every Christian Mason, who claims it is Christianity, is either completely deceived or is a Christian in name only and needs to get saved.

Indeed, according to Billy Graham and two former Presidents of the Southern Baptist Convention, up to 90 percent of our church members are not born again! Charles G. Finney, known as "the greatest preacher, theologian and evangelist of the nineteenth century," who was a Mason for a short time, stated:

"Surely, if a Mason really understood what Masonry is, as delineated in these books, no Christian Mason would think himself at liberty to remain another day in the fraternity... It is as plain as possible that a man, knowing what it is, and embracing it in his heart, can not be a Christian man. To say he can is to belie the very nature of Christianity." (Emphasis in original.) [Charles G. Finney, p. 60, The Antichrist or the Masonic Society; Crown Publications; Burlington, Ontario, Canada; 1984].

TWO RELIGIONS

Let's pause for a moment to get a better understanding of the fact that there have been, and are, only two basic religions. These two are first, Paganism, which incorporates the Mystery Religions, Eastern religions, Freemasonry, the New Age Movement, etc., and second, Judaism which is the "mother" of both Christianity and Islam.

In his Encyclopedia of Freemasonry, Albert Mackey gives us a better understanding of this concept. He writes, under the heading Paganism,

"A general appellation for the religious worship of the whole human race, except for that portion which has embraced Christianity, Judaism, or Mohammedanism. Its interest to the Masonic student arises from the fact that its principal development was the ancient mythology, in whose traditions are to be found many interesting analogies with the Masonic system."

The understanding that all religions other than Christianity, Judaism, and Islam have their common source in Lucifer's pagan, occult Mystery Religions, should help us place Freemasonry in its proper category. That category is definitely not in the Judeo-Christian camp!

These pagan religions and the New Age Movement share the same Luciferic source as well as the same goal: establishment of a New Age World Religion. Freemasonry, according to its most distinguished authority, was "mother" to all these pagan religions!

"Much of the Masonic secret manifests itself... particularly to those who advance to the highest Degrees of the Ancient and Accepted Scottish Rite. That Rite raises a corner of the veil, even in the Degree of Apprentice; for it there declares that Masonry is a worship.

It is the universal, eternal, immutable religion such as God planted in the heart of universal humanity. No creed has ever been long-lived that was not built on this foundation. ...The ministers of this religion are all Masons who comprehend it and are devoted to it." [Pike, pp. 218-19]

As you read Pike's comments, keep in mind that they were prepared for the Southern Jurisdiction of the United States and "published by its authority." In other words, this is the official doctrine of Freemasonry, not what some local lodge officials might claim. Or what the current 33rd Degree Council might try to lie about.

MASONRY A UNIVERSAL RELIGION

Both of Masonry's highest authorities during the past 100 years clearly state that Masonry is a religion, complete with a religious creed-- a "worship." But just what kind of religion is Masonry?

Like Mackey, Pike says the religion of Masonry is not Christianity, but is a universal religion which makes a Mason the "brother" of every other Mason on earth, bound together with these "brothers" from other religions under an "imperative obligation of a contract":

"Masonry propagates no creed except its own most simple and Sublime one; that universal religion, taught by Nature and by Reason. Its lodges are neither Jewish, Moslem, nor Christian temples. It reiterates the precepts and morality of all religions."

"The Moral Code of Masonry is still more extensive than that developed by philosophy. To the requisitions of the law of Nature and the law of God, it adds the imperative obligation of a contract. Upon entering the Order, the Initiate binds to himself every other Mason in the world. Once enrolled among the children of Light, every Mason on earth becomes his brother." [Pike, pp. 718-19; 726]

Then, how can a Christian belong to such an organization? After all, God's Word clearly commands us not to be "yoked together with unbelievers." But a Christian Mason "binds himself to every other Mason in the world...every Mason on earth becomes his brother."

As Finney said, any Christian who truly understands what Masonry really is could not stay another day in such a pagan cult! But most Masons--perhaps 99% of them--have no conception of the true nature of their fraternity. They have never bothered to study the works of Masonry's highest authorities such as Albert Pike, Albert Mackey and Manley P. Hall. These reveal that the organization is made up of an outer fraternity whose members are deliberately misled about Masonry's symbols and dogmas, and by

an occult inner brotherhood of adepts versed in magic, witchcraft and the Mystery Religions of the ancient world.

Most Masons are not only unaware of the true nature of their fraternity, they have no idea they are being deliberately deceived by the craft. As admitted by Pike:

"The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them. Their true explication is reserved for the Adepts, the Princes of Masonry... It is well enough for the mass of those called Masons, to imagine that all is contained in the Blue degrees; and whoso attempts to undeceive them will labor in vain... There must always be common-place interpretations for the mass of Initiates, of the symbols that are eloquent to the Adepts." (Pike, pp. 818-19.)

But Pike is not the only Masonic authority to disclose this slight-of-hand. "Illustrious" Manley P. Hall, who was eulogized by the Scottish Rite Journal as the fraternity's greatest philosopher, stated in his book, *Lectures on Ancient Philosophy*:

"Freemasonry is a fraternity within a fraternity--an outer organization concealing an inner brotherhood of the elect... two separate yet interdependent orders, the one visible and the other invisible... The invisible society is a secret and most august fraternity whose members are dedicated to the service of a mysterious arcanum arcanorum... that truly secret inner society which is to the body Freemasonic what the heart is to the human body." [Hall, p. 397].

MASONIC MAGIC AND WITCHCRAFT

What is this "mysterious arcanum arcanorum" which "illustrious Manley Palmer Hall" has described as being the subject of the invisible societies' dedicated service? What is the true "work" of the secret, inner organization? Pike, who wrote the *Scottish Rite*, and "Illustrious" Manley Hall, it's "greatest Philosopher," say that Masonry's true work is magic and witchcraft! According to Pike,

"The Hermetic Science...embodied in certain symbols of the higher Degrees of Freemasonry, may be accurately defined as the Kabbalah in active realization, or the Magic of the Works." [Pike, p. 840].

Hall, after lamenting the fact that not all Masons are happy with this occult heritage, states that he can't see how anyone, after reading Pike's great work, can deny that Freemasonry is "identical" to the Mystery Religions:

"Even the casual observer must realize that the true wealth of Freemasonry lies in its mysticism...It is quite incredible, moreover, that any initiated brother, when presented with a copy of *Morals and Dogma* upon conferment of his fourteenth degree, can read that volume and yet maintain that his order is not identical to the Mystery Schools of the first ages." [Hall, p. 413].

As a former occultist, I recognize much of Pike's writings as coming from the same occult revelation given to Helena Petrovna Blavatsky in *Isis Unveiled* and *The Secret Doctrine*. "Illustrious" Manley P. Hall also recognizes Pike's works as being similar to those of other occultists:

"Much of the writings of Albert Pike are extracted from the books of the French magician, Eliphas Levi, one of the greatest transcendentalists of modern times. Levi was an occultist, a metaphysician, a Platonic philosopher, who by the rituals of magic invoked even the spirit of Apollonius of Tyana, and yet Pike has inserted in his *Morals and Dogma* whole pages, and even chapters, practically verbatim." [Hall, pp. 413-14].

Let me again point out that we're talking about a work, *Morals and Dogma*, that was *prepared for* and *published by* the greatest Masonic jurisdiction in America. In addition to Pike and Hall, Alice Bailey's husband, Foster, a 33rd degree Mason, also writes about the New Age-Masonic connection as it relates to magic in his book *The Spirit of Masonry*:

"It is the creative nature of the Masonic work... to work, say and think the same thing simultaneously... [T]he concentrated attention and thought power of the assembled Masons... is in reality a group meditation, leading to group work... Masonry in its true and highest sense is magical work... The effectiveness of this possible work will be paralleled by the increasing sensitivity of the race to telepathic impression." [F. Bailey, pp. 96-98].

"Behind the magical work of the rituals must be the influence of the established rhythm... The materializing upon earth of the mystical vision... must be brought about by the wise working of this law of rhythm and of ritual." [F. Bailey, p. 99]. *But wait--it gets even worse.*

PIKE SAYS CHRISTIANITY SHOULD NOT HAVE HATED MAGIC

As we've seen, Pike has said Masonry at its core is based on the magic of the Kabbalah. But Pike says that it was necessary for this knowledge to be concealed from "the profane." He states that this "occult philosophy seems to have been the nurse or godmother of all religions, the secret lever of all the intellectual forces:"

"This is what magic had been, from Zoroaster to Manes, from Orpheus to Apollonius Thyanicus; when positive Christianity, triumphing over the splendid dreams and gigantic aspirations of the school of Alexandria, publicly crushed this philosophy with its anathemas, and compelled it to become more occult and more mysterious than ever.

At the bottom of magic, nevertheless, was science. Christianity should not have hated magic; but human ignorance always fears the unknown. But since Christianity did abhor magic, the magicians resorted to inventing Masonic degrees to hide the secrets of their witchcraft:

"Resorting to Masonry, the alchemists there invented Degrees, and partly unveiled their doctrine to the Initiates...by oral instruction afterward; for their rituals, to one who has not the key, are but incomprehensible and absurd jargon." [Pike, pp. 730-31].

Next Pike lets the Magic-hating Christians have it broadside, calling them "dunces" who sought to exterminate magic:

"The dunces who led primitive Christianity astray...who for so many ages waged war against Magism, a war of extermination, have succeeded in shrouding in darkness the ancient discoveries of the human mind; so that we now grope in the dark to find again the key of the phenomena of nature." [Pike, p. 732]

This is so blatant a description of Lucifer's battle with God, who declared "suffer not a witch to live," that it clearly draws the dividing line for us. On one side we have the

Satanic Mystery religions embedded now in the highest rites and symbols of Masonry, and on the other side, "the dunces" of Christianity.

Can any Christian member of the Masonic Order maintain that this is a Christian organization after reading this blasphemy of God?

THE GREAT WORK: WITCHCRAFT AND MAGIC

Among other things, Pike has just described Masonry as searching for "the key of the phenomena of nature." This is a classic definition of witchcraft. But you need not take my word for it, because Pike continues on the following pages to clearly say so:

"There is in nature one most potent force, by means whereof a single man, who could possess himself of it, and should know how to direct it, could revolutionize and change the face of the world. This force was known to the ancients. It is a universal agent... if science can but learn to control it, it will be possible to change the order of the seasons, to produce in night the phenomena of day, to send a thought in an instant around the world, to heal or slay at a distance, to give our words universal success, and make them reverberate everywhere.

This agent, partially revealed by the blind guesses of the disciple of Mesmer, is precisely what the Adepts of the middle ages called the elementary matter of the great work... it was adored in the secret rites of the Sabbat or the Temple, under the hieroglyphic figure of Baphomet or the hermaphroditic goat of Mendes." [Pike, p. 734].

If you still have doubts, look up the meaning and origin of Baphomet and the goat of Mendes. They are forms of Satan, himself, and a Sabbat is "an assembly or celebration of witches or other occultists, usually held on astrologically significant days and hours." [Kent Philpott, *A Manual of Demonology and the Occult*, p. 160; Zonderavan; Grand Rapids, Mich.].

You also need to understand that the terms witch, magician, sorcerer, and wizard all mean the same thing. "A magician engages in magic, or witchcraft; the terms are synonymous." [ibid., p. 163].

Still not convinced? Read some more of what Pike has to say about "the great work," the universal term for witchcraft:

"Whoever shall learn to comprehend and execute this great work, will know great things, say the sages of the work; but whenever you depart from the centre of the Square and the Compass you will no longer be able to work with success.

Another Jewel is necessary for you, and in certain undertakings cannot be dispensed with. It is what is termed the Kabalistic pantacle... This carries with it the power of commanding the spirits of the elements." [Pike, pp. 786-87].

But many Masons will tell you that all this talk about commanding spirits and the like is just symbolic. However, Pike cautions against reading Masonic works too quickly, or believing what you may have been told that what you read is only symbolic; for, he says, that's when you are most deceived:

"If you would understand the true secrets of Alchemy, you must study the works of the Masters with patience and assiduity. Every word is often an enigma; and to him who reads in haste, the whole may seem absurd. Even when they seem to teach that the

great work is purification of the soul, and so to deal only with morals, they most conceal their meaning and deceive all but the initiates." [Pike, p. 792].

Masons also contend that Masonry is just an organization which "makes good men better," that it's all aimed at symbolically building a temple for the inward dwelling of God. But, if this is your belief, read again the previous statement by Pike, and discern finally that you are a victim of deliberate deceit. Today, the 33rd Degree Council has even denied that Masonry is related in any way with the occult Mysteries. Such a denial is preposterous on its face!

FREEMASONRY AND THE MYSTERIES

Here's how Pike characterized Masonry's occult heritage on page 639 of *Morals And Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*: "The Occult Science of the Ancient Magi was concealed under the shadows of the Ancient Mysteries... and it is found enveloped in the enigmas that seem impenetrable, in the Rites of the Highest Masonry."

If the "Occult Science of the Ancient Magi[cians]" was incorporated into the "Ancient Mysteries," and if this "Occult Science" is now "found enveloped in...the Rites of the Highest Masonry," then this statement by the author of the current version of those rites should be adequate to document the claim that Masonry is the repository of the occult heritage of the Mysteries that are to be reinstated for the New Age World Religion. This New Age World Religion, we are told, is to be inaugurated by the return to earth of "The Christ."

RETURN OF "THE CHRIST"

Benjamin Creme is a major New Age leader, the "John-the-Baptist" for the New Age Christ, the Lord Maitraya, who Creme says is already in the world simply waiting for the right time to manifest his presence.

In *The Reappearance of the Christ and the Masters of Wisdom*, Creme reveals that Masonry will play an important part in the return of "the Christ," (whom Christians would call "the Anti-Christ") especially in the initiation ritual for the New Age religion. He states:

"Through the Masonic tradition and certain esoteric groups, will come the process of initiation. In this coming age millions of people will take the first and second initiation through these transformed and purified institutions." [Benjamin Creme, *The Reappearance of the Christ and the Masters of Wisdom*, p. 84; The Tara Press; London, 1980].

In a section of his book containing transcripts of his many lectures—including question and answer sessions—after speaking about the coming reformation of the churches and Buddhism, he's asked if he believes this reformation "will affect the various secret organizations, like the Masons, the Rosicrucians, and so on?" He answers:

"Very much so... the coming religion, in fact this coming age, will be dominated by... Magic, or Ritual, or Organization... Aquarius has been called 'the implementing force of synthesis or universality,' and will bring about synthesis, universality, in the world..." [Creme, p. 86].

Note the theme of conjunction, that is, "synthesis or universality." You'll recall that Pike has said this is Masonry's "Royal Secret." You'll encounter this concept of "mixture" repeatedly in the writings of New Age and Masonic authorities.

Creme next tells us how the newly synthesized religions will be manifested:

"The new religions will manifest, for instance, through organizations like Freemasonry. In Freemasonry is embedded the core of the secret heart of the occult mysteries--wrapped up in number, metaphor and symbol. When these are purified... these will be seen to be a true occult heritage. Through the Orders of Masonry, the Initiatory Path will be trodden and Initiation will be taken..." [Creme, p. 87].

So not only will the Mystery Religion be restored, but so will the process of Initiation. Creme says, reiterating the theme of our earlier authorities, this new religion will be universal--a conjunction of the East and West:

"A new world religion will be inaugurated which will be a fusion and synthesis of the approach of the East and the approach of the West. The Christ will bring together... Christianity and Buddhism...in a new scientific religion based on the Mysteries; on Initiation; on Invocation...The very heart and core of the new world religion will be the esoteric process of Initiation... gradually, Christianity and Buddhism and other religions will wither away...as the new religion gains its adherents and exponents, and is gradually built by humanity." [Creme, pp. 88-89].

So pervasive is the application of the universal principle of dialectics (conjunction, balance, opposites) that Creme even says the "other religions will wither away"--just as in Marxist theory, the State is supposed to "wither away" and be replaced by true "Communism."

NEW AGE LUCIFERIC INITIATION

Another of the New Age Movement's major figures, David Spangler, in *Reflections of the Christ*, reveals the true identity of this "Christ," or Lord Maitreya. He says: "Christ is the same force as Lucifer...Lucifer works within each of us to bring us to wholeness as we move into the New Age." Then he tells us what kind of initiation will be administered through the Orders of Masonry:

"The light that reveals to us the path to Christ comes from Lucifer... the great initiator...Lucifer comes to give us the final Luciferic initiation...that many people in the days ahead will be facing, for it is an invitation into the New Age." [David Spangler, pp. 40-44, *Reflections of the Christ*; Findhorn; Scotland, 1977].

So, according to top New Age leaders, the new universal religion will manifest through organizations like Masonry, and initiation into the New Age will take place in Masonic Temples.

BLAVATSKY'S SECRET DOCTRINE AND THE NEW WORLD RELIGION

But other New Age authorities have also stated that Masonry is a universal religion and is a repository of the Occult Secret Doctrine of the Mysteries. In fact, one of the world's most occult books is loaded with references to Masonry.

Helena Petrovna Blavatsky, in her introduction to volume one of *The Secret Doctrine*, summarizes for us the nature of the secret doctrine and reveals its tie-in with Masonry:

"The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion... together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity." [Helena P. Blavatsky, p. xxxiv, *The Secret Doctrine*; Theosophical University Press, 1888].

"There are several documents in the St. Petersburg Imperial Libraries to show that, even so late as during the days when Freemasonry, and Secret Societies of Mystics flourished unimpeded in Russia more than one Russian Mystic traveled to Tibet via the Ural mountains in search of knowledge and initiation.... Let any one look over the Annals and History of Freemasonry in the archives of the Russian metropolis, and he will assure himself of the fact stated." [H.P.B., pp. xxxv-vi].

We could spend much time exploring H.P.B.'s anti-Christian dogma which makes Jehovah the villain (Christians are the "Black Lodge") and Lucifer the hero (the "White Lodge.") But we get the same doctrine in Pike's work!

MASONRY'S GOD NOT JEHOVAH

In his discussion of The Royal Arch degree in *Morals and Dogma*, for example, Pike reveals the true nature of Masonry's god-- and it's not Jehovah. Please read the following slowly and carefully:

"We know that for many centuries, the Hebrews have been forbidden to pronounce the Sacred Name... In India it was forbidden to pronounce the word Aum or Om, the Sacred Name of the One Deity, manifested as Brahma, Vishnu, and Seeva. ...It was, therefore, possible for that of the name of Deity to have been forgotten or lost. It is certain that its true pronunciation is not that represented by the word Jehovah; and therefore that is not the true name of Deity, nor the Ineffable Word." [Pike, pp. 204-05].

Pike says that the communication of the "true nature of God" in the ancient mysteries is what we now call Masonry:

"Among all the ancient nations there was one faith and one idea of Deity for the enlightened, intelligent, and educated, and another for the common people. To this rule the Hebrews were no exception. Yehovah, to the mass of the people, was like the gods of the nations around them... The Deity of the early Hebrews talked to Adam and Eve in the garden... he wrestled with Jacob; he showed Moses his person, though not his face...he commanded the performance of the most shocking and hideous acts of cruelty and barbarity. He hardened the heart of Pharaoh... Such were the popular notions of the Deity; and either the priests had none better, or took little trouble to correct these notions; or the popular intellect was not enlarged enough to enable them to entertain any higher conceptions of the Almighty.

But such were not the ideas of the intellectual and enlightened few among the Hebrews. It is certain that they possessed a knowledge of the true nature and attributes of God, as the same class of men did among the other nations-- Zoroaster, Menu, Confucius, Socrates, and Plato. But their doctrines on this subject were esoteric; they did not communicate them to the people at large, but only to a favored few; and as they were

communicated in Egypt and India, in Persia and Phoenicia, in Greece and Samothrace, in the greater mysteries, to the Initiates.

The communication of this knowledge and other secrets, some of which are perhaps lost, constituted, under other names, what we now call Masonry." [Pike, pp. 206-7].

Do we need any clearer statement than this of the true nature of Masonry as a universal religion whose God is not the God of the Christian and of its own characterization of itself as communicating the "true" attributes and name of God which, it emphasizes, is not Jehovah? The god of Masonry, according to its greatest authority, is not Jehovah! In fact, Pike states rather clearly who the "Initiates" consider their god to be:

"The Devil is the personification of Atheism or Idolatry. For the Initiates, this is not a Person, but a Force, created for good, but which may serve for evil. It is the instrument of Liberty or Free Will. They represent this Force, which presides over the physical generation, under the mythologic and horned form of the God Pan; thence came the he-goat of the Sabbat, brother of that Ancient Serpent, and the Light-bearer..." [Pike, p. 102].

The same basic statement is found in Blavatsky's Secret Doctrine, which statement she ascribes to Eliphas Levi, a major occultist and magician whose works, according to Manley P. Hall, Pike copied copiously:

"The Kabalists say that the true name of Satan is that of Jehovah placed upside down, for Satan is not a black god but the negation of the white deity... 'For the Initiates,' says Eliphas Levi, 'the Devil is not a person but a creative Force, for Good as for Evil.' They (the Initiates) represented this Force, which presides at physical generation, under the mysterious form of God Pan-- or Nature: whence the horns and hoofs of that mythical and symbolic figure, as the Christian 'goat' of the Witches Sabbath." [H.P.B., p. 510].

The horned God Pan, or the Goat of Mendes, the he-goat of the "Witches Sabbath"-- all names for the same Satanic entity--is represented in the Pentagram, the five-pointed star of witchcraft. This star is used upside down with the point at the bottom for the goat's face and beard, and the two points at the top for the horns. The Pentagram is the insignia not only for witches and Satanists worldwide, but also for Mason's and their sister organization, Eastern Star! This goat is also called Baphomet and is the god of the 12th century Knights Templar, ancestors of the present Masonic organization.

Clearly, the true god of the religion of the Masonic Order is not Jehovah, but Lucifer. Masonry is one of the major vehicles through which he is manifesting his ages-old attempt to take the place of God in the Universe. In fact, according to Alice A. Bailey, Lucifer actually officiated at the founding of Freemasonry! In Initiation, Human and Solar, Bailey writes:

"All physical plane organization--governmental, religious, or cultural--is the working out of the inner forces and causes, and, before they appear in physical manifestation, a focalization...of these influences and energies takes place on etheric [spirit] levels. The organization of the Freemasons is a case in point...the Lord of the World was the officiating agent, as is ever the case in the founding of great and important movements." [Alice A. Bailey, pp. 131-132, Initiation, Human and Solar; Lucis Publishing Co., New York, 1970].

Again, let's us ask: how is it possible for rank and file Masons--many who are professed Christians--to take part in such a Luciferic religion? How could Christian pastors belong to such an organization?

As Pike and Hall have admitted, Masonry is in reality two organizations, an outer fraternity of dupes deliberately misled about Masonry's symbols and dogmas, and an occult inner brotherhood of adepts versed in magic, witchcraft and the Mystery Religions of the ancient world. Religions whose central tenets are being revived as the religion of the New Age.

This is the abominable universal world religious system that the Lord Jesus Christ is returning to earth to destroy! (See Revelation, especially chapters 17-19).

ANCIENT INITIATIONS

What did it mean to belong to these Mystery Religions of ancient pagan nations that Clausen, Pike, Hall, Mackey and numerous other Masonic authorities say are the precursors for modern day Masonry? Let's see if we can get a feel for what went on in those pagan Initiation Rites. Please change gears for a moment, and let your imagination run free; imagine the following scene, circa 1350 B.C.:

Flickering light glances off the cavernous walls and vaulted ceiling of the immense cave. Erie-- and yet somehow sensuous-- the torch light casts a mesmerizing spell on those assembled for the initiation. Their attention is riveted on the candidate standing on the lip of a chasm spanned by a swinging rope bridge. But he stands several yards from the bridge, not at its entrance.

His face is in shadow, but the rigid posture of his body portrays his intense concentration. His chest heaves as he breathes in and out rhythmically. Suddenly he straightens, and with fists clenched, raises his arms across his chest. Taking one final deep breath, he steps off the edge into the darkness. Those assembled are silent, watching intently as the candidate levitates across the chasm and steps off on the other side.

Perhaps you may think this is more of an exercise in science fiction rather than a glimpse of what it meant to be an initiate of the Mystery Religions of ancient days. But listen to "illustrious" Manley P. Hall as he describes for us the neophyte of these ages. He says that the Initiate of the ancient Mysteries was a man of great learning and character, for whom initiation into the Mysteries meant great physical trials and required great feats of occult capabilities:

"Not one Freemason out of a thousand could have survived the initiations of the pagan rites, for the tests were given in those strenuous days when men were men and death the reward for failure. The neophyte of the Druid Mysteries was set adrift in a small boat to battle with the stormy sea, and unless his knowledge of natural law enabled him to quell the storm as did Jesus upon the Sea of Galilee, he returned no more. In the Egyptian rites of Serapis, it was required of the neophyte that he cross an unbridged chasm in the temple floor. In other words, if unable by magic to sustain himself in the air without visible support, he fell headlong into a volcanic crevice, there to die of heat and suffocation. In one part of the Mithraic rites, the candidate seeking admission to the inner sanctuary was required to pass through a closed door by dematerialization..." [Hall, pp. 414-15].

Hall then quotes Pike from the "Legenda for the Twenty-eighth Degree" as stating that "the science of the Hierophants of the mysteries produced effects that to the Initiated seemed Mysterious and supernatural." [Hall, p. 415].

I suppose we could all agree with Pike that levitating across chasms, quelling storms, and passing through walls could qualify as "Mysterious and supernatural." "One Freemason out of a thousand" is probably close to the percentage of those in today's fraternity who are Initiates of the secret Inner Brotherhood who really understand the true meaning and purpose of Masonry and who practice such magic and witchcraft.

As we've seen, such magic and witchcraft have their origin in the pagan, occult Mysteries of ancient days. We've also briefly touched on the belief of New Agers that all of this was given to us by the "Masters of Wisdom," or the "Hierarchy." Let's get a better understanding of this so-called Hierarchy and it's role in bringing about the New Age World Religion.

THE HIERARCHY

According to the New Age belief system, the Masters of Wisdom have ruled the affairs of the earth for millennia. They are referred to as "The Hierarchy," which is composed of advanced beings, some of whom live in an etheric (or, spiritual) city over the Gobi desert called Shamballa. The Hierarchy contains a range of beings all the way up to the "Lord of the World," himself.

Of course, what is being described is what the Bible clearly speaks of as the spiritual forces we are battling in the heavenly sphere, the principalities and powers of Satan's kingdom: "For your conflict is not only with flesh and blood, but also with the angels, and with powers, with the rulers of this world of darkness, and with the evil spirits under the heavens." [Eph. 6:12].

Our Lord Jesus Christ calls Satan the "Prince of the Power of the Air," and "the god of this world." In 1 John 5: 19 we read that "the whole world around us is under the power of the evil one." [The Amplified Bible]. In her book, Initiation, Human and Solar, Alice Bailey says basically the same thing:

"This Hierarchy of Brothers of Light still exists, and the work goes steadily on. They are all in physical existence, either in dense physical bodies, such as many of the Masters employ, or in etheric bodies, such as the more exalted helpers and the Lord of the World occupy... They exist upon this planet with us, controlling its destinies, guiding its affairs, and leading all its evolutions on to an ultimate perfection..." [A. Bailey, IHS, p. 32].

The apostle Paul pointed out that there are unseen spiritual beings organized in a hierarchy: "And through him were created all things that are in heaven and on earth, visible and invisible; whether imperial thrones or lordships or angelic orders or dominions..." [Col. 1:16,].

In 2 Corinthians 12:7, he refers to a Satanic angel whose assignment was to attack him repeatedly (whose attacks are summarized in the previous chapter): "...there was delivered to me a thorn in my flesh, the angel of Satan, to buffet me..."

So we see that the Bible clearly states there are unseen spiritual beings in the heavenly realm, and they are organized in a hierarchy. Alice Bailey also tells us something about the headquarters for the "Lord of the World" in Shambala, big city in the sky:

"The central home of this Hierarchy is at Shambala, a centre in the Gobi desert, called in the ancient books the 'White Island.' It exists in etheric matter...Several of the Masters in physical bodies dwell in the Himalayan mountains...but the greater number are scattered all over the world, dwelling in different places in the various nations, unrecognized and unknown, yet forming each in His own place a focal point for the energy of the Lord of the World..." [A. Bailey, IHS, p. 33].

New Agers also believe that other planets are inhabited and that the star Sirius is home to The Great White Lodge from which all in this sector of the universe is controlled. We saw earlier that, according to Bailey, this was the source for the Mysteries. These mysteries, Bailey says, provide the secret powers for the magic and witchcraft practiced by the Hierarchy:

"The Mysteries are, in reality, the true source of revelation...They concern those capacities which enable the Members of the Hierarchy to work consciously with the energies of the planet and of the solar system, and to control forces within the planet...The Mysteries, when restored, will make real... the nature of religion, the purpose of science, and the goal of education. These are not what you think today."[ibid.]

Bailey says these mysteries contain more than just what is found in Masonry, and they will be restored more fully when the Hierarchy (that is, the Kingdom of the Anti-Christ) comes to earth visibly:

"The Mysteries will be restored in other ways also, for they contain much besides that which the Masonic rites can reveal, or that religious rituals and ceremonies can disclose... and only when the Hierarchy is present visibly on earth, and the Mysteries of which the Masters are the custodians are given openly to man, will the true secret and nature of electrical phenomena be revealed." [Alice A. Bailey, p. 511, Discipleship in the New Age, Vol II; Lucis Publishing Co., New York, 1955; Ponder, pp. 15-16].

Further, says Bailey, the churches and Masonry have failed to do a good job in preparing the way for the restoration of the mysteries. She says,

"The ground is being prepared at this time for this great restoration. The churches and Masonry are today before the judgment seat of humanity's critical mind [because] both of them failed in their divinely assigned tasks." [A. Bailey, p. 511, Discipleship-II, ; Ponder, pp. 15-16].

So we see that the mysteries will be restored through the agency of liberal churches, such as Unity, Christian Science, Mind Science, Mormonism, and others as well as through Masonry.

FOSTER BAILEY UNVEILS THE SPIRIT OF MASONRY

We've already quoted from a remarkable book, *The Spirit of Masonry*, written by the husband of Alice A. Bailey, Foster Bailey. In this book, we read of the true spiritual heritage of which Masonry is the custodian. The typical Mason reading this book-- indeed, virtually anyone, Mason or not-- would pass quickly over passages of great

interest to one familiar with occult works such as The Secret Doctrine or Alice Bailey's many books, especially Initiation, Human and Solar.

It is of great significance that, in his introduction to Part One, on page nine, Foster Bailey states: "*The words used in the text of this book are the words of another.*" In my opinion, this is a direct reference to this book's origin from the same source as most of his wife Alice's books-- as well as those of Helena Petrovna Blavatsky-- that source being the Tibetan, Djwhal Khul, one of the Masters of Wisdom, who authored all these works through telepathic transmission. In other words, their source is, in reality, a demonic spirit who is a talented actor.

The interesting thing we find from reading Foster's book, which was written by a Mason for other Masons, is that the somewhat veiled references he makes to various aspects of Masonry are clearly stated, or "unveiled," in the books of his wife, Alice and those of H.P. Blavatsky. By comparing the contents of Foster's book with these others, we can clearly see the key role that Masonry has played in Satan's Kingdom-- in all areas of the universe.

For example, on page 16, in discussing the Third Degree, when he refers to the journey of the Master Mason ending in resurrection from the grave where "he enters into that great Fellowship of Master Masons who are but the expression upon earth of the divine fellowship existing in the Lodge of the Most High," we need look no further than Foster's wife, Alice for the true explanation.

In her book, Initiation, Human and Solar, Alice tells us about that Lodge of the Most High and she's not speaking of Heaven! She's speaking of the Masonic Lodge on Sirius. Her comments give us a glimpse of another aspect of the close relationship between the New Age Movement and Freemasonry:

"One great fact to be borne in mind is, that the initiations of the planet or of the solar system are but preparatory initiations of admission into the greater lodge on Sirius. We have the symbolism held for us fairly well in Masonry, and in combining the Masonic method with what we are told of the steps on the Path of Holiness we get an approximate picture. [After the first four solar initiations, we get to the fifth initiation, which is] the first cosmic initiation. The fifth initiation corresponds to the first cosmic initiation, that of 'entered apprentice' in Masonry; and makes a Master an 'entered apprentice' of the Lodge on Sirius. The sixth initiation is analogous to the second degree in Masonry, whilst the seventh initiation makes the Adept a Master Mason of the Brotherhood on Sirius." [A. Bailey, IHS, pp. 17-18].

So we see that Masonry is more than world-wide. When they say it's a universal religion, that's just what they mean! We see clearly that Masonry's Heaven, or "Great Lodge above," is not the dwelling place of God the Father and His Son, The Lord Jesus Christ. It's the local (cosmically speaking) headquarters for the Cosmic Brotherhood of the Great White Lodge of Freemasonry.

Alice tells us on page 98 of this book, that the Lodge on Sirius gets it's energy from a Lodge in the Pleiades, a distant formation of seven stars. (Mayan, the girl friend of David-- Shirley MacClaine's guru--was supposedly from the Pleiades.) Bailey enumerates for us some of the cosmic influences which, she says, affect the consciousness of men, especially during the process of initiation:

"First and foremost is the energy or force emanating from the sun Sirius. If it might be so expressed, the energy of thought, or mind force, in its totality, reaches the solar system from a distant cosmic centre via Sirius. Sirius acts as the transmitter, or the focalizing centre, whence emanate those influences which produce self-consciousness in man....

Another type of energy reaches man from the Pleiades, passing through the Venusian scheme to us, just as the Sirian energy passes through the Saturnian.... These facts involve the secrets of the mysteries..." [A. Bailey, IHS, pp. 98-99].

She says if we but knew all the mysteries wrapped up in these facts, we'd understand the secrets of the universe: "In the mystery of this influence, and in the secret of the sun Sirius, are hidden the facts of our cosmic evolution, and incidentally, therefore, of the solar system." [A. Bailey, IHS, p. 188].

I might add, that in all this nonsense is revealed the fact of Freemasonry's close association and entanglement with these demons masquerading as "the Hierarchy" and foisting all this hocus-pocus on the millions of those in the New Age Movement and the Eastern religions who sincerely believe this malarkey! But read on! It gets more incredible the further we delve into the writings of the New Age Queen and her husband, Foster!

MASTER MASONS OF THE UNIVERSE

On page 21 of *The Spirit of Masonry*, Foster Bailey tells us about the "Master Masons of the Universe," who have watched over mankind's progress on the long road of evolution and, he reveals, that's the story depicted in the first three degrees of Masonry:

"Such, symbolically, is the progress and mode of achievement for every human soul; such has been the path trodden by all the Saviors of the race. From darkness to light all must go... He must learn that the experience... is the only thing that can fit him to join the ranks of the Master Masons of the Universe, and carry on the eternal quest in company with all brothers.

This is the revelation which the passage of the candidate through all the degrees conveys... Subtle and illusive indications are given also of that organized and intelligent activity which is carried on by that Grand Lodge of Master Masons who have for ages watched over humanity and guided men steadily in the way of light... the whole fabric of Masonry may be regarded as the externalization of that inner spiritual group whose members, down the ages, have been custodians of the Plan." [F. Bailey, pp. 21-22].

Next, he writes that these Master Masons are called by many names, such as "Christ and His church... They can be known by others as the Masters of the Wisdom... the Dispensers of Light." Then he adds:

"They are therefore sometimes known as the Illuminati... They are the Rishis of the oriental philosophy, the builders of the occult tradition... Stage by stage They assist at the unfolding of the consciousness of the candidate until the time comes when he can 'enter into light' and, in his turn become a light-bearer, one of the Illuminati who can assist the Lodge on High in bringing humanity to light." [F. Bailey, pp. 22-23].

As any Mason knows, "entering into light" is the term used in the fulfillment of his "search for light" in the degrees of Masonry. Bailey has just stated that this can make him one of the Illuminati! One of those "illuminated" ones who can help the Masonic

Grand Lodge on Sirius "bring humanity into light." (That is, bring them under demonic control.)

Foster Bailey says that participating in this great work, as part of a greater initiation-- the Luciferic Initiation that Creme says will take place in Masonic Lodges-- *will take one on to his own godhood*:

"The rites, ceremonies and initiations of Masonry may be regarded (and are so regarded by many) as being faint representations and symbolic rehearsals of those major spiritual initiations through which every human being must pass before achieving his goal of manifested divinity and can enter finally within the veil." [F. Bailey, p. 23].

So we see that, like any good New Age occultist, a Mason's goal is to become a god, himself.

EVOLUTION OF THE RACES

Another revelation concerns the "evolution" of the races as given by Foster starting on page 31 and as explained more fully by H.P.B. and Alice in their works. Foster presents what he calls a basic hypothesis in discussing the question: "Is Masonry of vast antiquity and do we inherit it from a dim and distant past?"

That the hypothesis is far more than that for the New Agers is evident when later he says that if you can't accept this hypothesis, you just need to be more open to your intuition, a veiled reference to paying attention to the demons trying to influence you. Foster Bailey says the hypothesis, based on a study of the rituals and symbols and the allegory of initiation, is as follows:

"Masonry is the descendent of, or is founded upon, a divinely imparted religion which long antedates the prime date of creation as given in our Bible. [It] is all that remains to us of the first world religion which flourished in an antiquity so old that it is impossible to affix a date. It was the first unified world religion. Then came the era of separation of many religions, of sectarianism. Today we are working again towards a universal world religion. Again then, Masonry will come into its own, in some form or another." [F. Bailey, pp. 30-31].

Bailey says that this ancient religion is attested to by "such symbols as the pyramids, both in Egypt and South America... what is left to us of the ancient mysteries." [ibid., p. 32].

He says these mysteries "were temporary custodians of the ancient truth and [are] closely allied to the Masonic work of today... and the golden thread of the living continuity can be traced through them to modern Masonry." [ibid.].

Bailey then says that we can go even further back than that in our search for the source of the Masonic inheritance:

"Masonry may therefore be as old as humanity itself, and religion as old as Masonry... the period when there emerged on earth that infant humanity of which our modern race of men are the fruitage. That period may also have been the founding of...our Masonic ritual and work...

Scientists hint at two races which preceded ours and give them names-- The Lemurian civilization and the Atlantean civilization. Ancient Lemuria saw the first human being walk on the earth. He was little more than an animal..." [ibid., p. 35].

Then Foster makes a statement about this pre-human creature that should set every Mason bolt upright in his chair:

"He was a soul in a deep and dark prison with the light that is hidden in each human form lost and veiled... He was a poor blind candidate for light, knocking blindly upon the door of the Temple. Blind and ignorant he wanders up and down, seeking light and unable to answer the questions put to him." [ibid., pp.35-36].

So we see that Bailey says this pre-human creature was "a poor blind candidate for light, knocking blindly upon the door of the Temple." That is a verbatim description of the initiate during the ceremony of the first degree of Masonry! But for those of you who are not Masons, you need not take my word for it, because in the next sentence, Foster himself says that's what it represents:

"This is beautifully taught in the E.A. [Entered Apprentice] initiation where all he can do, until the gift of light is conferred upon him is to express his willingness to seek. Every other question, when put to him, is answered by his escort." [ibid., pp. 35-36].

We can now better understand what Albert Mackey meant by his description of the symbology of the First Degree. Writing in his Encyclopedia of Freemasonry, he states: "The Entered Apprentice Degree symbolizes the creation of man and his first perception of light." [Mackey, p. 14].

Let's continue with the thread of the true meaning of the Blue Lodge initiations as Foster now proceeds to show that not only the First Degree has as its purpose to recount that time in prehistory when animal-man became man, but that the second and third degrees also tell part of this story:

"Later the Atlantean civilization succeeds and the race of men reach a point where they can begin to 'subdue their passions' and cultivate those arts and sciences which will raise them up into a higher scale of living...This is the lesson of the F.C. [Fellow Craft, or Second] initiation.

Today in our Aryan race, humanity... is now ready for a further revelation. He can be permitted to take the sublime degree of M.M. [Master Mason] and receive the Master's Word for which he so long has sought... All this racial history is indicated in the work of the three degrees of the Blue Lodge...and the rhythm of the threefold work of the Past, the Present and Future lies revealed." [F. Bailey, p. 36].

If you are a Mason, I suggest you re-read the previous pages and consider how those you trusted in Masonry have lied to you from the start about the real meaning of what your initiation signified. If you were also a Christian at this time, whose Lord is the Light of the World, and "in Whom there is no darkness," can you really accept the description of your state as an Entered Apprentice as one who was in darkness, a poor, blind soul searching for light?

So there you have it. Masonry, say the New Agers, is the original religion of not only the world, but also of that part of the universe ruled by Lucifer, and it's a worship carried out in the Grand Lodge on Sirius as well as in Masonic Lodges everywhere else.

MASONIC "GROUP WORK" IS MAGIC

Earlier, we read of Masonry's true "work" as being witchcraft and magic. Foster Bailey also discusses this aspect of Masonry in his book *The spirit of Masonry*. He says that "even the most advanced esotericists in the fraternity" are even yet only dimly aware of the true "creative" nature of the Masonic work. He likens this creative work to that which God did when he spoke into existence the worlds through "the Word as a creating factor." He says:

"The Hindu expresses it thus: 'God thought. God visualized. God spoke. The worlds came into being.' Behind the constitution of a Lodge lies this basic truth, and the work of a Lodge, through its rituals and ceremonies, is intended to be a training school for creative work." [F. Bailey, pp. 95-96].

This creative work is accomplished when "a Lodge of Masons" becomes unified and is enabled "to work together as one functioning coherent body." The Masons learn by "participating in such a ritual, to work, say and think the same thing simultaneously." [F. Bailey, p. 96].

We've already quoted parts of this earlier, in another context. But here let us point out that anyone the least bit familiar with magic and witchcraft will recognize this as a description of a witches' coven carrying out their "work" which is called "creative work."

Bailey emphasizes the need for "a formulated uniformity of thought" so that every move, every action "may have behind it, and underlying it, the concentrated attention and thought power of the assembled Masons." The power of this united thought "would be hypnotic in its potency... Masonry in its true and highest sense is magical work." [F. Bailey, p. 97].

On the next page, he amplifies this "magical work." He says a Lodge of Masons will then "work" as a group for Humanity as a whole:

"They will create a focal point for spiritual light, and will organize themselves into a body of conscious custodians of the mysteries, acting as a distributing agency for knowledge... The effectiveness of this possible work will be paralleled by the increasing sensitivity of the race to telepathic impression... They will consciously co-operate with the Lodge on High... They will act as a dedicated lens through which the light can shine in the darkness... and the mysteries of initiation will no longer be only symbolic, but will constitute a definite form of activity, carried forward upon earth." [F. Bailey, p. 98].

Bailey states that this cooperation with the lodge on High "will blend the minds of many into one directed purpose" and will help empower the candidates for initiation to meet the tests of that initiation. Then he states:

"Behind the magical work of the rituals must be the influence of the established rhythm... The materializing upon earth of the mystical vision... must be brought about by the wise working of this law of rhythm and of ritual." [F. Bailey, p. 99].

Alice A. Bailey's many New Age books also give us a key to understanding more about this group work, which is directed by the demons in the heavenlies pretending to be "Masters of Wisdom" on Shambala. In *The Rays and the Initiations*, she states:

"The group can be, and frequently is, responsive to the 'bright centre', Shambala... Here is the clue to the significance of group work. One of its major functions, esoterically speaking, is to absorb, share, circulate, and then distribute energy." [A. Bailey, *Rays*,

p.68; quoted in *Serving Humanity*, a compilation of selections from the works of Alice A. Bailey, p. 473; Lucis Publishing Co., New York; 1977].

She also discusses the "need for telepathic sensitivity in every group composed of disciples... The cultivation of an inter-relation of a telepathic nature upon the mental plane is essential." [A. Bailey, *Discipleship-2*, p. 63; SH, p. 467].

The demon spirit calling himself the Tibetan, Djwhal Khul, speaking through her, emphasizes the importance of this witchcraft, or group work, in "thought formulation and thought-form creation." He says:

"Then a clear thought-form can be constructed with definiteness and it can be positively directed...working on mental levels with your group brothers so that your thought-form is a part of their thought-form and you can, therefore, unitedly produce a living, embodied form which can be directed as I may determine." [A. Bailey, p. 65, *Discipleship in the New Age*, Vol. I, Lucis Pub. Co., New York; 1944; SH- p. 469].

The capability for this group work is not yet here, at least back when these words were written, but it will become available to the Hierarchy, we are promised, when the brothers have been better prepared for it's rigors of concentrated, purposeful thought and visualization. In the meantime, we are told,

"The spiritual thought, resulting in magical work of one brother of pure intent, is of far greater potency than that of many brothers who follow the tendencies of the personality." [A. Bailey, *A Treatise on White Magic*, p. 260, Lucis Pub. Co., New York, 1967; SH- p.460].

And what are the requirements for a brother to be able to take part in this witchcraft? Bailey says,

"The white magician is he who utilizes all power and knowledge in the service of the race... the technique of the Great Work... The white magician works with the forces of nature and swings them back into control of advanced humanity." [A. Bailey, p. 359, *Esoteric Psychology I*, Lucis Pub. Co., New York, 1967; SH- p 501].

The goal of this group work is to hasten the materializing on earth of the Hierarchy, heralded by the return of "The Christ."

EXTERNALIZATION OF THE HIERARCHY BRINGS THE ANTICHRIST

This New Age Christ is not Jesus Christ of the Christians. The Master Jesus is, New Agers say, simply a lower level initiate. But the purpose of the New Age is to bring in a one world religion and government headed by "The Christ, the Lord Maitraya," who is the Fifth Buddha and this will bring into physical incarnation the Hierarchy, itself, as Alice Bailey explains in *The Rays and the Initiations*:

"The externalization of the Hierarchy, therefore, and the restoration of the Mysteries,...are an expression of the inherent spiritual impulse...The Hierarchy has its own life, and its own goals and objectives [which] will become more familiar to thinking men as the Hierarchy approaches closer to the physical plane." [A. Bailey, *Rays*, pp. 333-35; *Ponder*, pp. 170-71].

In The Externalization of the Hierarchy, Bailey tells us in terms so clear even a novice Christian can understand that what we're reading about in these New Age books are the battle plans of Satan's kingdom:

"The senior Members of the Hierarchy will not at first be the ones who will make the needed approach. Under Their direction and Their close supervision, this approach will be made-- in the early stages-- by initiates...and also by those disciples who will...work under their direction. It is only in the later stages, and when the time has come for the return into recognized physical expression of the Christ, leading to the definite restoration of the Mysteries that certain of the senior members of the Hierarchy will appear and take outer and recognizable physical control of world affairs." [A. Bailey, EH, p. 570].

This is such a clear statement of the Anti-Christ setting up his one world government and universal one world religion, based on the Mystery Religion of ancient Babylon, even someone with only a sketchy notion of Revelation should be able to discern that the New Age Movement is Satan's plan to bring about the reign of the Anti-Christ over the earth. In this same book, Bailey states that this takeover will have among its goals:

"1. Creating and vitalizing the new world religion. 2. The gradual reorganizing of the social order... 3. The public inauguration of the system of initiation. This will involve the growth and comprehension of symbolism. 4. The esoteric training of disciples and of humanity in this new cycle." [A. Bailey, EH, p. 700].

In Esoteric Psychology II, she sheds more light on this event:

"Another important objective of the Plan... is the emergence into physical plane activity, of the group of souls of Whom the New Group of world Servers are the outer representatives. This appearance can be called (in Christian phraseology) the second coming of Christ with His Disciples, or it can be called the manifestation of the planetary Hierarchy, or the appearance of the Masters of the Wisdom, Who will restore upon earth the ancient mysteries and institute again the order of Initiation." [A. Bailey, EP-2, p. 649; Ponder, p. 315].

MASONRY IS THE CORE OF THE NEW AGE WORLD RELIGION

Alice Bailey finally gives away the big secret:

"[T]he Christ and the Masters are occupied with the task of preparing for the restoration of the Mysteries. This restoration will fall into three phases and will cover and include in its symbolism all phases of human unfoldment. The story of mankind will be pictorialised. These three phases correspond broadly and in a general sense to the three degrees of the Blue Lodge in Masonry. The analogy is not entirely accurate, owing to the unavoidable degeneracy of Masonry, but with the restoration of the Mysteries, Masonry will come into its own... [The ritual of the Master Mason Degree] will be objectively staged and the general public will recognize it as the major rite and ritual of the new religious institution of the period. This is the stage where the forces of resurrection are active, when the Lord is with His people and the Christ has returned to earth." (Alice A. Bailey, EH, pp. 574-5).

There you have it. I don't know how it could be any clearer. We've looked in detail at the Mystery Religions of ancient days. We've heard from the top Masonic authorities and

the top New Age authorities who have agreed that Freemasonry is the repository of the Mysteries and that a New Age World Religion is being forged based on these Mysteries.

Now we've heard the direct statement from Alice Bailey/Djwahl Khul that the Blue Lodge degrees will form the heart of this new religion, and that the mystery play of the Third Degree will be staged as its "major rite and ritual."

So we see that Freemasonry is more than just the heart or core of the Antichrist's New Age World Religion--Freemasonry is the New Age World Religion!

FREEMASONRY AND THE MASONIC LODGE

by Ed Decker

I have been besieged of late to explain why I just won't go away and leave the Masons alone to do their "*good works*." Let me share a little history about this ministry and me. My comments come from forward to an upcoming book on the subject. I lay on the floor of the bathroom, retching. I was sure I was going to die.

I had a TV show to do in just a few hours and I was certain that I wouldn't live to see it. I pulled myself up, leaning against the wall next to the toilet, trying to pull away from the pain I was in and sort out what was happening. I supposed that I had contracted food poisoning during the Pastors' lunch earlier, but then, my table companions, sharing the same pizza, were not in here fighting for space at this receptacle. I remembered the two out-of-town visitors, whose attendance our host expressed concern over. "This is a dangerous business, and I don't know these fellows," he warned.

"Don't give it another thought," I answered. "God is our protector."

Then I recalled that one of them had offered to refresh my drink and I had consented. A half-hour later, I was convulsing in pain.

Reflecting back, years later now, I **guess I ought to have questioned the wisdom of going to Inverness**, Scotland to do a TV program on "The Occult Origins of Scottish Rite Masonry." My host was correct in his concern, yet God truly was my protector. I rose up that evening by His strength and did that program, standing up. Yet, by the morning I was too ill to continue my tour and the next day began a terrible journey back to Seattle, to my own doctors and my own family. I arrived home barely able to walk.

The poison had effected my involuntary muscle system and it was difficult to use my hands and feet and hold my head steady. I arrived in Seattle more than 25 pounds lighter than when I left. Tests showed that I had sustained a high, lethal dose of arsenic, enough to kill me a few times over. It took months to recover from the incident. Not only had the poison done serious damage to my digestive system, but also I would lie in bed, sleeping fitfully while my body twitched continually.

Later, the heavy metal began to work its way out through vicious sores in the tops of my hands and my head, making a terrible odor that smelled like dog urine. Even just

recently, years later, while I was undergoing lung surgery caused by a bus accident, several blood vessels in my lower back broke spontaneously for apparently no reason. The doctors puzzled over the phenomenon for the better part of the day until a nurse asked my wife if I had been exposed to metallic poison in a work environment. When Carol told them about the Scotland incident, they had their answer. Tests showed that pockets of arsenic still in my system [lower back area] had been the cause and the vessels broke while I was in severe trauma.

I suppose we could have pointed out the man who poisoned me. He would have gone to prison, but as one Scottish friend warned, our host would have paid the price at the hands of the Masons in response. It wasn't worth it. I am still alive and I am still speaking out the awful truth of the lodge. I am sure there are more than a few Masons in Scotland that can't understand why I am still alive. I do. It was because God intended me to live.

When I began to study the Lodge with a critical eye, it meant that I had to look back at my own father, grandfather and their fathers before them for almost two hundred years. They were honest men, churchmen who took our faith, our family and our country seriously, fighting in its many wars. Generation after generation, each son followed after his father and entered into membership in the Lodge.

That line ended when I stepped out of the DeMoLay to join the Mormon Church. Well, tonight we have an wonderful opportunity to learn some things about Freemasonry, the lodges, et al...that you will never hear from those involved and we need to rejoice that this data is available if for no other reason than to know how to pray with wisdom for those you love who are involved...and for those here who are involved, to test my words against the Bible and your lodge and make a decision based on knowledge.

I know that this is **a subject that comes close to home** for many of you. Many of you have loved ones who are in the Masonic Lodge.

A lot of men get involved with Freemasonry, not fully understanding what they are getting entangled with.

I spent 20 years in the Mormon Church where the temple rituals had been directly "lifted" from the Blue Lodge degrees. Other portions of the Scottish rites, such as the ordination of the "Holy Melchizedek" priesthood were also common. The more I have studied Masonry, the more I realized the depth of its satanic hold over those within its "strong Grip". Within the pages of the hundreds of Masonic books and secret ritual manuals I have gathered and read in our research is a tragic story of Godly men who have succumbed to the snare of the enemy and have been snatched from the very arms of Christ. They have brought the darkest side of Baal worship into their homes and congregations, opening the door to every demon in that Masonic corner of Hell.

Most Masons get involved with the Lodge out of peer pressure, their friends are in it, their grandfather was in it, and some go into it for business reasons. They see it as a way to progress in their business and social lives. Others are attracted by the secret, mystic rituals and symbolism of Freemasonry. Others see people like the Shriners parading around in the red fezzes riding their funny cars in parades when the Shrine circus comes to town.

People wonder, **"Well, what about the Shriners?"** We hear about the Shriners Hospital, about Masonic homes for Masons, about all the good works they do. Everyone knows

about the Shrine Circus and the many people who are helped by them. Why are you criticizing them? Are you saying that they have something to hide from the world"

Yes, I am saying just that. This is clearly the case with the Shriners. Their public image is that of a fun time group pouring out millions of dollars into charity, all the while dressed up in a party spirit, wearing their Red Fezzes with great aplomb.

The Fez itself, is an example of this double meaning behind most of Freemasonry's facade. Worn by ever Shriner and even carried to the grave with pompous dignity, the history of the Fez is barbaric and anti-Christian. In the early 8th century, Muslim hordes overran the Moroccan city of Fez, shouting, "There is no god but Allah and Mohammed is his prophet." There, they butchered many Christians.

These men, women and children were slain because of their faith in Christ, all in the name of Allah, the same demon god to whom every Shriner must bow, with hands tied behind his back, in worship, proclaiming him the god of his fathers in the Shrine initiation, at the Altar of Obligation.

We are going to discover that all those good works are simply an outer shell of an inner darkness. I am going to peel away all the outer wrapping. I will expose, very clearly, what Freemasonry is, and why no Christian has any business being any part of the Masonic Lodge.

The journey into Freemasonry begins at what is known as "The Blue Lodge." The Blue Lodge is the foundation of all Freemasonry. These are the many local lodge groups, scattered across the country in almost every little town and city. When a man goes into it, he is initiated into The Blue Lodge through three degrees. The first, or "Entered Apprentice" degree, the second, or "Fellowcraft Degree", and the third, or "Master Mason" degree.

After going through the three degrees of The Blue Lodge, the Mason has the choice to stay in the Blue Lodge or to seek the advanced degrees through either the Scottish Rite or the York Rite. Many Masons will go through both.

Within the Scottish Rite, there are the fourth through the thirty-second degrees, and the thirty-third being an honorary degree. The York Rite has thirteen degrees. Once the Mason has attained the 32nd degree, through either higher arm of the craft, he has the option to petition to leading to join the Shriners.

Many people think that Masons and Shriners are one-and-the same, but actually, the Shrine is a separate body of the craft. Shriners are Masons who have achieved the highest degrees of the Blue Lodge, and Scottish or York Rites Masonry, who enter into what is known as "The Ancient and Arabic Order of the Nobles of the Mystic Shrine."

Every step of Masonry has its ritual initiation, the mildest, of course being at the Blue Lodge level. Even this is bizarre, to say the least. In order to join the Lodge, each Mason must first be initiated through an initiation ceremony, similar throughout the world.

The Cable Tow:

The typical ceremony begins with the initiate being first divested of his jacket and his tie and any money or metal articles he has. His left trouser leg is then rolled up over the knee, his shirt is opened to expose his left breast and his right shoe is removed and replaced by a slipper. Then the person who is to be initiated will have a blindfold put on

him and then a noose will be put around his neck. This is called a "Cable Tow". The blindfolded initiate (they call this being "hoodwinked.") is brought, with the noose around his neck, to the outer door of the Lodge.

The candidate, thus attired, is said to be in darkness, an allegory of Masonry that signifies that everyone outside of Masonry is in darkness and only Masons have the true light of the world. Only they have the true knowledge that will bring light to the world.

And so, the new Mason is brought to the outer door, seeking the light of the lodge, and there the Doorkeeper, or Tiler, will put a sword or a sharp point to his breast and lead him into the lodge room where an altar sits in its center. The lodge members await the candidate in the darkness that surrounds the altar, which is lit from a single light above. Behind the altar stands a man called "The Worshipful Master." He is the master of the lodge and presides over the initiation.

When the initiate is brought before him, he bows before "The Worshipful Master" and he says something like this, "I am lost in darkness, and I need the light of Freemasonry, I am seeking the light of Freemasonry." He is then told he is entering into a secret organization and that he must keep the secrets he is going to be taught.

At this time, he is required to take a blood initiation oath; every Mason who joins the Lodge takes his thumb or his hand to his throat and he then repeats an oath that has been repeated by every Mason who has joined the Lodge.

The Entered Apprentice
(first level of the Blue Lodge)
Includes the following words:

"Binding myself under no less a penalty than having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea..."

The Fellowcraft Degree of Masonry
(second level of the Blue Lodge)
The oath includes the following words:

"Binding myself under no less a penalty than that of having my left breast torn open, my heart plucked out and given as prey to the wild beasts of the fields and the fowls of the air..."

The Master Mason's Degree
(third level of the Blue Lodge)
Every Mason must swear an oath including the following:

"Binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence, and burned in ashes..."

Masons will tell you that there is nothing wrong in being a Christian as well as being a Mason.

And, when they are exposed to some of the anti-Christian secrets of Masonry, they say, "Well, those are in the high degrees. We don't know about those things. I'm just in The Blue Lodge." I am sorry, but that is just not true.

The Blue Lodge Mason, who also claims to be a follower of Jesus Christ, has to ask himself some basic questions. First of all, "How can I put a blindfold on, come before a man I call The Worshipful Master", say I am lost in darkness and need the light of Freemasonry?"

The Bible brings us a very different message about light and darkness, one that brings with it the hope of joy:

"We write this to make our joy complete. This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin."

(1 John 1:4 - 7)

How can a Christian Mason say he is lost in darkness and seek to join the Lodge, because he needs the light of Freemasonry?

The Bible says if you are a Christian and say you are in darkness, you are living a lie, and the truth is not in you. Because, if Christ lives in your life, you have "The Light".

The second thing The Christian Mason must ask himself is this: "If you are going to join the Lodge how can you come before a man called The Worshipful Master, and bow before him in a religious ceremony (remember the altar in the center, with the single light from above shining down on it) and say you are lost in darkness? "

Jesus said, "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Mammon." (Matt. 6:24)

Jesus said that we cannot serve two masters. You can't claim to be a follower of Christ and then bow before a man you accept as your Worshipful Master any more than you can bow before a Buddha.

The mammon that Christ warned us about fits right into the lodge. What is it if it isn't the prestige, wealth, power and position among men promised by lodge membership?

The third thing we must ask is how can a Christian take a pagan blood oath? How can a man, who says he is a follower of Jesus Christ, swear to have his throat cut from ear to ear, his bowels ripped open, given to the beasts in the field as a penalty for breaking such an ungodly oath?

Most Masons respond by saying that these oaths are just some kind of fraternity type stuff that means little or nothing. What foolishness! The Mason would do well to take strong heed.

This isn't something silly that accidentally found its way in with real scripture. In the fifth chapter of the book of James, we are warned:

"Above all, my brothers, do not swear --not by heaven or by earth or by anything else. Let your "Yes" be yes, and your "No," no, or you will be condemned." (James 5:12)

The NKJV says you will fall into judgment

God's Word says that the penalty for taking Masonic oaths is condemnation. God isn't amused by this. He absolutely forbids taking these pagan blood oaths of Masonry.

But what is it that must be kept so secret? Why is it that Masons are required to take these pagan blood oaths of secrecy not to reveal the secrets of Masonry even before they're told what they are supposed to keep secret? Why must these men bow down while still in ignorance of the secrets to which they are being bound?

Why would a man who would never buy a car or a home or enter into a business agreement without first studying all the terms, kneel, blindfolded, in a lodge room with a noose around his neck, and swear obedience to things he has no understanding of? Crazy, isn't it! What could ever possess a sane man to do something like this?

The goal of Masonry, according to its leading authorities, is to do away with religions and their creeds and doctrines, and to establish a one-world, universal religion, free from the confining dogma of such narrow scope as is found in Christianity. We need to remember that the Masons only require its members to have a belief in a god, any god. The name is not as important as the belief there being a deity.

This is a necessary and key element in the puzzle. It's there so that the Mason will be zealous in seeking first the lost name of that god or deity and then in accepting the Masonic god is the one, true god over all. When I reveal his name, you will see why it is hidden from the initiates.

The problem is many Masons do not understand this, and it is because their own Masonic authorities have been deliberately deceiving and lying to them. The most universally accepted authority on Freemasonry is the great Masonic scholar, Dr. Albert Pike, who wrote what is termed by many to be the "Bible of Masonry." It's called "Morals and Dogma of the Ancient and Accepted Rite"

Albert Pike, who was The Sovereign Grand Commander of the Southern Supreme Council, A. A., Scottish Rite for thirty-two years. He wrote "Morals and Dogma" as the "supreme authority" of Masonic Doctrine. In fact, the current Sovereign Grand Commander, C. Fred Kleinknecht says, "Pike's great book, *Morals and Dogma*, is the most complete exposition of Masonic philosophy there is."

The New Age Magazine, was the Scottish Rite Freemasonry magazine of America until just recently, when they changed its name to The Scottish Rite Journal. In September, 1989, they pointed out that there was going to be a service honoring the memory of Albert Pike held at the Washington Temple in Washington, D.C. Norman Vincent Peale was going to be the speaker. Norman Vincent Peale, a 33rd degree Mason, and a well known Christian leader, is also one of the leading Masonic promoters in America.

Albert Pike is so revered among Masons that he is actually entombed within the inner walls of the Scottish Rite world headquarters, The House of The Temple, in Washington, D.C. Those Masons who deny the importance of Pike's words to the craft are in ignorance of the real value placed on this man. In July 1990, the **Scottish Rite Journal** came out with a ten-page article extolling the virtues of Albert Pike and his authoritative work in "Morals and Dogma."

I want to quote from some of Albert Pike's teachings in "Morals and Dogma," to give you some insight to what is really lurking behind those lodge doors. Page numbers will be from that book, unless otherwise noted.

"The Blue degrees or The Blue Lodge of Masonry, whichever a Mason joins, are but the outer court, or protocol, of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he understands them. Their true explication is reserved for the adepts, the Princes of Masonry. It is well enough for the mass of those so-called Masons to imagine that all is contained in the Blue Degrees." (Page 819)

"Masonry, like all the religions, all the Mysteries, Hermeticism and Alchemy conceals its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; [note: this means the Blue Lodge Masons] to conceal the Truth, which it calls Light, from them, and to draw them away from it. Truth is not for those who are unworthy or unable to receive it, or would pervert it." (Pages 104-105)

You see, many Masons who go into the Blue Lodge do so out of ignorance, viewing it as a philanthropic organization, an organization of good works, never understanding what they are really involved with. I asked earlier, just what are the secrets that they are getting involved with? The first secret of the Lodge is the fact that Freemasonry is a religion. Most Masons will say that is it not a religion, but simply a brotherhood, a fraternal organization. Yet, as they describe the workings of the lodge, they are talking religion.

The problem is that Masonry fits every category of what a religion is, according to every definition of religion. In fact, Albert Pike says, "Every Masonic Lodge is a Temple of religion, and its teachings are instruction in religion." (Page 213)

"Masonry is the legitimate successor from the earliest times the custodian and depository of the great philosophical and religious truths, unknown to the world at large, and handed down from age to age, in an unbroken current of tradition, embodied in symbols, emblems and allegories." (Page 210)

Pike says that Masonry is:

"The universal, eternal, immutable religion, such as God planted it in the heart of universal humanity. No creed has ever been long lived that was not built upon this foundation...The ministers of this religion are all Masons... Its sacrifices to God are good works... and perpetual efforts to attain to all the moral perfection of which man is capable." (Page 219)

According to them, Masonry is a natural religion without the need of revelation, that every thing in nature is part of God, and part of the infinite thought of God. Creation becomes God itself. It's very interesting what Paul said about this in the book of Romans.

"For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.

Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.

Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a

lie, and worshiped and served created things rather than the Creator --who is forever praised. Amen." (Rom. 1:21 -25)

Albert Pike did not say things he didn't mean. His writings are corpulent with evidences of the true nature of Freemasonry.

"We belong to no one creed or school. In all religions, there is a basis of truth, in all there is pure morality... All teachers and reformers of mankind we admire and revere. Masonry has her mission to perform... She invites all men of all religions to enlist under her banner." (Page 311)

"It [Masonry] reverences all the great reformers. It sees in Moses, the lawgiver of the Jews, in Confucius and Zoroaster, in Jesus of Nazareth, and in the Arabian iconoclast, Great Teachers of Morality, and Eminent Reformers, if no more: and allows every brother of the Order to assign to each such higher and even Divine Character as his Creed and Truth require... Masonry is a worship; but one in which all civilized men can unite..." (Pages 525, 526) Pike also said, "The first Masonic teacher was Buddha." (Page 277)

Masonry claims to be the center of the one, universal religion. As Newton says in his book, "The Builders", they are "seeking to unify and bring a universal religion in which all creeds and all doctrines would be done away with, where individual faith will cease and men will join together in a universal religion of an ubiquitous brotherhood of good works."

They say that religion is the experience of relating to God, and Masonry is the experience of relating to mankind. While separate, they can and do naturally co-exist. Well, if Freemasonry is truly what it professes publicly, then "Bravo!"; it is a welcome fellowship.

If it is being deceptive, or as we claim, a serious danger to the Mason, his or her family and Church, then it should be exposed as such. It is that simple."

Let's look at just a few of the Lodge's basic principles in the Light of Biblical truth.

NO OTHER GODS!

"And God spoke all these words: I am the LORD your God, who brought you out of Egypt, out of the land of slavery.

You shall have no other gods before me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below.

You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me..."

(Exodus 20:1-5)

This is the first and primary Commandment! All the other commandments find their reason in it. God put it at the top of the list for a reason! If you have a faulty view of God, your whole spiritual perspective is skewed by that error. Listen to God:

"This is what the LORD says-- Israel's King and Redeemer, the LORD Almighty: I am the first and I am the last; apart from me there is no God." (Isaiah 44:6)

If your view of God is anything but that which God, Himself has declared above, your view is not Christian orthodoxy. If your view of Christ is not that which is equally Biblically based, your view of Christ is just as filled with danger. Let's see what the Masonic fraternity, itself has to say about the nature of God.

FREEMASONS BOW AT EVERY ALTAR

"The true Mason is not creed-bound. He realizes with the divine illumination of his lodge that as a Mason his religion must be universal: Christ, Buddha, or Mohammed, the name means little, for he recognizes only the light and not the bearer. He worships at every shrine, bows before every altar, whether in temple, mosque or cathedral, realizing with his truer understanding the oneness of all spiritual truth." ("The Lost Keys of Freemasonry", Manly P. Hall, 330, p.65, Macoy Publishing and Masonic Supply Co., Richmond, VA., 1976.)

THE BIBLE SAYS

"Jesus answered, 'I am the way and the truth and the life. No one comes to the Father except through me.'" (John 14:6)

"For there is one God and one mediator between God and men, the man Christ Jesus..." (1Tim. 2:5)

OUR LORD AMONG THE BAALIM

"Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the one God who is above ALL the Baalim, must needs leave it to each of its initiates to look for the foundation of his faith and hope to the written scriptures of his own religion." (Morals and Dogma, Albert Pike, 1956, page 226)

[Ed note: The word "Baalim" is simply defined as "false god or idol." The Masonic author has included the God of the Christian in that category.]

IS JESUS LORD?

"Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." (Acts 4:12)

That is pretty straightforward. The question that has to be asked of the Mason here is simply, "Are you a Christian who confesses that Jesus Christ is Lord?" Is your answer, like many Masons, "yes!"??

Then our response to the Christian Mason is simply, "Why won't you just do what Jesus clearly told you to do?"

THE BIBLE SAYS

"Again, you have heard that it was said to the people long ago, 'Do not break your oath, but keep the oaths you have made to the Lord.' But I tell you, do not swear at all: either by heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one hair white or black. Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one." (Matt. 5:33 -37)

Take note that Jesus clearly describes the Masonic oaths and clearly states that these come from the evil one. Not from fun, not from some kind of macho male bonding, or some fraternity type of initiation, but from the devil. What would possess a man to stay bound by blood oath to this stuff, once exposed, except it come of evil?

That was Jesus Himself talking to those who believed on Him. Surely, it would be a foolish man who would defy the Lord in such a serious matter. What earthly thing would be worth violating a direct instruction from our Savior? None!

BOUND BY BLOOD OATHS

From the initiation rituals of the "BLUE LODGES" which I described earlier and through all 33 degrees of Freemasonry, every Mason in the world is bound by bloody oaths to maintain the secrets of the Lodge. These binding oaths are kept through the spirit of fear, because the penalties for betraying the brethren of the lodge include serious physical harm to the Mason.

THE BIBLE SAYS

Jesus, speaking again to His disciples, clearly dealt with this exact situation.

"There is nothing concealed that will not be disclosed, or hidden that will not be made known.

What you have said in the dark will be heard in the daylight, and what you have whispered in the ear in the inner rooms will be proclaimed from the roofs.

I tell you, my friends, do not be afraid of those who kill the body and after that can do no more. But I will show you whom you should fear: Fear him who, after the killing of the body, has power to throw you into hell. Yes, I tell you, fear him." (Luke 12:2-5)

TRUSTING THE BIBLE

We do well to know the Word Of God. As Jesus prayed to the Father for His disciples, His prayer was:

"Sanctify them by the truth; your word is truth." (John 17:17)

The Bible clearly teaches that the mature Christian must be grounded in God's Word. This is probably the most grievous error of those enmeshed in the web of Freemasonry. It is the ignorance of or lack of regard for the truth of God's Holy Word.

What true Christian man (or woman) would dare go through the rituals of Freemasonry knowing that someday, he or she would have to stand before a Holy God and account for those acts of darkness.

THE JUDGMENT OF THE DAMNED

The grave, Christless end awaiting members of the Masonic order can be demonstrated by the Apron Lecture, given every Mason in the Blue Lodge Ceremony. The following quote can be found almost word for word in most Masonic Monitors, the Craft ritual manual.

Each candidate, upon completion of the initiation is given a white Lambskin Apron whose pure and spotless surface, he is told, would be "an ever present reminder of purity of life and rectitude of conduct, and when at last, after a life of faithful service your weary feet shall have come to the end of life's toilsome journey and from your nerveless grasp shall have dropped forever the working tools of life, may the record of your life be

as pure and spotless as this fair emblem which I place in your hands tonight, and when your trembling soul shall stand, naked and alone, before the Great White Throne, there to receive judgment for the deeds done while here in the body, may it be your portion to hear from Him who sitteth as the Judge Supreme, the welcome words: Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee rule over many things! Enter into the joy of thy Lord."

While the words sound noble, it is to the everlasting pit of hell that the unsuspecting candidate has been assigned in the subtle words of the message. The promise is that the apron represents the works of the flesh when the Mason stands before God at the Great White Throne judgment.

There is only one Great White Throne Judgment in my Bible
and it is found in Revelation 20:11-15.

It is the judgment of those dead not in Christ, the judgment of the damned, who will be judged... not by the gift of God through Christ, but by their own works, with an end in the lake of fire. What a tragedy!

THE KING OF THE PIT OF HELL

In the seventeenth degree of the Scottish Rite, or The Knights of the East and West Degree, after the candidates have completed the initiation they are given the secret password, Jubulum, and the Sacred Word, Abaddon. Here is the clue to the true identity of the Masonic Deity. It is revealed in the "Sacred Word" of this ritual, "Abaddon." In Revelation 9:11, we learn what that actually is.

"And they [the demons and workers from hell] had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon!"

Again, I must ask, "How could any true Christian dare to take upon himself that evil name as a sacred word?"

THE WORD IS OUT

The supposed quest of the Blue Lodge Masons is the search for "The Lost Word." Most Masonic ritual is concerned with the recovery of this lost word, presumed to be the name of God—supposedly lost through the murder of the architect, Hiram Abiff, during the building of Solomon's Temple. This quest is attained during the ritual of the Royal Arch Degree.

It is here that the SECRET NAME of the DEITY OF MASONRY is revealed. That name is "JAHBULON."

"JAH" is the short form of the Hebrew name of God, "Yahweh," or "Jehovah." "BUL" is a rendering of the name, BAAL. "ON" is the term used in the Babylonian mysteries to call upon the deity, "OSIRIS"! The secret ritual book of the Craft prints the letters J.B.O. It states that:

"We three do meet and agree—in peace, love and unity—the Sacred Word to keep—and never to divulge the same—until we three, or three such as we—do meet and agree."

No Royal Arch Mason can pronounce the sacred name by himself. What is represented as the god of Masonry is a three-headed monster so remote from the Christian Trinity

and so blasphemous as to damn the soul of anyone who would dare to pronounce its name in a ritual of worship.

COME OUT FROM AMONG THEM

"Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever?

What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people. Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you." (2 Cor. 6:14-17)

ONE OR THE OTHER

"Even as Elijah called out on Mt Carmel 'You have abandoned the LORD's commands and have followed the Baals.' I cry out, 'How long will you waver between two opinions? If the LORD is God, follow him; but if Baal is God, follow him.'" (1 Kings 18:18, 21)

To the Mason, Are YOU ready to risk laying your Masonic works before the Lord, covered by an apron of your own works, on that last day only to be told:

"I never knew you, depart from me!" (Matt. 7: 21-23)

Are You???

I pray that you will choose Jesus, repent and be set free from this wicked power unto whom you have submitted your very own soul, Even beyond that, you have surrendered the spiritual headship of your home (and church if you are a leader in the congregation) to this dark, occult evil thing. If this is your desire, remember that we have this promise,

"If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness..." (1 John 1:9)

If you are a Mason and you are ready to get your life back on track with Jesus, Pray this prayer right now:

"Father in Heaven, in the name of the Lord Jesus, I confess that I have sinned. I confess that I have allowed myself to fall under the power and authority of Lucifer, the god of Masonry. I confess it as sin, and ask that you forgive me. I reject it and cast it from me and will immediately remove my name from its rolls. Jesus, I call you Lord and Savior and ask that you come into my heart and fill me with your love and Holy Spirit. Let no unclean thing remain! I am yours and yours alone! I am set free, in Jesus' name, Amen!"

Sharing The "Light Of The World" With a Freemason

Ed Decker

We receive countless requests for information on how to witness to a Mason. We shall briefly try to suggest some strategies for dealing with at least the Mason who claims to be Christian.

An unsaved Mason has no reason to follow Jesus; and he would need to be approached like any lost soul: with much prayer and with the understanding of two factors:

1) the man is ignorant of the Bible, even though it is part of the "furniture" of the Lodge and is to be his "rule and guide."

2) that however happy he may appear to be in his Masonry; he nevertheless is in need because he is lost and lacks Jesus. He has substituted Masonry for a real relationship with the living God of the universe through His Son!

Most Christian Masons, on the other hand, have no idea of what they are involved in, but have joined because of family obligations, or business connections. Unfortunately, these men may also lack an appreciation of the holiness and majesty of the Lord Whom they profess to follow; and may not know a great deal about either the Lodge they serve or the Bible.(Hos.4:6)

"MY PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE..."

Few Masons, Christians or not, take the time to read the books in their Masonic libraries. The vast majority believe the pious platitudes they hear from their leaders about "friendship, morality, and brotherly love" and never bother to look deeper.

Freemasonry preys on some of man's nobler impulses: the desire to do good; to believe in something mysterious; the desire for acceptance and friendship; and to be part of something greater than himself.

Since most naturally assume the best about people and institutions with which they deal, it never occurs to them to bother to look behind the excellent advertising and jolly handshakes to see the engine which really powers Masonry. They see the facade and naturally mistake it for the substance of what they are joining. The Lodge takes advantage of this trusting nature and exploits it for all it is worth.

Of course, additionally, most Masons join because someone they know or respect is a Mason. Since the "trusted friend" has accepted Masonry, it therefore must be alright-this is the deceptive reasoning which draws men uncritically into the lodge.

The man doesn't realize that his friend joined on just such a basis of blithe ignorance, thus forging another link for a beautiful chain of trust, attached to a ball about to be cast into the Lake of Fire.(Rev.20:15)

With the Christian, it is a matter of restoring the man's "first love" for Jesus.(Rev.2:4) His fires may have been banked by years of lodgery. Show him His holiness, and how He expects His disciples to: "Come and be separate." (2 Cor. 6:14-17) Remind him that Jesus loved him enough to die for him. Just glorify Jesus, and the spiritual temperature will definitely rise!

Then gently take him to Mt.5:34-37, which deals with the taking of oaths, and simply ask him how he could break a commandment of the Jesus you were just discussing by taking the Masonic oaths.

He may protest that Christians take oaths in court. You can point out that many Christians refuse any oaths because of fidelity to their Lord's command. Beyond that, legal oaths are of a life-and-death character, mandated by the state (Rom.13:1-5); whereas the Masonic oaths are, at best, frivolous in nature.

WHICH COMMANDMENT WILL HE BREAK?

If the Mason denies his oath's frivolity; then ask him what Jesus would think of a man who takes blood-thirsty oaths in direct violation of His commandments. Point out that his body is a temple of the Holy Ghost (1 Cor.6:19-20, 2 Cor.6:16) and that to swear an oath that it should be mutilated and destroyed is an affront against the Jesus who created that body, and Who bought and paid for it with His blood!

It is also BREAKS the 7th Commandment (Ex.20:13) which forbids murder! If he says that the oath IS frivolous, then ask him if calling on God to witness a mock oath isn't taking God's name in vain?

This should "crack" his armor considerably, and would be a great opportunity to pray with him and/or share The Question of Freemasonry with him.

Usually it pays to save the "big guns" (occultism, Lucifer and Baal worship) until later on in the encounter, since most Masons haven't heard of these things and would find such statements hard to believe.

Masons will often try to claim that Pike's MORALS AND DOGMA or the monumental encyclopedias and histories of Albert Mackey (both 33 Degree Masons) are "just their opinions" or "not official." That is like claiming an Act of Congress or a papal bull is not official!

AVOID THE HASSLE!

But rather than get into that conflict at all, avoid the hassle by sticking with things that ALL Masons must admit are "official." These are things that are in the ritual books themselves. The oaths are one such item.

Another one which could be brought up readily would be the first act a man performs ritually in Masonry as an "Entered Apprentice." The candidate is stripped of all his clothing and metal and made to dress in a odd pajama-like outfit. He is blindfolded and secured with a cord or cabletow about the neck and led to the door of the Lodge.

He is stopped by the Senior Deacon (a lodge officer) who asks who he is. His ritualized reply is given by the Junior Deacon:

"Mr. Joe Christian, who has long been in darkness, and now seeks to be brought to light, and to receive a part in the rights and benefits of this worshipful lodge, erected to God and dedicated to the holy Sts. John as all brothers and fellows have done before him."

Now imagine a Christian saying that! A Christian who has Jesus, "the Light of the World" and the Holy Spirit within him saying he has "long been in darkness."

What can Masonry offer a Christian? This is the question you must ask! What does the Lodge have to offer that Jesus, the Almighty King of the Universe doesn't? How can Masonry's light be compared with the light of Christ? How could a Christian stand there and permit such a blasphemy to be attributed to him? If Jesus is his light, why does he need another?

If he wants fellowship, his church certainly has men's Bible study or fellowship groups. If he wishes to give to charity (as Masons boast they do), then let him give to missions work or Christian charities so that Christ's name might be glorified! Masonry only glorifies itself with its charity, against the clear commands of Jesus.(Mt.6:1-4)

Show him that time with the Lodge is time away from Jesus! In the eternal, Masonry is a tragic waste of time; besides being a violation of the law of God. We are going to have to account for every "idle word" like that before the Throne. (Mt.12:26) As a former Mason I can assure you that the lodge rites are FULL of idle words!

Share these things with the Mason, and above all else: PRAY for him, that he might once again see Jesus' glory unclouded by the "dark light" of Masonry.

The F.A.T.A.L. Flaw

By Ed Decker

***"Then he brought me to the gate of the LORD's house
which was toward the north; and behold, there sat
women weeping for Tammuz."***

- Ezekiel 8:14

***Who may join: Only men who are Masons are eligible and only women with
specific Masonic affiliation may be members. These affiliations include:***

- - ***Affiliated Master Masons in good standing***
 - ***the wives***
 - ***daughters***
- - ***stepdaughters***
 - ***stepsisters***
 - ***daughters-in-law***
 - ***grandmothers***

- *legally adopted daughters*
- *mothers*
- *widows*
- *sisters*
- *half sisters*
- *granddaughters*
- *stepmothers*
- *great granddaughters*
- *nieces*
- *great nieces*
- *mothers-in-law*
- *sisters-in-law*

And daughters of sisters or brothers of affiliated Master Masons in good standing, or if deceased in good standing at the time of their death; as well as members - either active for three (3) years or majority - of the International Order of Job's Daughters or of the International Order of the Rainbow for Girls, each of whom having attained at least the age of eighteen (18) years, are eligible to membership in the Order of the Eastern

Star. <http://www.easternstar.org/eligibility.htm>

Since 1868, thousands of decent Christian women have innocently taken part in pagan rites around an altar to the gods of witchcraft. They have been deceived into bowing the knee to gods so vile and ancient that even the pagan priests of Egypt blotted them out from their history. Women, who would blush with shame at the mention of Satanism, have been led to Satan's altar by people they trusted. Often their own husbands, who were given stewardship over them by Jesus Christ have violated that trust by leading them into paths of idolatry.

Alarming accusations! Yet this altar of idolatry is nestled right in the bosom of Christianity

- The Order of the Eastern Star!

Much has been written on the spiritual dangers of Freemasonry. Yet the "Star," is equally perilous.

SPIRITUAL "ADOPTION"

The Star is known as "Adoptive" Masonry. This means mothers, daughters, wives and sisters of Freemasons may be spiritually "adopted" into the Masonic order. Hence, they come under its spiritual authority. Now since **Lucifer** is the acknowledged god of Masonry, what does this "adoption" mean for the woman who joins the Star? She is submitting herself to the spiritual headship of Lucifer! Even a Christian woman is surrendering herself, however innocently, to the gods of Masonry - and this will give Satan an entry point into her life, regardless of how devout she is.

When anyone, man or woman, becomes a Christian, they are adopted into the family of God (Rom.8:15-17). Yet when they kneel at a Masonic altar and take those oaths, they are entering Satan's dominion, whether they know it or not. This opens the door to all manner of problems. We have dealt with women who entered the Star and then found

their nights troubled by strange dreams and demonic activity. As soon as they repented of their involvement in the Star and renounced their oaths in the name of Jesus, the oppression ceased.

This is why we are told by Paul to avoid all contact with idolatry because of what it can bring to our very door: *"Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? ...Therefore come out from them and be separate, says the Lord."*—2 Cor.6: 14-15,17.

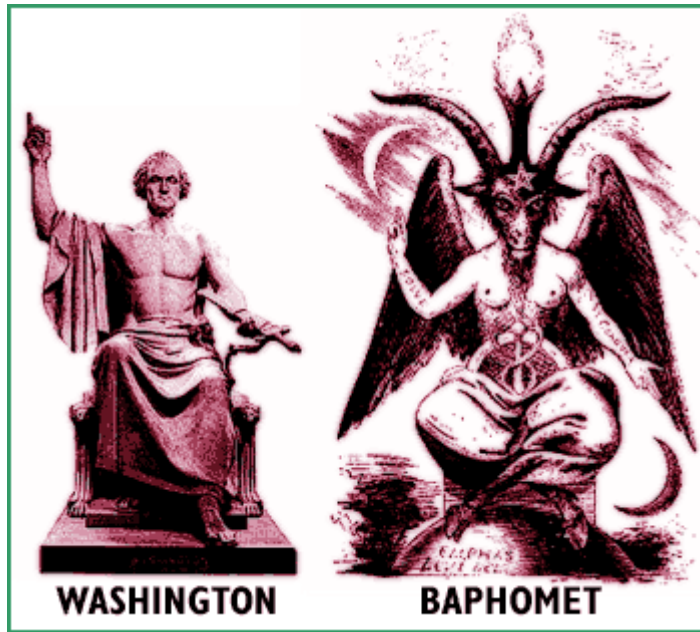
HOOF PRINTS ARE EVERYWHERE!

We need not look far into the Star to find evidence of Satan's presence. His hoof prints are everywhere! To begin with the most obvious, we look at the "signet" of the Order, which is an inverted five-pointed star— called a pentagram in witchcraft. The fact is that this inverted pentagram is so deeply and unmistakably associated with Satanism that many witches fear to use it for fear of the demons they attract. This star is used to draw down the kingdom of Satan into manifestation on earth! (MAN, MYTH AND MAGIC, vol.16, p.2159)



General Grand Chapter logo

This star can be drawn with the goat's-head inside. It then becomes the badge of the Satanist, the infamous Goat of Mendes! This goat's name is Baphomet, and it is the blasphemous god of the 12th Century Knights Templar (the ancestors of today's Freemasons).



Here is this sinister star, exalted as the very centerpiece of the Chapter! Not only is the star inverted, but the colorful attributes of the 5 points are even the correct colors for the four magical elements, air (blue), earth (yellow), water (green) and fire (red); plus the fifth point, the bottom, represents **"akasha,"** the spiritual power of the "astral plane" which is the fusion of all the other "rays" of the star into white.

It is evident that the person who designed the Eastern Star had more than a passing knowledge of black magic. That, in itself should make Christians nervous. The Bible forbids any involvement with sorcery:

"Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or who is a medium or spiritist or who consults the dead. -Deut. 18:10-11

Worship of stars is especially condemned:

The houses in Jerusalem and those of the kings of Judah will be defiled like this place, Topheth - all the houses where they burned incense on the roofs to all the starry hosts and poured out drink offerings to other gods. Jer. 19:13

He (King Manassah) built altars to all the starry hosts. He sacrificed his own son in the fire, practiced sorcery and divination, and consulted mediums and spiritists. - 2 Kings 21:5-6

*Please note the grievous sins associated with star worship. "**Tophet**" is a place where during the days of deepest sin in Israel, parents sacrificed their children to the god **Molech**! It is a "place of burning" which later on came to be known as **Gehenna**, the word often used by Jesus for hell! (EERDMANS' CONCISE BIBLE HANDBOOK, p.203). Manassah sacrificed his own son in the fire!*

If you lay out a satanic star and offer devotions at it, the moral and spiritual consequences are ominous! You may say that you have been in the Star for years and you are still a good member of your church and that you aren't making sacrifices of your children - but think!

Are our children not being sacrificed every day through abortion? Are not the generations reared under the influence of the Star the first mothers to lay their babies willingly upon the altars of the abortion clinic by the millions? Are we not seeing the dividends of this pagan worship in the corruption of the very ideals of motherhood? Are we not witnessing the moral destruction of whole generations of children because of the mothers' participation in these "harmless rituals"?

Perhaps it is too much to blame the moral decay of our children on the Star, but remember how in the Bible, the people of Israel kept falling into disaster because they allowed a "little" idolatry to creep into their culture. If you wish to corrupt a culture, corrupt its mothers— - and the spiritual leprosy of Masonry is doing just that!

"HIS STAR IN THE EAST"

At this point you may protest and say that the Star is based on biblical stories and that the star of the altar is intended to represent the "star in the east" mentioned in Mt.2:2 which heralded the birth of Jesus. You may point out that the motto of the order is: "We have seen his star in the East and are come to worship Him." This sounds very pious, but actually it is misdirection!

First of all, the star of Bethlehem could not have been an "eastern star," since most biblical expositors agree that the magi came *from* the east, and that therefore a star

over Judea would be in the western sky to their viewpoint. Some scholars feel that the passage means that the magi were "in the east" when they saw the star— others say that the term "in the east" can also be translated alternately as "seen when it rose," meaning that they saw the star as it rose.

STRONG'S CONCORDANCE, in fact, gives the primary meaning of the Greek word there, Anatole, as a rising of light; with "eastern" as only a figurative meaning. VINE'S EXPOSITORY DICTIONARY concurs. The "Eastern Star" cannot be the star of Bethlehem! Then whose star is it?

In reality, the Eastern Star is a term among sorcerers for the star Sirius. (See CITY OF REVELATION by John Michelle, p.4) This fits perfectly because in black magick, the inverted pentagram is the sign of Sirius or Set. (See ALEISTER CROWLEY AND THE HIDDEN GOD by Kenneth Grant, p.12). But who is Sirius, or Set?

Sirius is the "Dog Star", the first star to rise in the east in the latitudes of Egypt. It is sacred to Set, the satanic figure of Egyptian religion. The Egyptians celebrated Sirius' ascendancy in the skies with horrible, obscene rituals! In fact, the rites of Sirius or Set were so debased that later rulers of Egypt defaced their temples and obelisks and tried to drive them from the land (see Grant, pp.70-71).

"THE F.A.T.A.L FLAW"

When the ladies of the Star say, "We have seen His Star in the East and are come to worship Him", who is "Him?" Is it the Jesus of Calvary or is it some dog headed, obscene god named Set? What does the evidence tell us?

The Biblical elements in the Star ceremony are suspect to say the least - based as they are upon dubious actions and mythical additions to the Bible. Yet the occult elements in the Star's symbolism are obvious for anyone to see! The Eastern Star is not the star which heralds Jesus, but the star which heralds Set - the most ancient form of Satan in recorded history!

But you may say that you don't believe in Set, and that you believe that you are performing pious exercises. You say that you thought the Star was a order which worships the true God. But my dear friends, every person believes that the god they worship is the true God. The important thing is that if you are a Christian, the Bible tells you to **"avoid even the appearance of evil."**—1 Thess. 5:22 and to **"keep yourselves from idols."**—1 Jn. 5:21. How can you keep yourself from idols when every other week or so you gather around the most ancient and evil idol in human history?

Is your presence in the Chapter really pleasing to the God who thundered from Mt. Sinai and said, **"I am the Lord your God...you shall have no other gods before me."** You can no longer protest innocence. You know the evil origins of the symbols of the Star and you know that the Lord Jesus forbade the taking of oaths of any kind (Mt.5:33-37). What more do you need than the knowledge that you are breaking the commands of the Gentle Master Whom you serve?

That is the F.A.T.A.L. flaw of the Star. The very term "cabalistic word" refers to an ancient system of Jewish magic--the Qabalah! The Star's "word" may be "Fairest Among Thousands Altogether Lovely," but it is asking you to choose between the star of

evil and One Who is your beloved Bridegroom, who *"is radiant and ruddy, outstanding among ten thousand."* —*Song of Solomon 5:10.*

It is not a coincident that the latters, often applied to the inverted star logo of the Eastern Star spells FATAL. Could it be any plainer?

Flee the headship and authority of Satan, and return to the arms of Him who should be your Head, your Bridegroom, and your Savior, Jesus Christ!

The Eastern Star

They Say, We Have Seen His Star in the East And Are Come to Worship Him!

Evangelist Deloris Johnson

In addressing the issue on the Order of the Eastern Star, or it's parent organization, The Masonic Lodge, many well intentioned people have joined the ranks of these Orders on the presupposition that they are based on the belief in the true and living God. However, a closer examination of its origin, character, adepts, rituals, and the similarity of rites performed in the mystery religions of antiquity will no doubt challenge every sincere individual, to weigh the facts as to who is being worshipped in these Orders.

The message then, is not one of condemnation, but rather an appeal to those who love God, and are dedicated to His worship alone.

The Order of the Eastern Star takes it's name and general motto from Matthew 2:2b, "For we have seen his star in the east, and are come to worship him." (1)

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

The wise men came from the east to Jerusalem in search for this new born King, in order to worship him. The star did not appear to them in the east, but appeared to them from the west. Israel was forbidden to worship the host of heaven, which consists of the sun, moon, and stars.

"And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." (Deuteronomy 4:19)

In the Bible, we find an account of idolatrous worship restored by Manasseh in the house of the Lord, that God considered evil and an abominable practice like unto the heathens.

"Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be for ever. and he built altars for all the host of heaven in the two courts of the house of the Lord. And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

"And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem which I have chosen before all the tribes of Israel, will I put my name for ever . . ."
(II Chronicles 33:4-7, 9)

So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than all the heathen whom the Lord had destroyed before the children of Israel.

The Masonic temple, is supposed to be a prototype of Solomon's Temple, which was in those days, the house of God. In Masonic symbolism, the temple of mortal life is symbolically represented by the Temple of King Solomon which was on Mount Moriah.

Like Manasseh, it is therefore possible to be engaged in idolatrous worship even in an edifice erected to God. In Amos 5:26, Israel was guilty of having a tabernacle for the images of their god.

"But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to your selves. Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon (Acts 7:43)

The wise men who came in search for Christ, were not preoccupied with his star, except that, it made them aware that a King was born. They sought the one for whom the star represented, and his name was Jesus.

If those who are involved in Eastern Star are really seeking the King represented by that star, then Jesus would be the central focus of all that is done to the end that souls are saved; and less emphasis would be placed on going through a labyrinth of rituals, and taking oaths of secrecy, but rather to the altar in repentance and true salvation, recognizing the cross and the shed blood of Jesus Christ.

To the Mason or Eastern Star the East has *other* special significance. Not in the sense of seeing Christ's star, but symbolically in gaining power and knowledge.

The East is one of the four cardinal points. It is the direction in which the sun rises and consequently the East symbolizes power and knowledge.

The woman in the East is symbolic of knowledge and the man in the East symbolizes justice. Since all virtuous and desirable things are found symbolically represented in the Chapter Room, it becomes the duty of the Man and the Woman in the East to see that all of these elements are preserved. It is equally the duty of all of the officers and members alike to see that none of these things is defiled. (3)

The question then is, what is the insignia of the Eastern Star representative of? Is it the light of Christ or of Satan who transforms himself into an angel of light, according to II Corinthians 11:14?

Origin and History

Adoptive Lodges such as the Eastern Star have existed during different periods in Masonic history. It's degrees were considered to be Androgynous, or degrees for both men and women; but because of lack of uniformity it's efforts usually failed.

Masonry for women, or Adoptive Lodges, of various kinds, would spring up from time to time. The widow of Charles I of England, daughter of Henry IV, and sister of Louis XIII of France, is said to have been the author of Adoptive Masonry, in the seventeenth century. She is said to have formed a society of women to whom she communicated certain signs and passwords.

In 1712, in Russia, Catherine the Czarina obtained from Peter the Great, permission to found the Order of St. Catherine, an Order of Knighthood for women only, of which she was proclaimed Grand Mistress. This was a quasi Masonic body.

In the eighteenth century there were four Grand Mistresses of the Order of St. John of Jerusalem, which was an emanation of early Masonry.

There is also a story to the effect that Female Freemasonry originated in Holland in 1741, through a woman who secretly witnessed the initiation of her father into the Masonic Order. This is scarcely credited.

In 1771 the Order of Perseverance was established at Paris by several Nobles and Ladies. It was said to have originated in Poland, but had little of the Masonic Character about it.

The real date of the establishment of Adoptive Masonry in France, however, may be placed as 1775, when the Duchess of Bourbon was appointed to the position of Grand Mistress of Adoptive Masonry. Her installation was a very fashionable function, in which about a thousand persons of the elite of French society are said to have assisted.

In 1801 Adoptive Masonry established itself in Holland, where it reigned until June, 1810, when it was peremptorily forbidden.

Adoptive Degrees

The Adoptive Rite consisted of four degrees: Apprentice, Companion, Mistress and Perfect Mistress. The first degree was purely symbolical and introductory, intended rather to improve the mind than to convey any definite idea of the institution.

The second degree depicted the scene of the temptation in Eden, and the Companion was reminded in a lecture of the penalty incurred by the fall.

The third degree alluded to the Tower of Babel and the confusion of tongues as a symbol of a badly regulated lodge, while Jacob's Ladder was introduced as a moral lesson of order and harmony.

The fourth degree represented Moses and Aaron and their wives, and the sons of Aaron. The ceremonies referred to the passage of the Red Sea by the Israelites, and

the degree was said to symbolize the passage of men from the world of change and discord to a pure land of rest and peace.

The officers of a Lodge of Adoption consisted of Grand Master, Grand Mistress, Orator, Inspector, Inspectress, Depositor, Depositrix, Conductor, and Conductress. The business of each lodge was conducted by the Sisters, the Brethren being looked upon as assistants only.

The room was divided into four sections: the west representing Europe; the east, Asia; the south, Africa; and north, America. Two thrones were erected in the East for the Grand Master and the Grand Mistress, before them was placed an altar, while to their right and left were placed eight statues representing Wisdom, Prudence, Strength, Temperance, Honor, Charity, Justice and Truth.

The members sat in two rows, to right and left, at right angles to the two presiding officers: the Brethren armed with swords in the back rows, and the Sisters in the front rows. (4)

Eventually, many societies or adoptive rites were organized in the United States; none were successful until 1868, when Mr. Robert Morris of Kentucky, developed the degrees in its Initiatory form and giving the order the name, The Eastern Star.

His aim was to involve female relatives of masons, who up to this time, were not eligible to receive Masonic degrees. Through Adoptive Masonry, women were instructed on the proper mode of recognition when among Masons, how to use signs, passes and Cabalistic mottos in order to secure help in times of distress. Likewise, the Masons would be able to enlist support from the women for their charitable endeavors.

The first chapter of the Order of the Eastern Star was organized in Mississippi before the Civil war, but interest lagged until the organization was perfected in 1868. Robert Morris, the inventor of the Order, was a Mason in high standing, and the author of Masonic textbooks of standard authority with the craft. The Order of the Eastern Star is modeled after Freemasonry to a certain extent, and has been called Adoptive Masonry, or the Adoptive Rite (5)

The history of the Eastern Star can be broken up into three era's, which are:

The first Era extended from 1850 to 1866, under the leadership of Dr. Rob Morris, Poet Laureate of Masonry.

The Second Era extended from 1860 to 1876, under the leadership of Robert MaCoy of New York.

The Third Era extends from 1876, when the General Grand Chapter, Order of the Eastern Star, was established, to the present time. (6)

In the Eastern Star, there are three governing bodies: (1) General Grand Chapter, (2) Grand Chapter, and (3) Subordinate chapters. On 24 February 1937, the dedication for the International Eastern Star Temple and headquarters took place in what was once the Perry Belmont Mansion, in Washington, D.C.

Officer Stations of the Eastern Star

A complete chapter requires 17 officers, with not less than nine officers present when conferring degrees.

The chapter is symbolically arranged to represent the four cardinal points of the compass. Situated in the East are the Worthy Patron, and the Worthy Matron. In the West is the Associate Matron. In the North is the Associate Conductress and in the South is the Conductress.

The other officers are the Treasurer, Secretary, Chaplain, Marshall, Warder, Sentinel, and organist which are stationed in various areas within the chapter.

In the center of the chapter is a five pointed star with an altar and an open Bible. The five pointed star also represents the five points of Fellowship in Masonry. (Foot-to-foot, knee-to-knee, breast-to-breast, hand-to-back, and cheek-to-cheek.)

It is here that the five Central Jewels are stationed; representing the offices of the five heroines honoring each degree. There is a special significance ascribed to each. Each ray consists of the five mystical colors. Four of the degrees are associated with the seasons or equinoxes and solstices.

Heroine Foundation	Mystical	Season	
Degree: Stone:	Colors:	Eg./Sol:	Flower:
Adah Violet	Blue Turquoise	Spring	
Ruth	Yellow Topaz	Summer	Jasmine
Esther	White Diamond		Lily
Martha Fern	Green Emerald	Winter	
Electa	Red Ruby	Autumn	Rose

Initiation and Ritual

After the chapter is officially called to order by the Worthy Patron, the Worthy Matron presides in the east. The officers take their stations, and at the proper time, each officer declares the purpose of their office. After the regular business meeting takes place, if there are any candidates to be received by initiation, the **Associate Conductress** goes to the preparation room and begins to prepare the **Candidate(s)**.

A.C.: Do you believe in a Divine Being, who is God of the Universe?Candidate: Yes, I do.A.C.: Friend, this life is a labyrinth through which we all roam blindly and, alas, all too frequently in ignorance. It is well to learn from the experience of others, profiting by their wisdom and example. Those whom experience has taught may impart their knowledge to the unenlightened. Allow me therefore, as one who knows the intricate mazes of our Rite, to act as your counselor at this time, preparing you for the ceremonies of initiation.

[Following this speech the Associate Conductress proceeds in the preparation of the candidate, removing her hat, gloves and wrap. She then throws a thin white veil over the head and face of the candidate and conducts her to the door leading into the Chapter room. The associate Conductress gives the usual raps.] (7)

From this point on, more dialogue takes place as the Associate Conductress escorts the candidate(s) waiting to receive the degrees of the Order. The lights may be lowered and soft music played during the entrance of the candidate and the following speech of the Conductress. The Conductress opens the door and leads the candidate into the room. (8)

More dialogue take place in which the candidate is introduced to the officers. The candidate (s) is welcomed into the chapter and is told the purpose of the Order of the Eastern Star. Each candidate is asked to make a solemn pledge before the secrets of the degrees are communicated.

"But before I can communicate to you the secrets of the Eastern Star degrees, whereby you can make yourselves known to Masons, it is necessary that each of you should make a solemn pledge of honor that those secrets shall be kept inviolably in your possession.

For any one of you to go out and expose to others what we so secretly tell you here would not only be fatal to your own character for truth, but would destroy all the advantages of the Order itself. Its great value consists in its being kept in the hands of proper persons. I am happy to inform you that, although many thousands of ladies have received it, and they, scattered through every section of the country, no instance is on record of any lady having dishonorably exposed it. Nor, indeed, do we fear that such a misfortune can ever occur.

A lady who makes us a pledge of honor, such as I require of you, pledges her very soul; the honor of a woman is more to her than life itself. Those of you, therefor, who give us such security, may safely be trusted with our most cherished secrets. (9)

The candidate being willing to assume the obligation, pledges her soul in exchange of receiving the secrets of the Order. The Conductress leads the candidate to the altar to receive the obligation.

The candidate is led to the Altar while music is played or sung. While she kneels, facing the East, a Bible is placed in her hands. She holds it open against her breast, fingers interlaced over the book, thumbs holding the edges against her breast. The music continues softly. The Worthy Patron calls the Chapter to rise (by the three gavel blows), and he himself takes his position at the East of the altar. He gives the Obligation, which is repeated by the candidate. (10)

After the chapter is seated, the 'Covenant of Adoption' is shared with the candidate (s). The 'Covenant of Adoption' is a spiritual submission to the authority of Masonry and its god. The candidate comes into relationship with and is a partaker of the rights and privileges of the Order. Yet, in Romans 8:15, it says,

"For we have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

The Conductress takes the candidate around the star to the first degree represented by "Adah" or the first ray. As the initiate is taken through the labyrinth, she is taught signs and passes that are used to open the "Five Gates of the Order".

If the purpose of the Order is to worship Jesus; Christ himself said, *"I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6b)"*

No where in scripture does it instruct the church that in order to worship the Lord, or to be recognized by other believers, we must pledge our souls in order to take an obligation, receiving secret signs and passes as part of our worship.

There are five degrees in the Eastern Star represented by five heroines, whose stories allegedly are based on the scriptures. To study the different text as presented in the Bible, in contrast to that found in the degrees is quite a notable difference.

In the first degree, or Daughter's Degree, we find an allusion to the story of Jephtah's daughter found in the eleventh chapter of the book of Judges. Jephtah, in desiring that the Ammonites be delivered into his hands, made a vow to God saying,

"Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." (Judges 11:31)

Further study reveals that upon his return, his daughter, (name not given in scripture), was the first to come out to meet him. Seeing her, he rent his clothes, because he could not go back on his vow. The truth of the matter is that his daughter was not killed.

"And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; for as much as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon.

And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

And it came to pass as the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephtah the Gileadite four days in a year." (Judges 11:36-40).

Contrary to the scriptures, the sign of this degree alludes to Adah's refusal of having her face covered before being killed.

SIGN: "A lady having a veil on, in the usual manner, first pulls it down over her face, then three times in succession raises it, by taking one corner with the right and the other with the left hand, and when lifting it the third time throws the veil over the top of her head, and holding on to the corner looks up . . . A Mason seeing this sign takes a card, writes his name on one side of it, and on the other writes, Alas, my daughter! Which is the pass." (11)

The second degree, is the "Widow's Degree", which is taken from the story of Ruth. In the book of Ruth, it tells the story of a family from Bethlehem-Judah, who during the

time of famine moved to Moab. After continuing there the husband of Naomi died. Later her two sons, Mahlon and Chilion died, who were married to women of Moab.

Sometime thereafter, Naomi heard how that the Lord had visited his people, decided to return back to her homeland. It was then she encouraged both her daughter-in-laws to return to their families. But it was Ruth who refused to leave her side.

*"And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.
(Ruth 1:16-17)*

The story in this degree, is portrayed differently. Ruth was of the nation of Moab, an idolatrous people. She married a man named Mahlon, formerly a citizen of Bethlehem, who had taken up his residence in the land of Moab, where he died. He was a worshiper of God, and by his pious example and teachings she was converted to the true religion. a few happy years followed, and then the calamity of widowhood came upon her. Upon his death-bed he solemnly exhorted her, for her soul's sake, to leave the dangerous company in which she would be thrown, and go to the city of Bethlehem, where dwelt the people of God. (12)

The scriptures, do not support the details presented in this degree in that Malhon was a true worshiper of God and as a result, Ruth was converted. It was her mother-in-law that she was so drawn to and made a commitment to serve her God.

SIGN: "Take anything convenient, as a handkerchief or newspaper, in each hand, to represent handfuls of barley heads, filling the hands and sticking out a few inches. Then extend the hands in front as if to display their contents, and next cross the wrists on the breast, the contents of each hand pointing upward toward the shoulders, also looking upward. The sign alludes to Ruth holding out two handfuls of barley to Boaz, and appealing mutely to God. A Mason seeing this sign, writes his name on one side of a card, and on the other writes, "Who is this?" which is the pass of this degree." (13)

The third degree, is the "Wife's Degree", based on the story of Esther, who became queen in place of Vashti. After Mordecai learned of Haman's plot to kill the Jews, he sent messages to Esther, part of which he said,

". . . Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this? (Esther 4:13b-14)

In this degree, please note that it is explained that Esther, often gave counsel to the king and that he often admitted his indebtedness to her. "No sooner did she learn of this cruel edict than she promptly resolved to save her people or perish in the same destruction. The king had often admitted his indebtedness to her any request she might make of him, even 'to the half of the kingdom' . ." (14)

SIGN: "Lay open right hand on the breast, then on top of head, then throw hand forward and upward, palm out, and height of the eyes.

The sign alludes to the manner of Queen Esther's appearance before King Ahasuerus, as explained in the history of the degree.

A Mason seeing this sign writes on one side of a card his name, and on the other side, "What wilt thou?" which is the pass of this degree, and presents the card to the lady."
(15)

The fourth degree or "Sister's Degree" is based on the story of Martha whose brother Lazarus had died and was brought back to life by Jesus, found in St. John 11:1-45. According to this degree,

" . . The structure of Freemasonry in its obligations, emblems, and principles is so peculiar, that we, Master Masons, above all other men, are taught to respect undeviating faith in the hour of trial. The great doctrines of Masonry are all borrowed from the Bible. Our devotion to Masonry is chiefly founded upon this, that we believe the Bible to be the Word of God, and therefore our principles, which are derived from the Bible. were written by the finger of God . . ." (16)

In Morris' Dictionary, Article "Christian Masonry," we read:

"The Orders of Knight Templar and Knights of Malta together with many of the degrees and orders in Scotch Masonry are intensely Christian in their doctrines, their ceremonies also embody events in the life of Christ. Some of the side and adoptive degrees have the same reference i.e., the Cross and Crown, etc. This fact of course forfeits the claim of such degrees and orders to be styled Universal Masonry." (17)

SIGN: "Clasp hands, and kneeling, look upward in an imploring manner. The sign alludes to the appeal of Martha on first meeting Christ after the death of her brother Lazarus.

A Mason seeing this sign writes his name on one side of a card, and on the other writes, "Believest thou this?" which is the pass of this degree. He then hands the lady the card.
(18)

The Fifth is the Benevolent Degree or "Mother's Degree". It is taken from II John, in which the elder mentioned in this scripture is referred to as the the elect lady. No where is she mentioned as "Electa" as so named in this degree. An elaborate story is told how that she came from a noble family, was wealthy, and lived in a mansion. Years later, she faced martyrdom and would not recant her faith in Jesus Christ.

Subsequently, her family was put in a dungeon, and later martyred. The scriptures do not support this.

SIGN: "Hands crossed on the breast as if clasping something to her bosom, at the same time looking up. The sign alludes to Electa's clasping the crucifix to her bosom, representing her love for the Saviour.

A Mason seeing this sign writes his name on one side of a card, and on the other writes, 'Love one another,' which is the pass of this degree." (19)

After being received into the Order, prayer is made, the candidate (s) is reminded of the solemn obligation taken. The Conductress then assists by demonstration. The cabalistic word is F.A.T.A.L., and the cabalistic motto which is, "Fairest Among Thousands, Altogether Lovely."

Eastern Star Funeral and Memorial Service

When a member in good standing of the Eastern Star dies, the Chapter sends a flower arrangement shaped as a five-pointed star, made up of the mystical colors of the Order.

It is interesting to note that regardless of whether or not a person confesses Christ as Savior, by the mere fact of being in the Order, qualifies the deceased to be in the company of the saints.

"W.M.: Sisters and Brethren, in this thoughtful hour we have met together to tender our offerings of respect and love for our departed sister, and to reveal our sympathy for those to whom she was nearest and dearest. In the midst of our sorrow we are confronted with serious thoughts. We reflect that this dear sister but yesterday was one of us, and today is gone, leaving this beautiful world of ours for that building of God, a house not made with hands, eternal in the heavens.

She has passed beyond the influence of earthly praise or blame. She is ready for the Divine summons, "Come ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world."

"Our sister walked among us in constancy and with courage, and in departing she has left a tender memory of her virtues and loveliness. She has finished her course in faith, and she has laid hold on eternal life. Before our Altar she studied with us the high principles of our order, and has professed a good profession before many witnesses. In her life she exemplified the noble virtues taught in our Order.

She was true to her convictions of right, faithful to her duty, constant and loyal to friends and family, hopeful and trusting, in time of trouble, and always charitable and truthful. Having served God with constancy on earth she will be hereafter with the blessed company of His saints." (20)

Each year a memorial service is held to honor those members who have died during the year. The altar is draped in black and an Urn and other items used by the deceased when they were alive are used in conjunction with music and songs. A list of names are read and a speaker makes a memorial address.

In Ezekiel 8:14, a similar practice was taking place.

"Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz." (They were having a memorial service for Tammuz.)

Tammuz was "a Syrian idol mentioned in Ez. viii. 14, where the women are represented as weeping for it. It is generally supposed that Tammuz was the same deity as the Phoenician Adonis. The fabled death and restoration of Adonis, supposed to symbolize the departure and return of the sun, were celebrated at the summer solstice with lamentations first, and then rejoicing and obscene revels." (21)

To get a better understanding of Tammuz, we must refer back to Nimrod, who according to Genesis 10:8-10, became a mighty one on the earth. He was a mighty hunter before the Lord and began to establish his kingdom, the first of which was Babel. Subsequently, he became the leader and king. This was the beginning of his kingdom.

Who is BAAL? (G.F. Taylor) - "Baal is a contraction of the Hebrew word *Baal*, meaning "to confound". It is from this same word that *Babel* is derived. So, in fact, *Baal* and *Babel* come from the same word in Hebrew. At once, it becomes evident that Baal, inasmuch as he was once a man, was a Babylonian. Just as we are called Americans, from the name of the continent on which we live; just as others are called British, others French, etc.; so this man was called Baal, because he was in some way connected with Babel . . ." (22)

The worship of Nimrod would become known as the worship of Baal. His wife Semiramis was also worshipped as a goddess. As different cultures developed, this same worship became known under different names.

In mythology, versions may differ in culture, but the nature of the legend is essentially the same of his death and resurrection. Which is also reenacted in the Legend of Hiram Abiff. Not only did Nimrod become the sun or vegetation god, who was also the reincarnated Tammuz, or son of Nimrod and Semiramis. In the Egyptian culture, this trinity is known as Isis, Osiris, and Horus.

"The Sumerians themselves knew that Ninurta was the same as the "vegetation god", Damuzi (or Tammuz), "son of the Appsu" - the shepherd of mankind whom classical mythology knew as Adonis and whose catastrophic departure or death became the focus of ritual lamentations for many hundred of years. " (23)

In ancient ritual Saturn appears as the stationary sun or central fire at the north celestial pole.

When Saturn ruled the world, his home was the summit of the world axis: with this point all major traditions of the great father agree. Even today, in our celebration of Christmas, we live under the influence of the polar Saturn. For as Manly P. Hall observes,

"Saturn, the old man who lives at the north pole, and brings with him to the children of men a sprig of evergreen (the Christmas tree), is familiar to the little folks under the name Santa Claus.

"Santa Claus, descending yearly from his polar home to distribute gifts around the world, is a muffled echo of the Universal Monarch, the primordial Osiris, Yama, or Kronos spreading miraculous good fortune. His polar abode, which might appear as an esoteric aspect of the story, is in fact an ancient and central ingredient. Saturn, the "best sun" and king of the world, ruled from the polar zenith. But while popular tradition locates Santa Clause at the Geographical pole, the earlier traditions place his prototype, the Universal Monarchy, at the celestial pole, the pivot of the revolving heavens." (24)

"In the ancient Egyptian Heb-Sed festival," he goes on, " the king ascends to the throne of Osiris, where he is deified as the great god's successor. To certify his authority as Universal Monarch, he launches four arrows toward the four corners, then assumes his throne, turning to the four cardinal points in succession.

"By facing the four directions the king repeats the feat of the great god; for the Universal Monarch, occupying the steadfast center (or fifth region), ceaselessly turned round about, sending his rays of life through the four divisions of unified space.

"The classical historian Diodorus tells us that when the name Osiris is translated into Greek it means "many-eyed" - "and properly so; for in shedding his rays in every

direction he surveys with many eyes, as it were, all land and sea." To Osiris, Herodotus compares the Greek Dionysus - a god who, in the Bacchic Hymn, shines "like a star, with a fiery eye in every ray."

"By facing the four directions and by sending forth the four directional streams, the Universal Monarch becomes the god of four faces or four eyes. Homage to thee, O thou who hast four faces, reads a line of the Pyramid Texts. Osiris, as the Ram of Mendes, is the god of four faces on one neck.

"The Hindu Atharva Veda speaks of the "four heavenly directions, having the wind as lord, upon which the sun looks out." This, of course, can only be the central sun, who is Brahma, a god of four faces. The myths also attribute four faces to Shiva. The central sun Pragapati takes the form of the four-eyed, four-faced, and four-armed Vivvakarman, the "all maker." Agni, too, faces in all directions, as does Krishna . . .

". . . There can no longer be any doubt that the four-eyed or four-faced god is Saturn, for the sun-planet appears in Babylonian myth as Ea (Sumerian Enki) - a god of four eyes that "Behold all things." The Phoenician El-Saturn has four eyes, as does the Orphic Kronos (Saturn). The Chinese Yellow Emperor Huang-ti _ identified as Saturn - is also four-eyed.

"The four eyes, or four faces, become intelligible only in connection with the five regions - the polar center and the four divisions ranged around it.

"Residing at the immovable center of the Cosmos, Saturn was the stone or rock of foundation - the prototype of the cornerstone (situated where the four corners meet). The four beams of light which radiated from the Saturnian stone appeared to sustain the world wheel at its "four corners", so that, in many myths, the life-bearing streams are synonymous with the "four pillars of the world."

"In the mystical traditions reviewed by Manly P. Hall (Masonic, Hermetic, Qabalistic, Rosicrucian, etc.), the planet Saturn looms as the elementary power of creation. The planet-god "was always worshipped under the symbol of the base or footing, inasmuch as he was considered to be the substructure upholding creation," states Hall. (25)

I know that this was a long series of quotes on the subject. But, notice the similarities of the rays or four cardinal points and the role of the Worthy Patron (Master Mason), whose throne is in the east, in comparison with and the worship of the star-god, Saturn.

F.A.T.A.L.

The five-pointed star or Pentagram, is the signet of the Order of the Eastern Star. Yet, it is known by many other names in Occult circles, such as, Sirius, the Blazing Star, and the Pentalpha. This star is not the "star of Bethlehem", but is commonly used in ritual magic. It's prince is not Jesus Christ . . . but the prince of darkness.

Mr. Larry Kunk, cited a very interesting statement made by Mr. Albert Pike, "Lucifer, the Light-bearer! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it he who bears the Light, and with its splendors intolerable blinds feeble, sensual, or selfish Souls? Doubt it not! "(26)

The star is also the symbol of Baphomet of Mendes, (the Satanic Goat), or Osiris, which is the centerpiece of "Adoptive Masonry", the order of the Eastern Star..

ENDNOTES

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2 James Strong, S.T.D., LL.D., Strong's Exhaustive Concordance of the Bible (Lynchburg: The Old Time Gospel Hour) p. 63 ref. #4481.

3 Shirley Plessner, Symbolism of the Eastern Star (Chicago: The Charles T. Pownier Co., 1956), pp. 50-51.

4 F.A. Bell, Order of the Eastern Star (Chicago: Ezra A. Cook Publications, Ltd., 1992), pp. 12-15.

5 Ibid., p. 18.

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8 Ibid., p. 63.

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12 Ibid., 36-37.

13 Ibid., 39.

14 Ibid., 44.

15 Ibid., 46.

16 Ibid., 53.

17 Ibid., 54.

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20 F.A. Bell, Order of the Eastern Star (Chicago: Ezra A. Cook Publications, Ltd., 1992), 197-198.

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22 International Seminary, Be Successful in Your Ministry I (Plymouth: International Seminary), Series: 2/Lecture: 31 p.2.

23 David N. Talbott, The Saturn Man (Garden City: Doubleday & Company, 1980), 17.

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25 Ibid., 133-134.

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SOUTHERN BAPTISTS AND FREEMASONRY

THE STORY GOES ON....AND ON

by Ed Decker

While our Freemasonry Conference was in session, the talk was all about the ongoing study and eventual Southern Baptist Convention's denominational vote on Freemasonry. Called to do a fair study by the Convention a year earlier, the Home Missions Board appointed Dr. Gary Leazer to head up an unbiased review. It turned into a can of worms for everyone involved.

As things turned out, the report became somewhat tainted when it was discovered that Dr. Gary Leazer, the man in charge of the study, was getting "clandestine" help in its preparation from Masonic Friends.

A letter surfaced during the study, written by Leazer to one of the Masonic leaders, thanking him for all the help and making several depreciating remarks concerning those who were opposed to the Lodge. That letter had Leazer removed from his job as head of the study, but both Leazer and the report continued on at the HMB without correction. The report went to the floor of the convention as prepared by Leazer and his Masonic tutors.

Months after the vote was taken, in favor of the Masonic position, Dr. Leazer's obvious ties to the Lodge created a new stir within the denomination when a copy of a speech he had made at a Masonic gathering reached the wrong hands..

In the ***Columbus Dispatch***, dated 11-6-93, Religious News Service writer, David Anderson reported,

"Larry Lewis, president of the Home Missions Board, said he requested Leazer's resignation for "Gross insubordination" following publication in October of a speech Leazer gave to a Masonic group.

Lewis said Leazer's Aug. 8 speech violated an order to "refrain from any and all involvement in the Freemasonry issue." Lewis told Baptist Press, the denomination's official news agency, he had accepted Leazer's resignation Oct. 22.

"He has clearly violated that directive and in doing so has demonstrated his unwillingness to submit to the authority of his supervisors," Lewis said. Whether Baptists can also be members of a Masonic Lodge has been a volatile issue."

The Convention and the Vote: The afterglow

It's an amazing thing that after the smoke had all settled, the Freemasons declared a mighty victory at the SBC. In the August/93 ***Scottish Rite Journal***, (pp. 3-6) The Grand Commander, C. Fred Kleinknecht, called the vote *historic*, saying, "*this [vote was the] significant turning point for modern Freemasonry.*"

And well it might be. The Masonic Fraternity believes it has withstood its most severe challenge in more than a century.

To the shame of the SBC's commitment to Biblical standards, the Convention, *by an overwhelming majority* approved the report and recommendation on Freemasonry issued by the SBC Home Missions Board, which listed a number of things about Freemasonry that were compatible with Christianity and a number of things that were not. *The report went on to say that membership in a Masonic order was the business of the individual, not the church.*

The Masonic Grand Commander called it a great victory. He stated that by its vote, the SBC had "... *joined Freemasonry in its elevation of individual conscience as the guide to personal beliefs and actions.*"

In a letter addressed to All Active Members, Deputies of the Supreme Council, Representatives and Secretaries, dated June 21, 1993, Kleinknecht again inferred that vote was a great victory for the craft. He stated,

"The Board's [Home Missions Board] report, based on a nearly year-long study by the SBC's Interfaith Witness Department, rejects the allegation that Freemasonry is incompatible with Christianity and Southern Baptist Doctrine."

It sure sounded like a victory for the craft so far, but he mentioned

one problem a little further in his letter. He said, "*Although the report contains 8 unjustified, we feel, specific criticisms of Freemasonry, it also includes several commendations of Freemasonry.*"

Let's back up just a hair.

The Leazer affair proved without doubt that the Masons, themselves, were involved with the report and aided the man in charge of writing the report. Even then, they were unable to prevent the mention of some *specific criticisms of Freemasonry*.

Next, the Masons made an unprecedented push to get control of the Convention. The same Grand Commander wrote a letter to all those addressed above, plus the Editors of all Masonic Publications and said that *"It is crucial that Masons who are Southern Baptists become messengers to the Southern Baptist Convention."*

On the back of Kleinknecht's letter was a 12 step plan for every Baptist Mason to follow in getting to be a Messenger at the SBC. The Masons rallied as never before in their history. Only the Masons know what percent of the 17,800 Messengers were Masons.

Yet, in spite of the enormous efforts by the Masons, the report still listed a number of things so wrong with Freemasonry, that if they were reviewed in context of Biblical Christianity, no Christian could truly be a Mason. This is what they said:

The Eight Problems With Freemasonry

1. The prevalent use of offensive concepts, titles, and terms such as "Worshipful Master" for the leaders of the lodge; references to their buildings as "mosques," "shrines," or "temples"; and the use of such words as "Abaddon" and Jah-Bul-On," the so-called secret name of God. To many, these terms are not only offensive but sacrilegious.

2. The use of archaic, offensive rituals and so-called "bloody oaths" or "obligations," among those being that promised by the Entered Apprentice: [listed in original] or that of the Fellow Craft degree: [listed in original] Or that of the Master Mason: [listed in original] Or that of other advanced degrees with required rituals considered by many to be pagan and incompatible with Christian faith and practice.

Even though these oaths, obligations and rituals may or may not be taken seriously by the initiate, it is inappropriate for a Christian to "sincerely promise and swear," with a hand on the Holy Bible, any such promises or oaths, or to participate in any such pagan rituals.

3. The recommended readings in pursuance of advanced degrees, of religions and philosophies, which are undeniably pagan and/or occult, such as much of the writings of Albert Pike, Albert Mackey, Manly Hall, Rex Hutchins, W.L. Wilmhurst and other such authors; along with their works, such as *Morals and Dogma*, *A Bridge to Light*, *An Encyclopedia of Freemasonry* and *The Meaning of Masonry*.

4. The reference to the Bible placed on the altar of the lodge as the "furniture of the lodge," comparing it to the square and compass rather than giving it the supreme place in the lodge.

5. The prevalent use of the term "light" which some may understand as a reference to salvation rather than knowledge or truth.

6. The implication that salvation may be attained by one's good works, implicit in the statement found in some

Masonic writings that *"Masonry is continually reminded of that purity of life and conduct which is necessary to obtain admittance into the Celestial Lodge above where the Supreme Architect of the Universe presides."* (LA Monitor, page 79)

Even though many Masons understand that the "purity of life and conduct" can only be achieved through faith in Jesus Christ, others may be led to believe they can earn salvation by living a pure life with good conduct.

7. The heresy of Universalism (the belief all people will eventually be saved), which permeates the writings of many Masonic authors, which is a doctrine inconsistent with New Testament teaching.

8. The refusal of most lodges (although not all) to admit for membership African Americans.

(As reported by the Home Missions Board, SBC, 1350 Spring Street NW, Atlanta, GA 30367-5601)

On the positive side, the report commended the Masons for its many charitable endeavors, hospitals, burn centers. It acknowledged that many outstanding Christians and Southern Baptists now and in the past have been Masons.

They recognized that many of the tenets and teachings of *some* Grand Lodges could be considered compatible and supportive of the Christian faith and practice, such as a strong emphasis on honesty, integrity, industry and character and the insistence that every member believe in [a] God. The report then quoted a number of Biblical quotes from the Texas Monitor to show that there are *some* explicit references to the Christian faith.

However, the report cautioned that *"To be sure, not all Grand Lodges affirm Christian Doctrine, and many do not declare Jesus as the unique Son of God; but many do, and for this we commend them."*(Ibid.)

Their final statement concludes with this:

"We exhort Southern Baptists to prayerfully and carefully evaluate Freemasonry in the light of the Lordship of Christ, the teachings of the Scripture, and the findings of this report, as led by the Holy Spirit of God" (Ibid.)

And we say that if a Christian Mason truly did that he would honestly have to leave the Lodge.

Dr. James Holly is the President of Mission and Ministry to Men, 550 N. 10th Street, Beaumont, TX 77702. He has been God's man of the hour for the Southern Baptists. He has taken a strong stand time and again both as an official Messenger to the Convention, and as an individual member of the denomination. He has almost single-handedly brought this issue to the place where Freemasonry is being exposed as the terrible threat it truly is to the church.

Dr. Holly has been cursed, slandered and defamed for his efforts, but continues to demand that the HMB admit that the report was slanted and that the Convention vote was skewed in favor of the many Baptist Masons. He has continued to ask the SBC leaders to re-evaluate their stand. In a recent letter to the Home Mission Executive Committee, dated 2/9/94, He responded to a HMB Resolution justifying their SBC report.

"The Executive Committee's affirmation of its own actions is disingenuous. It was Dr. Lewis himself who said that the HMB was in a 'no win situation' in regard to the study of Freemasonry. It was Dr. Lewis himself who said that if the HMB found for the Lodge or if they found against the Lodge the HMB would lose money. The Executive Committee's praise of its own work rings hollow in the face of the obvious deficiencies of the HMB' handling of the study of Freemasonry..... the HMB's *A Study of Freemasonry* is not objective, scholarly or thorough."

Until the Southern Baptists take on this issue from a Biblical position and not a political one, the denomination will wallow in self destructive cover-up after cover-up. Pray that the Holy Spirit of God will break through the darkness in high places and set the SBC free.

Freemasonry and the Southern Baptist Church

by Ed Decker

The Beaumont Enterprise of August 31, 1985 bannered the news across the front page of its religion section. The headline, "Religious leaders blast Freemasonry as satanic" sat above a large Square and Compass complete with its encircled "G".

The Religion Writer, Thomas Morton reported that, "Dr. Larry Holly, a Beaumont physician, and the Rev. Charles Burchett, pastor of First Baptist Church of Kirbyville, submitted a resolution at the June convention in Dallas stating that The Masonic Lodge, often called Freemasonry, is "not compatible with Baptist faith and message."

The article continued, "The strongly negative resolution, which parallels some positions from other denominations, went to the Home Mission Board of the convention for consideration.

Morton interviewed the top Mason in Texas. "Such attacks on Freemasonry are not new", says George R. Scott, Grand Master of the Grand Lodge of Texas, and no one talks about it. "We just ignore the whole thing. I have instructed our members not to comment on it."

Rev. Charles Burchett already knew he was in for some tough times. In 1984, when he read from several of Albert Pike's statements, about 85 people left his church, most of them with close ties to the Masonic lodge.

Burchett and Holly contacted me for permission to use portions of the text in "The Question Of Freemasonry" and distributed 15,000 copies of their resolution. Entitled, "FREEMASONRY NOT COMPATIBLE WITH BAPTIST FAITH AND MESSAGE, BOLD MISSION THRUST, OR COOPERATIVE PROGRAM", it created a major stir amongst the convention and its leadership.

It listed some six specific examples of how Freemasonry denied the Word of God and concluded,

"Be it therefore RESOLVED, that we the messengers of the Southern Baptist convention meeting in Dallas, Texas, June 11-13, 1985, recognizing that the vast majority of men in Freemasonry are unaware of the occult, satanic, and sensual nature of Freemasonry, declare Freemasonry as a contemporary example of what God calls and condemns in the Word of God as 'profane.....Jewish fables' which cause men to question and turn from the truth, and...

Be it further RESOLVED, that we urge all southern Baptists to hear the Truth of the Word of God when it says, *'Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them;*

and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.' (II Corinthians 6:14-17) ...

And once having heard the Word of God, we urge every Southern Baptist to be a doer of the Word and not a hearer only, by confessing and repenting before the Lord of their involvement in this ungodliness and removing before men their names, energies and resources from this spiritually devastating and ungodly brotherhood of Satanic darkness."

After the Convention, Pastor Burchett wrote and updated me in a June 18, 1985 letter. "The resolution was entered into the official minutes Tuesday afternoon, and we passed out 15,000 copies of the booklet. The title is somewhat ridiculous but it was designed to capture the attention of Southern Baptists. Wednesday afternoon the Resolutions Committee considered the resolution and asked me questions.

Although they didn't report it out of committee to the floor of the Convention for debate and a vote, they unanimously agreed to refer it to our Home Mission Board's cult department for study and dissemination of the facts of Freemasonry to Southern Baptists."

"This avenue is longer and less dynamic than a floor debate," Pastor Burchett continued, "but in the long run it will have more lasting effects on peoples' lives and provide a better opportunity for extensive education of Southern Baptists on Freemasonry."

On February 8, 1989, I called the Home Missions Board in Atlanta, Georgia and spoke to a representative of the Interfaith Witness department at the offices of Gary Leazer, department head. I was told that the request for the study had ended up in the Interfaith Witness department for response, but that the Directors felt that the study did not fall within the scope of that department.

A brief statement was distributed to those who would (or knew to) request it and a copy was mailed to me on February 10, 1989. It reads:

"The 1985 Resolutions Committee of the Southern Baptist Convention referred to the Interfaith Witness Department of the Home Missions Board for their study and recommendation the resolution by Larry Holly and Charles Burchett entitled "Freemasonry Not Compatible with Baptist Faith and Message, Bold Mission Thrust, or Cooperative Program."

"In answer to the Resolution Committee, it is recommended that the Home Mission Board respond that after a thorough study by the Interfaith Witness Department, it is the Board's conclusion that Freemasonry does not fall within the scope of assigned responsibility of the Home Mission Board."

We can only assume that the issue has died an ignominious death. There seems to be no group within the entire structure of the Southern Baptist Convention that will admit the assigned responsibility for dealing with the subject of Freemasonry.

THE HIDDEN HOOK

There continues to be some sort of hidden hook to all this uptight refusal to deal with the heretical practices and roots of Freemasonry within the Southern Baptist Church. There are solid Biblical cautions about secret societies and blood oath taking, yet here were intelligent, normally Biblically sound Christians tap dancing through some sort of spiritual mine fields that let family background and cultural behavior override their dedication to Biblical inerrancy and obedience to God's Word.

One extremely important piece to the puzzle came in a book entitled, ROYAL AMBASSADOR CEREMONIES, DRAMAS AND RECOGNITIONS.

It's Title page states, "Copyrighted in 1988 and published by the Brotherhood Commission, SBC., 1548 Poplar Ave. Memphis TN 38104-2493, James H. Smith, President, A Southern Baptist Convention agency supported through the Cooperative Program." It is the official ritual book for Recognition Services and the Initiation Ceremonies of the young men and boys groups in the Southern Baptist Church. It is specifically associated with the Royal Ambassador program.

First, let's understand that the Royal Ambassador program is part of a foundational program to raise up young men to be servants of God, and true Ambassadors for Christ. Throughout the pages of the ritual manual, the name of Christ is lifted up and Jesus is an obvious and integral part of the entire program. The Motto itself, "We are Ambassadors for Christ" comes from 2 Corinthians 5:20.

However, just as every step along the ladder of advancement is filled with deeper commitment to the cause of Christ, each step is equally filled with Masonic ritual, terminology and metaphor. This is not some accidental coincidence, but a planned system of Masonic indoctrination, as you will see.

In the recognition ceremonies on page 8, the young initiates are told, "Royal Ambassadors, keep this in mind. The shields, badges and other awards that are about to be presented to you are not prizes, These are tokens of what you have done or where you have been." The tone of the charge, the way the sentences are formed and spoken and words such as token, well done, travel, and journey are key Masonic words that are more than just subliminal here.

Some other simple examples are described in the instructions for the LADs, "You have just begun the journey to the mountain of adventure..." and for the Trialblazers (page 9), "Well done. You have advanced more than halfway up the mountain of adventure. Your token is in the form of a shield with a gold circle around it." .and on it goes.

Again, we must realize that these young men are being prepared by subliminal force to be comfortable so that when they are later enjoined to step into the trap of the Gnostic mysteries of Freemasonry they will feel on familiar ground. As that young man stands at the Lodge door, with a hoodwink over his eyes, a cabletow around his neck and his sleeve and pant leg rolled back, embarking on the mystical journey for higher knowledge and seeking the light of lodgery, he must think, "well, it can't be too strange. I did almost this same thing at church when I was in Royal Ambassadors. It must be OK."

That's is the gravity of the matter. In looking into the rituals with our understanding of the Masonic forces at work, the ceremonies appear to have been purposely established by this Brotherhood Commission to prepare young men for that darker initiation into the occult mysteries of Freemasonry. Look into the actual initiation rituals itself, on pages 25-27, and compare them to only one of numerous Freemasonic counterparts. You will see what I mean.

INITIATION

Candidate is blindfolded, right shoe and coat are removed, and left sleeve is rolled up slightly.

(In the Masonic ritual for Entered Apprentice, the candidate is blindfolded-or hoodwinked, coat and shoes are removed, left arm is out of the shirt sleeve, left pant leg rolled up, slipper placed on right foot rope or cable-tow placed around neck.)

ONE: (Leads candidate by left arm to door and knocks twice, sharply.)

(In the Masonic ritual, candidate is led to door and the steward seizes candidate's right wrist and raps three times on door)

TWO: (Knocks from within)

(In Masonic ritual, Senior Deacon raps three times from within)

ONE: (Knocks once.)

TWO: Who comes here? (He shouts, opening the door. Raps candidate on left shoulder.)

(In Masonic ritual, the Steward opens the door partially and the Senior Deacon shouts from within, "Who Comes Here?")

ONE: Mr. (candidate's name), a weary traveler, along life's highway, seeking entrance and companionship along his journey up the straight and narrow path.

(In the Masonic ritual, the Steward replies, "a poor blind candidate, who is desirous of being brought from darkness to light and receiving part of the rights, lights and benefits of this worshipful lodge, erected to God and dedicated to the holy saints John, as many a brother and fellow has done before him.")

TWO: Mr. (candidate's name), is it your free will and desire that you be allowed to enter into our midst?

(In the Masonic ritual, the Senior Deacon asks the candidate, "Is it of your own free will and accord?")

CANDIDATE: Yes, it is.

TWO: Have you the key with which to enter?

ONE: He has it not, but I give it to him. (Steps forward and clasps Two's hand and saying in a low voice) Share the light of the world.

(In the Masonic ritual, this secret key is passed on in the second or Fellow Craft degree. At an almost identical routine at the door, the Senior Deacon asks the Steward, "Has he the pass?" to which the Steward replies, "He has not. I have it for him." "Give me the pass," the Senior Deacon states. The Steward gives the pass or key, to the Senior Deacon in a whisper, "Shibboleth.")

TWO: Wait until I return. I shall inform our counselor(or President) of your wish. (walks briskly to front of room and makes his address.) There is a weary traveler outside our gate, seeking entrance.

(In the Masonic ritual, the Senior Deacon reports with the same message to the Worshipful Master)

COUNSELOR OR PRESIDENT: Let him be escorted in.

TWO: (Returns to door) You have permission to enter.

ONE: (Slowly leads candidate in and around the room three times. Counselor or President raps gavel or strikes bell once as candidate approaches each post. (Counting the President, there are 4 posts).

As the candidate passes each Post, a portion of Scripture is read. Romans 12:1, 12:2, Matthew 14:23 and Luke 14:23 are used in that order.

(On second and third trips around the room, each post rereads his Scripture as the candidate passes the respective posts.)

Following the tour, the candidate learns the Motto, "Share the Light of the world", taken from John 3:12.

Finally the candidate is led to the Counselor or President and kneels on one knee, in front of a Bible. and repeats the Royal Ambassador Pledge.

COUNSELOR OR PRESIDENT: To seal this pledge, you will place your hand on the Bible. (ONE holds Bible)

COUNSELOR OR PRESIDENT: Remove the blindfold so that (Candidate's name) can see the Bible. This is the key which opens the door to our fellowship so that we may work together in being Ambassadors for Christ...

(In the Masonic Entered Apprentice ritual, The candidate is led around the Lodge room three times by the right arm, in what is called the Rite of Circumambulation. As he passes each station of office, each one gives a loud rap on the floor. As the first rap is given by the Junior Warden, the Worshipful Master begins reciting the 133rd Psalm, timing it so that the Psalm is completed just as the candidate finishes his tour around the Lodge.)

(In masonry, the candidate is then instructed to advance to the Altar, "kneel on your naked left knee; place your right as to form a square, your body erect, your naked left hand supporting the Holy Bible, Square and Compasses, your naked right hand resting thereon.")

In that position, the candidate swears the Masonic oath or OBLIGATION, after being told by the Worshipful master that "The solemn engagements which you will be required to make before you can participate in our labors and privileges are made in the name of God, and once taken they can never be repudiated or laid aside; yet I am free to inform you that our obligation contains nothing which can conflict with your duty to God, your country, your neighbor or your self."

Of course, that is a blatant lie. The candidate is swearing an oath on the very Bible that prohibits such oath taking. The candidate will be obligating himself by, "binding myself under no less penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots and buried in the rough sands of the sea, at low water mark where the tide ebbs and flows twice in twenty four hours, should I in the least knowingly or wittingly violate or transgress this my Entered Apprentice obligation. So help me God and keep me steadfast."

He is then told that , "In token of your sincerity of purpose in these solemn engagements, you will kiss the Holy Bible now open before you." The design of the darkened lodge room is such that a single light now shines just at this moment upon the Bible. In both the Lodge and the Royal Ambassador rituals, the attention of the candidate is directed to the Bible, while the oath taking is being conducted.

THE BISHOP INITIATION

Specifically designed for Pioneers, this ceremony is set up with an air of secrecy and has even more direct ties to Freemasonry. It is detailed on pages 26-28 of the referenced Brotherhood Manual.

In it, the Counselor is instructed to be secretive in the operation of the ritual. "It is suggested that this initiation service be known only to you, a few selected leaders, parents and those boys who have been initiated. This initiation is a reprint of an emphasis incorporated some years ago by Ivyloy Bishop, the first national director of the Royal Ambassador program."

The room is prepared such that there are sequential piles of cans, bricks, rocks, sticks and a ladder. A Bible sits upon a table. There is a second room opening up into this ritual room. The candidate is taken to this side room by the Director, where his coat is removed, his sleeves rolled up. The candidate is then securely blindfolded. He is then led to the door of the ritual room.

"The Director gives the secret knocks which are: two quick raps, pause, then two more quick knocks. The Counselor [inside] answers with the same knock, opens the door, asks who the candidate is, if he will keep the secrets, do the work and bear the responsibilities of a Royal Ambassador. After the candidate answers "yes," he is admitted."

After he is admitted he is told that he is going on a journey and must pray for guidance. After a short prayer, the candidate is given a heavy sack of bricks or rocks. "It should be about all he can carry to symbolize a real burden."

"Carrying the burden, the candidate is led two or three times around the room....At the end of the last round he is rudely halted by the counselor....(removes the burden). The candidate is then walked rapidly forward....a stick is held across his path in such a way that it lightly taps him on the forehead. He is told that this is to teach him that if on the journey of life he is proud and high headed and does not bow humbly to the will of God, he will meet with obstacles. He is told to bow very low, and so passes under the rod..."

"He is now marched over various rough objects in his path. These may include tin cans, bricks, a ladder lying flat on the floor, stairs, etc. All this time the director is holding him by the arm to prevent him from falling down, but allowing the candidate to stumble along."

"The candidate is halted and told that the path of life is not always easy, but is often rough and difficult to travel. He will find pitfalls and stumbling blocks along the way. He will not be able to see what is ahead, but if he, with faith puts his hand in the hand of Christ as he did with the director, he will be helped along the way."

The candidate is led to the ladder and similar analogy is used as he climbs the ladder being held by several of the men.

"The candidate is now conducted to a low table or chair on which lays an open Bible. The candidate kneels before this Bible; his right hand is placed over his heart and his left hand rests on the edge of the table touching the Bible. The candidate is told that is kneeling before an open Bible and that his right hand is over his heart as a symbol of sincerity. He is instructed that in this position he is to take the obligation of

his chapter and if he will promise to keep the obligation, he is to answer "I do" after each of [a series of] questions."

Following the obligation, which deals with Christian lifestyle, the room is made entirely dark. The Counselor turns a flashlight on the Bible. With the candidate still kneeling, the blindfold is taken off and he is told that the world is in darkness without the Bible; that the Scriptures are God's light that comes from above..." The lights are turned on and the candidate is greeted by each member of the Chapter. This ritual is repeated for each initiate.

The parallels to Freemasonry are astonishing. First, we have the usual blindfolding, the sleeves rolled up and the secret raps and signals at the entry door between two ritual workers. The Brotherhood manual clearly instructs that the candidate must be asked if he is willing to "keep the secrets". This is asked in Freemasonic fashion prior to the young mans knowledge of any of the details of those secrets.

He must trust his Royal Ambassador leaders, just as he may be asked in later life in Freemasonry to trust the Worshipful Master. Of course, we have seen that the Worshipful Master will lie to the Entered Apprentice so that he is seduced into swearing the Masonic Obligation.

In the Pioneer ritual, the oath is also referred to as "the obligation of the Chapter." Again, the candidate is asked to promise to keep the obligation without knowledge of the actual text. Here, it is simple and deals only with the young mans relationship with Christ. However, in Freemasonry, it binds the candidate to occult principles.

The bait and switch method of occult indoctrination is clearly present here. Why is it necessary to blindfold and lead these young men around some form of a lodge room? Why are Christian leaders asking young men to violate Scriptural warnings and swear oaths of obligation? I believe it is to soften their spiritual sensitivities for the actual rites of the higher degrees of Freemasonry.

In the Masonic ritual, we find several very close parallels to the Pioneer initiation. Perhaps the easiest to understand is the Royal Arch or Seventh Degree ritual in the York Rite. This is the degree in which the candidate steps directly into the occult path of Gnostic enlightenment. Here, he learns the secret name of the Masonic god and takes upon himself the password of the Royal Arch member, I AM THAT I AM.

Candidates are presented in groups of threes and it requires that same number of Royal Arch Masons to pronounce the sacred name. The candidates are prepared by having their coats removed, bandages placed over their eyes (or blindfolded securely) and are tied together with a long rope, with about 3 feet of slack between them.

The candidates are presented as three sojourners from Babylon. A Royal Arch member plays the role of the Principal Sojourner who leads them by the rope. Once past the entry door and its responsive knocking or rapping and passwords, he speaks to the candidates, "Companions, you will follow me. I will bring the blind by a way they know not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and will not forsake them. Stoop low brethren, he that humble himself shall be exalted."

Meanwhile Lodge members form two facing lines and interlock their fingers, forming a low arch under which the candidates must stoop and under which they are eventually forced to the floor to crawl their way through. This is a direct counterpart to the Pioneer ritual of stooping under the stick to "bow very low".

Notice the similarity between the Pioneer Director and the Principal Sojourner. Both are there to lead the blindfolded candidates through the perils of darkness and trials and bring them to the light. While the Director is portrayed as the example of Christ, the Principal Sojourner is not hampered by any such restriction, he and the Lodge represent the light, the truth and the way. Jesus is not mentioned.

Both rituals require the same form of solemn obligation, both ask its candidates to agree to the ritual and obligation in advance of knowledge and by virtue an implied but absent free will; both use the metaphor of

darkness and light and both recognize the leader and group as the truth bearers. Both require the candidate to kneel before a Bible to take their obligation.

In the Royal Arch Degree, the three candidates are led around the Lodge room in a close equivalent of the Pioneer initiation.

"Each candidate shoulders his working tools and follows the Principal Sojourner, going single file to a corner of the room where a quantity of blocks or bricks are scattered around."

The candidates find a trap door and after returning to the High Priest of the Chapter to report their find, one of them eventually goes down into a lower chamber to first recover three small trying squares.. In this ritual, a ladder is usually used.

In the obligation of this Degree, the candidate swears an oath of severe proportions. In part he states, "I furthermore promise and swear, that I will keep all the secrets of a Companion Royal Arch Mason (when communicated to me as such, or I knowing them to be such), without exceptions." At the conclusion of this three page oath, the initiate is commanded to seal his oath by kissing the Bible (or other sacred book) seven times. One must wonder what dark secrets have been hid from the world of truth and justice under the guise of such fraternal fidelity.

The initiation ritual of the Shrine (The Ancient Arabic Order, Nobles Of The Mystic Shrine) is one that openly mocks the dignity of Christian integrity. The initiation ritual is designed with numerous sexual overtones and it is hard to imagine that any Shriner would want his wife or children to watch him.

In one of the least offensive parts of the Shriner ritual, we can see another connection to the Royal Ambassador initiation. "The candidates are hoodwinked and in stocking feet enter after three loud alarms (violent blows from the mallet). At first they proceed one by one on carpet, then upon a spread of corn husks, then a strip of stair cover or sheeting strewn with pebbles, followed by a ladder with close rounds, camp stools folded and a roller or any rough road most conveniently prepared out through hallways, etc."

We must realize that the young men going through the Bishop Initiation are being prepared to accept spiritual submission to the inner depths of Freemasonry without those spiritual warning bells ringing. Freemasonry will have that familiar spirit. It will bring to the surface those good feelings, that acceptance and approval by those in authority and those they love.

Perhaps you can now see what Larry Holly and Charles Burchett had their work cut out for them and why the National offices wanted nothing to do with the issue. To deal with it honestly would be the kiss of death to any career at the national level. I was told by one such leader, "No one dares touch this sacred cow. Too many influential Pastors and Lay leaders are dedicated Masons."

HOT POTATOES

A letter to Dr. Jerry Falwell in early 1988 brought this response regarding his position from Rick Lawreson, Theological correspondent for Dr. Falwell, dated March 23, 1988. "I have enclosed a commentary addressing the subject of Masons. I would encourage you to take time to study this commentary so that you will have a proper understanding of the position that Dr. Falwell and this ministry [Liberty Home Bible Institute/ Old-Time Gospel Hour] take with regard to this subject."

The printed commentary stated, "We appreciate the opportunity to be of assistance to you with regard to your inquiry regarding whether or not the Christian should be involved in Freemasonry.

"Without doubt, the Freemason organization and especially the Shriners and their particular interest in providing medical assistance to children, both burned and crippled, is to be commended. These humanitarian acts of charity are certainly showing forth the character of a Christlike compassion..."It is unfortunate that there is not more charity being shown in today's society. Jesus Himself is our great example of One who willingly gave Himself compassionately to those who were in greatest need...

"Unfortunately, there are some individuals who condemn others to Hell for belonging to the Freemasons. They fail to understand the passage: For God sent not his Son into the world to condemn the world; but

that the world through Him might be saved (John 3:17). People are not condemned to Hell because of some organization that they do or do not belong to, but people are condemned to Hell because of their unbelief in the Lord Jesus Christ as their personal saviour...

"Dr. Falwell has never belonged to the Mason organization and does not intend in the future to belong to the Mason organization. He feels that all of his time should be given over to the Christian service to which God has called him.

"Dr. Falwell does not take a public stand concerning Masonry; but neither does he let this be the issue that draws a line between fellowshiping with other Pastors."

James Draper

During that time of family turmoil, when my Dad became so violently upset over my book, *The God Makers*, and the publication of my first article on Masonry, I wrote to several national Christian leaders who were Masons to seek their counsel in dealing with the dark side of masonry and its specific effect upon my family. One was Dr. James Draper.

On June 4, 1984, when I wrote to James Draper, he was the President of the Southern Baptist Convention. In the letter, I shared that my family had been involved in Masonry for a number of generations, and that my questions and bold position had caused a great division in my family because of my father's strong defense of the fraternity.

I said that I had been told he was a 33rd degree Mason and that I needed some straight answers. "If I can't trust you, I might as well throw in the towel."

I asked him, "Dr. Draper, how can a Christ centered Christian put his thumb to his throat in an oath? How can a Christian call upon the name of Jaobulon as the true God? Please! My father and mother talk about ending their lives and Dad has a very bad heart. I need help quick! I pray that you can speak to this problem before it destroys my family."

Dr. Draper responded in a letter dated June 18, 1984. He stated that he was a 32nd degree Mason, having joined the lodge as a young preacher many years ago. He did not evade my implication that he might just be a stumbling block in this matter of my relationship with my father.

He wrote, *"I do not recommend anyone become a part of the Masonic Lodge. I have not been active for many years. From what I read and the things I have been able to find out, some of the additional teachings of the Masonic Lodge are very heretical and certainly not conducive to Christian commitment." "However, I have discovered that many Masons are not even aware of those things and feel they are actually extending their commitment through the Masonic Lodge. Do not ascribe to your father everything you have read about the Masons."*

The letter closed with the remark, *"Again, let me tell you that I do not recommend the lodge."* It was signed, In His Love, Jimmy Draper.

JIMMY DRAPER DEMITS

In late July, I received a copy of Jimmy Draper's Letter of Demit, dated July 17, 1984. Addressed to the Estelle Lodge No. 582, A.F. & A.M. in Euless, Texas, he described his membership as that of Blue Lodge masonry, having been raised to the degree of Master Mason. (In his letter to me, he had indicated he was raised to the 32nd degree. I am inclined to believe that his letter to me was in error on that point.)

Dr. Draper wrote that he had never felt his Christian walk challenged by his involvement in masonry. He said, "All this is to say that my experience with the masons has been a positive one." He wrote that while

he had been inactive for the last 14 years, he had "maintained my dues in the organization. I have many cherished friendships in the Lodge and am grateful to God for them."

It wasn't difficult to see that Dr. Draper was struggling between his long term friendships with good people and the Biblical position regarding Freemasonry.

His letter of Demit continued, "For the past several years I have been studying the teachings of Freemasonry. Obviously, there is much taught in advanced degrees that I was not taught. (This is way I am sure he was in error stating that he was a 32nd Degree Mason...ed) In studying Mackey's Encyclopedia of Freemasonry and other books produced by masons, I have learned that there are additional teachings to the ones I learned. While Freemasonry teaches the unity of God, it does not center on the Jehovah God of the Bible and His only son, Jesus Christ... while the Bible is honored, it is not viewed as the sole rule of truth. Good works and virtue are seen as the key to heaven."

"In these critical times in which we live, I find that I must carefully identify myself with the Lord Jesus Christ and no other entanglement must be seen as competing with that commitment. The Bible tells me that "If eating meat causes my brother to stumble, then I will not eat meat." It is obvious that my membership in the Freemasons is a stumbling block to others. For that reason I must ask that my name be removed from the rolls of the [Lodge]."

"I make this decision after many months and several years of prayer and study. My love for you as brothers in Christ remains constant. I am not on a crusade to discredit Freemasonry. I simply must make clear in my own life that my sole and supreme allegiance is to my Lord Jesus Christ and no vow must be seen as competing in any way with my love for and commitment to Him."

Let me note here that after the publication of this article, the SBA pulled these youth rituals that were so blatantly Masonic. The greater question is why were they there in the first place, and if I am not telling the truth, why pull them after I revealed them? Remember that most of the adult male membership of the SBA went through these Masonic rituals as youth. Is it any wonder that the SBA still sits joined at the hip to the Masonic leadership within the SBC?

Footnotes:

1. A RESOLUTION FOR THE SOUTHERN BAPTIST CONVENTION, C. Burchett, J. Holly, 1985, page 3.
2. STANDARD FREEMASONRY ILLUSTRATED, THE POWNER CO, CHICAGO, 1983, pages 96-97
3. IBID, page 97
4. IBID, page 98
5. IBID
6. IBID
7. IBID
8. IBID, page 171
9. IBID, page 107
10. IBID, page 106
11. IBID, page 109
12. DUNCAN'S MASONIC RITUAL AND MONITOR, Malcolm C. Duncan, Ezra Cook Publ., Chicago, 1974, page 226
13. IBID, page 228
14. IBID, pages 241
15. IBID, Royal Arch Oath, page 230
16. THE MYSTIC SHRINE, AN ILLUSTRATED RITUAL, Ezra Cook Publ., Chicago, Ill, 1975. page 32.

17. Letter Dated March 23, 1988, Rick Lawrenson, enclosure; notes entitled, Masons

18. Letter dated June 18, 1984 James T. Draper, on file

Freemasonry and the Church: A Christian Worker's Perspective

by Ed Decker

I have never been a Mason, although I grew up in a Masonic family and was a member of its youth organization, the DeMolay. Every male member of my family since 1805 has been active in the Masonic lodge. My Dad was a Mason until he repented of it 2 years before he passed away in 1992. My mother was an Eastern Star and my grandfather was a 33rd degree Mason. All my uncles, aunts, and grandparents and the people on every side of my family have been involved in Masonry, not only here in the United States but before we came to the United States in Europe.

Those of you who know my background know that I spent twenty years of my life in Mormonism. I became a Christian in 1975 and since that time I have been ministering the gospel of grace to the Mormon people. What does this all have to do with subject of the lodge and Freemasonry?

Prior to my time as a Mormon I was a member of the Episcopal Church and almost everybody in our local parish were Masons. It was a Masonic organization in a lot of ways. Although I didn't think much of it at the time.

There came a point in my life when I felt the urge to go out and seek some undefined "religious truth." It was unique that the church I ran into *immediately* was the Mormon Church. I often wondered why that was the case. Why didn't I run into a Baptist, or another Episcopalian who wasn't bored to death in the high church, with all its rituals? Why did I suddenly find the Mormons?

We are dealing in areas of spiritual power in some of these things and I believe that the same spirit that was in that local Episcopal church [because of the immense power that the Masons had in it] was the same controlling spirit that is in Mormonism. I believe this is true because Mormonism is permeated throughout with the Masonic doctrines.

Joseph Smith was a Mason. His brother Hiram was a Mason. The first five presidents of the Mormon Church were Masons. The Mormon Masonic Lodge in Nauvoo, Illinois, was one of the largest Masonic lodges in the United States at the time. They had over fourteen hundred members in one lodge. So much of what I did in Mormonism had very close ties into Masonry.

I remember being in a Baptist church a few years after I became a Christian. I was sharing about some of the things I had done in Mormonism. I talked about my participation in the Mormon temple ritual. I shared some things about the temple like the oaths that we took, the symbolism, some of the signs and tokens and the apron that Lucifer, who is the instructor in part of the Mormon temple ritual, wore.

I told them that the apron he wore had Masonic symbols on it and several of these same symbols were on the veil at the end of the Mormon temple ritual. We Mormons reached our arms through these holes in the veil and put your our around God or the man playing the part of God.

At the veil, we recited all these "special" things that we learned in the temple. Those holes were really the Masonic square, rule and compass slit in the veil. We also wore those same marks on our sacred undergarments which we Mormons must wear as Temple Mormons.

It's interesting to note that since we began revealing these secrets to the world, the LDS god has given new instructions or revelation word to his prophets in Salt Lake City and many of these Masonic blood oaths have been removed from the ritual.

At the end of that meeting in the Baptist church, I walked to the back of the church to say good-bye to people. An elder, a member of the board from that church, came up and led me off to a corner of the back area of the church where, with great stress in his voice, said, "You better stop doing this"

I responded, " Stop doing what?"

He said, " You better stop talking about those things."

"Talking about what things? "

"You better stop talking about those rituals, because you are sharing secrets that only Masons are suppose to know. "

I said, "I beg your pardon, I don't know what you're talking about."

"No, you know exactly what I'm talking about. You stop it! When you're talking about the Mormon temple ritual you're revealing the Masonic ritual secrets. You know that the *thumb to the throat* oath and all the things that are done in the Mormon temple are things that are Masonic secrets. Those hand shakes, the signs, the tokens, the handclasps, the penalties and all these things are Masonic and you're revealing the Masonic stuff."

"I'm not revealing Masonic stuff, I'm revealing what I did, what I personally did in the Mormon temple," I replied with some force.

"You stop it or you're going to get hurt. You don't know what you are doing. You don't know what troubles you're heading for if you don't stop this!"

I said, "I'm not stopping it, I think its abominable and Luciferian, and I'm going to talk about it because I think people need to know what is going on in the Mormon temple."

Finally he just said, "Well if you're saying that the Mormons do that and its Satanic, what are you saying about Masonry?"

Not knowing much except what little I could get out of the Bible, I just said,

"If Masonry is involved with the same rituals and the same blood oaths its from the same pit of Hell."

The elder turned away in anger and stomped off. I stood there, watching after him and then I saw that the pastor had standing over to the side and had watched the en tire exchange. He looked at me and slowly shook his head. H e said,

"You're being a very foolish young man. You don't know what your doing, you don't know what troubles you are headed for, if you don't stop this."

He turned quickly and walked out of the church. I stood there thinking, *"Hey, I'm in a Christian church and the Christians are getting mad at me and threatening me. What am I doing wrong? I'm talking about evil that I participated in and suddenly I'm having problems."* I thought, *"This is it, I'm going to find out about Masonry. I have to know what's going on here."*

About a month after that, our friend 's Dad passed away and we were sitting in their church attending his funeral in a very nice evangelical situation. The family was sitting there in the front row, with friends gathered around them. We finally reached the end of the funeral, and as the pastor was thanking us for attending, suddenly the hair stood up on the back of my neck.

I turned and looked toward the back of the church and saw this group of men marching down the isle in these black somber outfits and carrying scrolls, and all kinds of things, wearing white gloves, boxer-type hats, aprons with all kinds of stuff on them. They marched up to the front and gathered around the coffin.

They began chanting and breaking leaves over the coffin and so forth. I broke out into spiritual hysteria. I began praying quietly to myself, I was almost on my knees and my wife is praying just as hard beside me. We were trying to bind this evil that had just come into this place. We didn't know what it was that was happening, we just knew it was bad. Of course, it was a Masonic funeral ritual.

I talked to my Dad about it, since he was still a Mason at the time. I said something about the Masonic funeral being horrible. He said, *"What do you mean horrible? I'm going to be buried in a Masonic funeral, myself."*

I said, "Not if I have anything to say about it."

He said, "I'm going to be cremated in my white apron, my lambskin apron and I want the Masons to do it."

I said, "I can't do that, Dad. It is dark, pagan thing and it is not the way a Christian needs to leave this world."

Dad had his will rewritten and had papers drawn up so that my non-Christian sister would be the executrix of his estate. He did that so I could not get near his body after he died, so he could be cremated in his lambskin apron.

Jumping ahead in my story a bit, I need to share with you that Dad repented of Freemasonry two years before his homegoing. He had been a Mason for over 60 years, but Jesus set him free. We had a believer's Memorial Service for my Dad, a time of joy and peaceful release. Isn't God faithful!

So I began an intense study. I'm extremely well versed in it now. I have probably close to a thousand books on Masonry in my library. Most of them are esoteric book, which are written by Masons. Some of them actually say "esoteric book, do not let non-masons read."

I have been able, through the grace of God, to get into some places that I don't belong. I have acquired all the ritual books for all the rituals of Masonry in their associated groups from the Eastern Star to Job's Daughters to Rainbow Girls to all the various groups. I

have every ritual of every step of Freemasonry in the York Rite and the Scottish Rite, Blue Lodge, Shriner, and Red Man and Jesters and all the esoteric groups in Masonry.

I have just about every document that they ever dared to put in writing plus I have the testimony of thousands of Masons who have been set free from that darkness. So I can talk a little bit about Masonry.

Masonry is one of the most volatile subjects in the Christian church today. Where did Masonry come from? The Mason will tell you that it started back in Solomon's temple and that ritually, it carried on and continued through the building of the great cathedrals of Europe. Their history is the history of the Stone Masons. They were called the operative Masons

Because they didn't have plastic badges in those days; they learned secret hand shakes and signs so that a Master Mason could go from cathedral to cathedral, from country to country and go to the boss man there and give him a secret hand shake or secret sign. By that sign, the Construction boss would know that he was a Master Mason, or an apprentice Mason or journeyman Mason. It was pretty simple, but it worked for them.

The special sign or handshake would identify the worker in different levels of capability. Because of the importance of keeping the craft free from impostors, there were some serious penalties for lying or using a code you hadn't earned.

That's where Freemasonry really came from. In the late seventeenth century or early eighteenth century they began to gather in the towns and cities in fellowship off the jobs. They allowed non-craftsmen friends, called *non-operative Masons* to join with them socially. That is when Freemasonry as we see it today, or Speculative Masonry began.

Now that's their story. And for the most part, that's pretty much what most of what I'll call "social Masonry" still is today. However that's not what "Spiritual or mystical Masonry" is really all about.

Spiritual/Mystical Masonry actually goes back, not to the temple of Solomon but to the Crusades when Eastern Mysticism was brought into the church through the Knights Templar. The crusaders brought back esoteric ritual into Central Europe, France, Italy. They brought back the Kabalah and eastern mysticism. They brought in the Egyptian and the Gnostic mysteries that were present, even in the days of Christ.

They brought these up into the 16th and 17th century terminology and wove them into the culture of Europe in those days. Even first century Christianity had the Essenes; who brought a Gnostic superiority into the fringe of the church. They claimed secret knowledge that only the adept were allowed to receive. They were also known as the Apron wearers.

It's interesting that they wore aprons that were their protection, their covering before God. The Essenes wore these same aprons that the masons wear today. And if you go back to the Babylonian mysteries and the deification of Nimrod, the priests of Nimrod also wore those same aprons in his temple. And they too were known as the apron wearers. They also wore special undergarments with special markings on the breasts, just like the Mormons do today.

There's nothing new under the sun. And old Satan is still whining the old same record over and over again with different names, the same things you see today in the new age; it's the same things the Essenes and the early Masons embraced; higher

knowledge, becoming one with universe, becoming one with the essence of the Christ spirit. All these things tie into modern Masonry.

The power base of early Masonry was tied to the tremendous wealth and power of the Knights Templar, until the Roman catholic church, attempting to break to power grip of the craft, outlawed them and began to confiscate its land and treasure houses, killing its leaders when and where they could. The Masons, particularly though a group called the Illuminati, had great power on the political scene.

We see a Masonic hand in the French Revolution and the American Revolution. There is a thread, a theme here that demonstrates the Masons have surely had a conspiratorial part of modern, international history.

How could that happen on such a scale over so many years?

It could happen right here on a small scale. Suppose everybody in this group swore solemn oaths to join together as a secret band. Suppose we closed the door, we locked the room and we brought each of you up and had you kneel down, kiss a Bible, and swear a blood oath to have your throat slit from ear to ear if you broke your oath. And suppose you swore an oath that you would do everything in your power for the rest of your life for the people who are in this select group, right here in this room.

That's no one else, but just those of us who are in this select group. We would do beneficial things for each other. If someone had an opening in their company and you needed a job that they would move you to that job over someone else. Or that if there was a contract being led by my company I would see that you got the contract. And we would begin to take advantage of the political and the economic system to better each of us. We would have a good thing going. Right? Almost like a secret fraternity.

That's what the Skull and Bones thing is that President Bush belongs to out of Yale. That's exactly what they did. They swore these blood oaths that they would help each other in the political and the economic society, to lift each other up, to support them in everything that they did. They swore blood oaths to do this. It has been pretty effective for most of them. And if you look at the simple side of Masonry, basically that's what began to take place.

In 1717, in England, the first Grand lodge met. So we know that there were many lodges for a Grand lodge to meet and they organized under the Grand lodge of England. In the United States, many of the people who were involved in the implementation of the Revolutionary War and the first Congress were Masons. The Declaration of Independence was written on a Masonic white lambskin apron. If you go over to Washington D.C. today and go look at this great document, it's written on a lambskin apron.

That's interesting, because my Dad wanted to be buried in it because it was his covering before God, until Jesus became his covering. Only a pagan needs to find some cover before God.

If you are a pagan there is no problem being a Mason, because it's a pagan society. If you are a Christian, you have a problem. Let me explain the problem. It's almost a simple matter of submission to the spirit of darkness. When a man goes into the Masonic order, before he can even enter he has to be voted on by the lodge. They use a secret voting system using white balls and black balls and if any body puts just one black ball in the box [that's where the expression being black balled comes from], you

cannot ever be a Mason. If any man decides he doesn't like the color of your hair, if you have offended him in business, if there is some offense in your relationship he can then just put a black ball in, no questions asked, and you are not a member of the lodge.

When a man goes into the first or Entered Apprentice level, he is given slippers, he takes most of his regular clothes off, he has one pant leg off, he has his chest bare, his wedding ring removed, he has a hood or blindfold put over him, he has had a rope tied around his neck (called a cable-tow) and he's led around that way through most of the ritual. He is a man in darkness seeking the light of the lodge.

I wonder how many of these men would do this if their wives or children were watching. If there's anything that I do that I can't do with my wife or I can't do with my son or my daughters, then I'm in trouble, I don't care what it is. There's nothing in my life that I would do that I had to hide from my wife. So if I'm going to go in and share a secret oath that I can never reveal to my wife, I'm in deep trouble.

First off I couldn't do it because I would never do something that I would have to hide from my own wife because she's one with me in Christ. So right off I've got a problem. Secondly, as a Christian, I don't need the light of the lodge, because I already have the light of Jesus Christ. And so I'm not in darkness seeking the light of the lodge or the light of the knowledge of man. They could put sixteen hoods over my head and I'm still in light because I'm in Christ.

But if I allow myself to be submitted to that, and I kneel down and swear a blood oath to keep the secrets that I'm learning and that I will hide the sins of my fellow masons, murder and treason excepted, I am no longer in fellowship with Christ. As a Christian I cannot swear that oath. These are simple things here. Thirdly, is the Masonic relationship with Jesus.

I was talking to Mason a while back. He is in The Blue Lodge, which is the lower level, encompassing the first three levels of Masonry, so he's really in the lower level. He told me he was a Christian. I said, "Do you love the Lord Jesus Christ?"

He answered, " Yes, of course I do. There is nothing in Masonry that would offend Jesus Christ"

I said, "Are you sure there is nothing that you do in Masonry that would be offensive to Jesus?"

He said, "Ed, nothing that I do in the Blue Lodge would ever offend the Lord Jesus Christ."

"Do you love the Lord, " I asked?

"Of course I do!"

"Do you believe the Word of God? "

"YES, of course I do!"

"Do you live the Word of God? "

"YES, well, at least I do my best!"

" Well then, if you love the Lord Jesus Christ, then you'll do what he says and you will not do what he says not to do. So how can you be a Mason?"

"What are you talking about?"

I said, "Well, Jesus himself says to swear no oath. Let your yes be yes and your no, no. He said anything more come of evil."

He looked at me for a long minute and finally responded, "Yeah, but that's, you know, symbolic."

I said, "I'm sorry, but it's not symbolic. It's the Word of God."

That's the simplest, most direct answer to the lodges. As a Christians, we are not to swear any oath. So we don't swear oaths. We must let our yes be yes and our no, no.

In the very beginning of their ritual journey, when the Masons receive that white apron, which my Dad treasured so greatly, they are told how wonderful it will be to see God and then the fruit of all men's lives shall be made known. They are told in the "Apron lecture" that their apron shall be their covering when they stand before the great white throne judgment of God. And they go on just slide right through that ritual.

The great white throne judgment of God is the judgment of the damned. In Revelations 20, it says that those are not in Christ will be raised up to go to the great white judgment of God. It'd not the first time that lie has been told. It goes all the way back to Genesis 3, when man first tried to cover his sin with an apron f his own making. God ejected it then and He still rejects it today, whether it's the Masons or the Mormons, God is not pleased.

Lucifer, himself, tells the Mormons to wear the apron in the Mormon temple ritual. He says, "look here comes Father, quick, cover yourselves." And they cover themselves. In that ritual, Lucifer is actually wearing an apron that resembles that of a Past Worshipful Master. Sitting back behind all this, Satan has to laugh at our stupidity.

One of the men here was telling me that he was the Past Worshipful Master of a lodge and he will recall with me that they perform a ceremony in which the initiate goes through a mock death and resurrection. He is raised up from death by the power of the Strong Grip, the Lion's Paw Grip, by the power of the Master of the lodge who is supposed to have that position of resurrection power to raise him from the dead.

He becomes born again, symbolically in Masonry, by the power of the Strong Grip or the Lion's Paw grip, which is the secret or sacred grip of the Master in the Blue Lodge. But, to the Christian, Jesus is the resurrection of life and not the master of any lodge, not the power of the strong grip and not the power of the Masonic order.

The Blue Lodge Masons, encompassing the first three degrees of Masonry, are instructed that they are seeking the lost word, or the lost name of God. The rituals are kind of built around this idea. They're seeking greater knowledge. Yet, some of the leading masons and in some of the rituals of the higher levels that they sort of smile at the Blue Lodge.

At the higher levels, they teach that the Blue Lodge is just the outer court yard of true Masonry and that those who are involved in the Blue Lodge are led to believe that they getting answers but they are being misled, even when they think they are being led properly.

They are not allowed to know the truth, because the truth is only for those who prove their worthiness. Sounds like Mormonism again. Only at the higher levels can they get the real knowledge, but the Blue Lodge is purposely misled with allegory and misleading

symbolism so that they think they know but these people are actually being fooled by the higher levels of Gnostic Masons.

It isn't until they reach the level of Royal Arch Masonry that they discover that the lost name of God wasn't lost after all. It's at this level that they learn the sacred name of God.

They find that the sacred name of God is composed of three names, representing the three identities of God. It is so sacred that it takes three Royal Arch Masons to be able to speak it. One Mason cannot say the full name of God, which is Jaobulon. The three Masons grip hands high and low and chant, "Jao-bul -on, Jao-bul-on, Jao-bul-on, Jehovah-ah." The Masonic material identifies the three as Jehovah, Ba'al and Osiris.

What these men are doing is worshipping a demon god so far removed from the real God that this worship must surely defile the holiness of God and guarantee those who pronounce that name in such a ceremony a swift ride to Hell after they stand at that white throne judgment of the damned, in their Masonic aprons. What foolish men.

Manly P Hall is one of the highest level Masonic teachers and authors. He is also a Luciferian, as you will discover in some of the other chapters. In his book, Dark Secrets of All Ages, he has a picture of the key demon of Freemasonry, the Goat of Mendes or Baphomet. We published that picture in the Huntington House, Salt Series book, The Question of Freemasonry.

I had a phone call one day from a lady back east. She said she had become a born again Christian about 6 months earlier. She was the head of all the Eastern Star for her state and she said that she started going to a ladies Bible study group, called Women's Aglow

She related that these women kept bothering her about being involved in the Eastern Star. They kept telling her to get out of that. She told them that she enjoyed the Eastern Star and they did a lot of good, benevolent things and that she was the head of the State Eastern Star and just couldn't drop out it that easy even if she wanted to.

She told me that something had been happening to her ever since she became a Christian. The nights that she'll go out and officiate at chapter ceremonies, installing the officers in the local areas, she'd go home or to the hotel and this horrible demon would come in to her room at night and physically and sexually attack her.

She knew it was demonic and she was fighting and she couldn't battle this thing. She had talked to her husband about it, but nobody else knew about this horrible thing she was going through. She was trying to pray her way through this. She said that one day she was coming home from a short trip as I just described and saw a Christian bookstore.

She said to herself, "I'm going to pull in there and I'm going to find out if they have any material on the Masonic lodge and Eastern Star. I'm going to get a book and I'm going to get some answers before anybody talks to me again, before I get harassed one more time by the ladies at Women's Aglow or anyone else. I'm going to get some answers."

She said that she went in and asked them if they had any material on Masonry at all and they said, "No, we don't; but we just had a book come in the mail and its called The Question of Freemasonry.

She picked up the book and opened it up and there was Manly P. Hall's picture of the power of Masonry, the strong man, and the demon god, Baphomet. That was the demon that had been coming into her bedroom. She fled out of the bookstore, picked up her husband at his office and sped home.

She was calling me from her house a few hours later. She and her husband had written letters of demit both resigning from every Masonic organization. As she finished her story she said, *"Mr. Decker, we haven't even read the rest of the book."* The one page, with its picture was enough to convince them that Masonry was darkness out of the pit!

That ties in to another mystery of Freemasonry. Each step of Masonry has its own set of secret signs, penalties, sacred names and so on. In the 17th level of the Scottish Rite, the Knights of the East and The West, the sacred word the Masons learn is Abbadon.

The scriptures tell us in Revelations 9:11 that the demons of the pit of hell have a king over them and his name in the Hebrew is Abbadon. *Somebody better wake up!* The information is there for a Christian who has ever read a Bible. Any Christina who sits through that initiation and does not flee from the ritual room is submitting himself [and therefore his wife and children] to the headship of Abbadon, the king of the pit of hell.

It's interesting that the Eastern Star emblem is the inverted five-pointed star, which is the Pentagram, often called the Goat of Mendes which is the geometric example of Baphomet. Written into the star are the mystical ritual initials, F.A.T.A.L. The ladies in the Eastern Star think it stands for "Fair Among Thousands, Altogether Lovely." It really stands for the fatal attraction of Eastern Star and the fatal bondage that comes with it.

I was over in the Philippines and while there, I visited the American cemetery in Manila. It is a somber walk as you stand among the thousands of graves where so many Americans were buried. I was going through all the names of the American service men who died on the walls of this huge monument and I noticed that everybody who had won a Congressional Medal of Honor had an inverted five-pointed star next to his name.

And there were three little dots at the end of each star point, which are Masonic dots; you'll see them in all the Masonic material. I wondered why it was on there, so I did a little research and discovered that it actually is the design of the United States Congressional Medal of Honor. It's a Pentagram, a literal Pentagram.

The inverted five-pointed star in a circle, is one of the most powerful Satanic emblems in the universe as far as Satanists are concerned.

That's the Congressional Medal of Honor! As I researched that, I discovered that it was designed by Masons. I also discovered that the Statue of Liberty was a gift of the Masonic brethren in France to the American Masons and it, too, is filled with Masonic, occult symbols all over it.

I discovered in Washington D.C. that the streets around the White House were laid out by a Masonic architect and they are laid out in the form of the Goat of Mendes and the Square and Compass of Freemasonry. The Capitol Building and its streets actually form the Goat of Mendes and the square and the compass of Freemasonry intersect the Washington Monument, right in dead line with it. The left leg of the Masonic compass sits on top of the White House and the right leg sits on the Jefferson Memorial. Jefferson was a deist and a Mason, and an Illuminati member. So was Benjamin Franklin.

These great men who are highly esteemed for their great work in establishing our country were also busy laying in the root of occult power, a conspiracy designed to mystically effect our nation's Capitol.

Designed in the streets themselves and with its southern point sitting in the center of the White House is an inverted five-pointed star, which again is the geometric face of the Goat of Mendes. And you wonder why we have stargazers in the White House.

The other thing that bothered me while I was researching this in Washington D.C. was the fact that every Federal building that exists has been prayed for and set apart by the Masons in their ritual. They have the cornerstones filled with their own paraphernalia, their own prayers to Jaobulon. It's only because God still has prayer power Christians in this nation that we haven't succumbed to these things.

But these are the things of darkness that must we fight against today. We have a door opened to Satan's kingdom sitting right in our National capitol. There is a dark spiritual power that sits over our country today because of this. I believe that we need to stand up against it, spiritually.

In ritual of the Blue Lodge, Masons are sworn to keep the secrets of their brethren, murder and treason excepted. In the Royal Arch degree, the one where they learn the name of their god, they swear that same oath, murder and treason included.

What chance does a non - Mason have going into a court of law against Masons when there is a Masonic judge and Masonic attorneys. All a Mason has to do is let a Masonic Judge, or even a Masonic Juror know that he is a Masonic brother and that is that.

Sometimes you look the way a case, is going and it just doesn't make sense. We had one in Seattle not too long ago, in fact the Union my sister worked for was involved in it and nothing went right, even simple points that were obvious to everyone but the Judge. They couldn't figure out what was wrong and I asked her, "Are the defendants and the judge Masons?" She checked it out and found out that they were. I said,

"You don't have a chance. There is no way you can win because, they passed the word to the judge in the lodge or they gave that Judge a signal, they gave him the sign of the square, or the sign of distress, gave him one of a dozen different signs they could give him and that judge was bound by his Masonic code to find for his brother. He is going to do that for the Mason whether he's right or wrong."

In another case a few years ago, a wealthy businessman was accused of molesting his granddaughter. I knew that he was a Mason held in high esteem in the city. I was surprised to see that the Judge in his case was a well-known Shriner and wondered how the judge was going to act for the state, in the matter and also uphold his Masonic oaths.

A week into the highly publicized case, the Judge came in one morning and announced that he had made a grave error in allowing certain testimony. He said the error was quite grave, since it meant that he had to dismiss the charges. He said his error would not allow the man to get a fair trial, ever and therefore, he could not be recharged. The Judge took an official reprimand and yet sits in the bench today, a Mason of high honor. What Christian, living as a disciple of Christ could sit by and see that take place, yet remain in the lodge?

Masons can't even talk about Jesus, as Lord and Savior in the Masonic Lodge, because Jesus is recognized as a great teacher only and not the Word which became Flesh. He is merely one of the great teachers, the same as Buddha, the first legislator in Masonry. And Jesus, Moses, Zoroaster and Socrates are all parts or pieces of one great truth. The Masons say that they do not look at the individual, they look at the truth that they bring.

The only requirement is to believe in a supreme being and therefore people who are in Islam can be involved in it. They worship a stone idol sitting in the Kaaba and believe that is really God. They can actually be a Mason because they believe in their own deity. And so Jesus isn't being represented there in a form that should be acceptable to any Christian.

In the Masonic lodge, the Holy scriptures take the same devaluation even though they have a Bible there. Yet, when they quote the scripture in the ritual, if it were compared word for word to the Bible you would find that the name of Jesus has been taken out. It sure sounds good. But Jesus is washed away.

In the 30th level of the Scottish Rite, the Masons take the communion of the dead. As they take their communion, they drink the wine out of the top of a human skull and are told that they have taken in the blood of those great teachers. At that same, they eat the bread they are told they have eaten the bodies of those great bearers of light. It is an abomination for a Christian to partake in this occult type of the Roman Catholic ritual of trans-substantiation, partaking in the literal blood and flesh of Christ, which in itself is a non Biblical rite.

When the Masons make it to the thirty-second degree, they can decide to go into the Shrine and this is where a whole new set of problems come into sight. I have often had a Shriner say, "There is nothing that I do in the Shrine that I wouldn't be pleased to be involved in with my family."

But, when I mention a few things in the ritual and initiation, they change the subject very quickly because some of it is obscene. I know that I would never want my wife to see me doing some of those things. But, that's the superficial problem.

The really obscene thing is that at the end of that demeaning initiation, they kneel down at an altar and they pray and swear a blood oath that is four and a half pages long, including penalties that say if you reveal the secrets, you'll have your eyeballs pierced with a three-edged blade and other fun stuff. At the end of this oath, which, in advance, they agree is non-revocable, they say this,

".... and may Allah, the god of Arab, Moslem and Mohammedan, the God of our fathers, support me to the entire fulfillment of the same, Amen, Amen, Amen." (The ancient arabic order, nobles of the mystic shrine, pp. 35-39, Allen Publishing Co., NY, NY.)

What a pitfall for the Shriner who claims to be a Christian! Allah is not another name for God. Allah is a tribal deity, a stone or wooden idol carved by the hand of man and it sits entombed in the sacred black building, the Kaaba, in Mecca, where all of Islam bows down to it. Allah is a demon god who has destroyed nation after nation of followers. And the Shriners who submit themselves to the godship of Allah have submitted themselves to demonic headship.

It bothers me every time I see the Shriners marching in a parade. They are usually busy with their little cars or motorcycles, zipping around with their red fezzes. I did a little study on the red fez.

The fez comes from the name of the city of Fez, a city in Morocco, in North West Africa. In the early eighth century, the city was overrun by Islamic hordes. They came into the Christian city of Fez and demanded that they convert to Islam or be slaughtered. They refused. The Muslims took every man, woman, and child, brought them into the square and butchered them and cut their bodies apart.

These were true Christian martyrs who died for Christ; 45 thousand men, women, and children. The Muslim butchers took their white hats and dipped them in the blood of the dying Christian children and women and wore it as a symbol of their honor.

When a man says that he is a Christian and comes into a Christian church after having just left a lodge or parade where he wore that red fez, God must cry out in agony over that wickedness. It's an abomination to God. When a man wears a hat on his head that symbolizes by its color, by its very name the butchering of Christian martyrs and call himself a Christian. I wouldn't want to be within seventeen light-years of him when he sees the Lord Jesus Christ when He comes. Because I can tell you what's going to happen to him. He will exert the penalty to the deaths of every one of those martyrs and all the children's burn hospitals of the world will not make up for it.

Several years ago, a daily newspaper in, Florida, the Orlando Sentinel published a report on the Shrine hospital program. 98% of the money the Shriners raise in these circuses wasn't going to the hospitals. It went to the Shriners for their parties. Ninety-eight percent of the money they raise at these hospital gatherings went toward the parties they are so well known for. Ninety-eight percent went to their little cars and their little boats and their temples, their little hats and stuff. Two percent went to the hospitals.

Wouldn't it be wonderful if these men rejected that and put it aside and said, "I'm going to follow Christ! Christ is my Lord, Christ is my Savior and I'm going to follow Him, and I'm going to put this stuff aside, even if there is a shred of a doubt."

But let me tell you where the real sin is. If you think this is bad, I got news for you. I'll tell you where it's really bad. After years of intense study, after having lived in this thing my entire life with my Dad, my family, and my grandfather; after generation after generation in my family and seeing it in my church; and seeing throughout churches in the United States and all over the world, I have found the deepest sin in Freemasonry. I've been all over the world with this message. I've been run out of a few towns with it too. I've also been poisoned for it, and I'm alive today and still talking!

The deepest sin of the lodge is if a Mason, as a father, as a husband, sets himself to the spiritual whoredoms I have exposed; He will reap the harvest. The terrible truth is that and it isn't going to be in him that it will be reaped, but in his wife and his children's lives and his children's children to the third and fourth generations.

He has walked away from Christ, placing Him in with Buddha and Zoroaster and has surrendered himself to the law of the Old Testament by getting involved with these Baal worshipers. He has removed himself from Godly headship and he has opened the door to every Satanic attack in the entire world to his wife and his kids whom he says he loves.

If you have rebellion in your home; if you have whoredoms in you family and fornications, homosexuality, alcoholism, infidelity and these kinds of problems. If there is sickness and no joy and no victory in your Christian walk, its because the door to your home has been open to Baal. The demons of hell can walk right through your front door and why?

Because sitting in that lower left-hand corner of that lower drawer of your dresser is the white-lambskin apron of the fraternity and all the other paraphernalia that is associated with it. You are worshipping at a false altar and you have submitted your family to that false altar.

In the name of the Lord Jesus Christ we have to stand up against this. We have to stand up against it in our family. If I were a Mason, reading this today I would go home and I would burn that stuff. I would get on my knees before God, I would go to my church and ask my pastor to let me go up before the congregation, confess my sin and repent publicly because I have brought whoredoms into the congregation.

This is the kind of sin that this is. The Mason has brought whoredom into the congregation. When I speak about this in churches, I say,

"Hey, you know how we do it, everybody bow their heads, everybody's eyes closed, stick up your hand and we'll pray for you. Well, not this time! No. You've brought whoredom into the congregation; you have defiled the congregation of the Holy.

"I want every eye up, I want every eye looking, and I want you stand up and repent publicly in front of the whole congregation. Because it is that kind of sin."

I've seen forty men in a single church stand up and repent. And I've also seen some sit there. I was down in First Christian Church in Port Charlotte, Florida and at the end of the meeting, I spoke and I asked the men to stand up and repent. We had a lot of men and women repent. They stood and we prayed for them.

There was a Worshipful Master present at that meeting. He was brought there by one of the deacons of the church who was a Mason and the deacon sat there with a grimace on his face the whole time we were praying for those who stood. Then I did what I normally do, and I said,

"Those of you who have family who are involved in it, let's put a hedge about you, a spiritual hedge. Let's break the power of Masonry over your family. Let's put an end to this. We can come together in agreement, to break the power over this church, to break the power over your family. For those of you who want to pray to break the power over your families I want you to stand"

At that moment, this man's whole family, his wife and his kids stood up right next to him, and they prayed along with all the rest. I smiled and thought, "brother, you are in deep trouble at home."

I wouldn't want to be in his shoes for anything because his wife and his kids had made a spiritual commitment to the Lord to put an end to Masonry's control of their family. God heard their cries!

At the end of that church service, the pastor stood up in his church and he said,

"Right now, I'm telling every Mason in this church, you have a week to either repent or get out. That's as simple as I can make it. And if you think you have enough power in

this church to vote me out in a meeting, then vote me out because I will not be a pastor of a church that has Masons in control."

He took that stand and it broke the power of Masonry over that church. I talked to that pastor of that church several months later and he said there was revival in the church. Friends, it was because they got rid of Baal worship in the congregation. How can the Holy spirit of God operate in a church where the leaders, the board and even the pastor is involved in this kind of spiritual harlotry? Our God will not share His glory with an idol!

What about the York Rite? So many contact me who say that, while the many other branches of Freemasonry are certainly pagan, the York Rite is a Christian Rite from start to finish. Would that it were true.

First, the deep roots of Freemasonry are entwined within every branch of the craft and go through every level of paganism, cultic and occult practices, right into the depths of Luciferic rituals. No part of the system is exempt. The York Rite is no different and those men within it who claim it is free from any non-Christian influence are either blind fools or lying through their teeth!

Let's look at the **"Knights Templar"** Degree. It is reported to have originally been established to preserve and protect the craft. The special garb worn in the degree consists of an Apron, sash and cordon.

The center of **the Apron** displays a hand holding a severed head, dripping blood. On the flap is a hand holding a knife. Drops of red blood cover the white background.

The Sash is white with a yellow fringe. It is filled with gory, severed heads, arms and legs, mixed in with knives, crosses and crowns. The cordon, which goes around the neck, is dark satin with severed heads down the side and a small ceremonial sword as the breast ornament. Along with these grotesque items is a human skull cut and pinned so that the top of the skull can be detached to use as a drinking vessel. And they call this the Christian Rite?

The paraphernalia of this ritual should be evidence enough that the York Rite is every bit as pagan as the Scottish Rite, but let me finish this up with a few excerpts from the rite, itself.

The obligation in this degree, called the Master's Nine Of Elect, is now given to the candidate in the usual form. While the candidate is kneeling at the altar, the companions all stand over him with raised poniards, as if about to stab him. **Meanwhile a horrible, bloody head sits on the altar, facing him.**

He swears this blood oath: *"I do solemnly swear, in the presence of Almighty God, that I will revenge the assassination of our worthy Master, Hiram Abiff, not only on the murderers, but also on all who may betray the secrets of this degree; and furthermore, that I will keep and protect this Order with all my might, and the brethren, in general, with all my power, and furthermore, that I will obey the decrees of the Grand Council of Princes of Jerusalem; and, if I violate my obligation, I consent to be struck with the dreadful poniard of vengeance, now presented to me, and to have my head cut off, and stuck on the highest pole, or pinnacle, in the eastern part of the world, as a monument of my villainy! Amen! Amen! Amen! Amen!"*

The vows here are sealed with the Fifth Libation or The Sealed Obligation. The candidate is given the human skull filled with wine, which he drinks after swearing that

"the sins of the person whose skull this once was, be heaped upon my head, in addition to my own; and may appear in judgement against me, both here and hereafter, should I violate or transgress any obligation in Masonry, or the Orders of [this] knighthood..."

I am sorry, but any man who has sworn such oaths has so violated his Christian faith that I suspect he *and all those over whom he has headship* have been removed from that umbrella of Christ's protection.

If your church is dying, if evangelism is a foreign word in your congregation, if there is discord within its ranks, if some small clique of people control the board and the decisions, check it out. The Ba'al worshippers may be in control and the Holy Spirit of God may be going to church down the street.

Well I've covered a lot of things that are important and I think that we have to take a strong, Godly stand on Freemasonry. If you wonder why you don't have victory in your family, now you may understand. I believe that Masonry is multi-generational curse. I saw in my own family until my Dad was set free.

My Dad had to be led through the sinners prayer about every six months, he kept losing the witness of his salvation, he lost his joy. My Dad used to up and run out of communion services. He feared communion in the church. He took the communion of the lodge but he wouldn't take communion in the church. But he had no joy, he had anger and hostility and bitterness.

Dad went into the hospital in early February of 1990 for emergency surgery. He had 6 bypasses for a critical heart failure. It was so bad; they did it late at night on a weekend because they didn't think he would last until the morning. Dad was certain that because he was 80 years old and in poor health, he wasn't going to survive such an operation.

He called me to his side and told me that he loved me and I was right about Masonry. Dad repented that night and prayed with me as he set things right with the Lord. Dad told my mother not to let the Masons near his body. He didn't want the apron. He wasn't going to the great white throne judgment. He was going to the banqueting table!

Well, God gave Dad a special grace. Not only did Dad pull through like a trooper, but also he felt no pain, even though he had stitches running from his neck to his toes. The morning after the operation, we had gone home for a little while and a Lutheran Minister came into the room and asked my Dad if there was anything he could do for him.

Dad said, "Yes, please, can you give me communion?" My Dad was set free in Christ. My Dad's days of running away from God were over. The joy and the peace and the firm security of his salvation was there until the day he did go home to be with Jesus a little over two years later, with his family at his side, singing the hymns he loved and praising God for a father, a husband and grandfather who had made his peace with God.

FREEMASONRY AND THE 20TH CENTURY OCCULT REVIVAL

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Freemasonry is an occult secret society and all Freemasons have aligned themselves with the occult. This is the obvious conclusion that people with just a casual knowledge of the lodge are forced to realize. The word occult means deliberately kept hidden: not revealed to others. (1) How can Freemasonry avoid being classified as occult when the Mason is forbidden by oath not to reveal what goes on behind the closed doors of the lodge even to his wife or his fellow church members.

All Freemasons have definitely participated in occult activities. This is an opinion that the Masonic book, ***The Royal Arch: Its Hidden Meaning***, published by the Macoy Publishing and Masonic Supply Company heartily agrees with.

"Many Freemasons shudder at the word occult which comes from the Latin, meaning to cover, to conceal from public scrutiny and the profane. But anyone studying Freemasonry cannot avoid classifying Freemasonry among occult teachings." (2)

We will be studying some of the powerful people and organizations that have played a part in the modern occult revival and we will find as we study their teachings that they all have one common denominator: Freemasonry.

Freemasonry: The Devil's Playground

Anton LaVey, the High Priest of the Church of Satan states:

"...Masonic orders have contained the most influential men in many governments, and virtually every occult order has many Masonic roots. (3)

Freemasonry is not just an occult secret society. Freemasonry has served for over two hundred years as a fertile recruiting ground for other occult orders. Men who have come together to practice Masonry have many times down through the years formed other organizations to plunge even deeper into the occult.

The Illuminati

According to our research, the first group that used the Masonic lodge for their evil designs was the infamous Bavarian Illuminati. This secret society was officially formed by Adam Weishaupt, professor of Canon Law at Ingolstadt University, on May 1, 1776. As the evil plans of the Illuminati began to leak out, brave men took a stand and raised their voices in protest.

One such man was John Robinson, a professor of Natural Philosophy at Edinburgh University, and General Secretary of the Royal Society of Edinburgh. In his book, *Proofs of a Conspiracy*, which was originally published in 1798, Robinson documented how Masonry served as the nursery school for the Illuminati. It was then discovered that this group and several associated Lodges were the preparation-school for another Order of

Masons, who called themselves THE ILLUMINATED, and that the express aim of this Order was to abolish Christianity and overturn all civil government. (4)

Helena Petrovna Blavatsky

The leaders of the New Age Movement have also found a friend in the friendly confines of the Masonic lodges. In the last two centuries Freemasonry and the New Age Movement have been intricately entwined. The Scottish Rite Journal of the Southern Jurisdiction was previously called The New Age Magazine between 1903-1990.

Freemason Lynn F. Perkins wrote a book in 1972 titled, New Age Youth and Masonry: What Every High School and College Graduate Should Know About Masonry.

This book was dedicated to those of oncoming generations of youth who would build and operate the New Order of the Ages. (5) He also wrote another book called Masonry in The New Age. Both of these books are listed for sale in the 1991 Macoy Publishing and Masonic Supply Co., Inc. catalog. The woman heralded as the 'Mother' of the modern New Age Movement is Helena Petrovna Blavatsky, 1831-1891. Blavatsky was born in Russia and was known for her violent temper and her ability to swear in several languages. This behavior was no doubt intensified as a result of her drug addiction to Hashish. She traveled all over the world lecturing and practicing the occult but her greatest impact by far was through her writings.

Her most famous book, The Secret Doctrine, is one of the foundational occult works of all time. Her preeminently wicked book made no distinction between the serpent and the God of the Bible and taught that Satan was the one that made man into a god:

"Once that the key to Genesis is in our hands, the scientific and symbolical Kabbalah unveils the secret. The Great Serpent of the garden of Eden and the Lord God are identical, . . . (6)

"Thus Satan, once he ceases to be viewed in the superstitious, dogmatic, unphilosophical spirit of the Churches, grows into the grandiose image of one who makes of a terrestrial, a divine Man; (7)

The Theosophical Society

Blavatsky's 'Secret Doctrine' and the organization she helped to found, the Theosophical Society, has certainly had an impact on our culture. 'Secret Doctrine' was the first book that Sirhan Sirhan requested after he was jailed for the murder of Robert Kennedy. Adolph Hitler kept a copy of The Secret Doctrine at his bedside and was profoundly influenced by it. Adolf Hitler was a disciple of Madame Blavatsky, and was initiated into the meaning of her secret doctrines.

He was tutored by men who were formerly theosophists themselves, and had theosophists at his side until the very end of the war. (8) This favorite book of Adolph Hitler's was also a favorite of 'Freemasonry's greatest Philosopher,' 33rd degree Mason Manly P. Hall. Hall spoke with unrestrained praise for Blavatsky's writings:

"The Secret Doctrine and Isis Unveiled are Madame Blavatsky's gifts to humanity, and to those whose vision can pierce the menacing clouds of imminent disaster it is no exaggeration to affirm that these writings are the most vital literary contribution to the

modern world. No more can they be compared with other books than can the light of the sun be compared with the lamp of the glowworm. The Secret Doctrine assumes the dignity of a scripture, . . .(9)

Blavatsky's organization, The Theosophical Society, was founded in 1875. Freemason, Henry Steel Olcott was the president, with Freemason, George H. Felt as vice president, and high ranking American Mason, Charles Sothorn as a member. Also among the early members was the most powerful American Mason of all time, Albert Pike, Grand Commander of the Scottish Rite. Madame Blavatsky was such a favorite of Freemasons that she was issued a Masonic certificate in the Ancient and Primitive Rite of Masonry in 1877.

Annie Besant and The Theosophical Society

In 1907, Annie Besant became the head of the Theosophical Society. Besant continued Blavatsky's love for Masonry by becoming a leader and earning the 33rd degree in Co-Masonry, an order with rites that admitted women as well as men.

On February 19, 1922, an alliance between Mrs. Besant's Co-masonry and the Grand Orient of France was celebrated at the Grand Temple of the DroiteHumain in Paris. (10)

C.W. Leadbeater and The Theosophical Society

During the time Annie Besant was head of the Theosophical Society she labored to promote a young man from India, Jiddu Krishnamurti, as the Messiah. Her right hand man in this endeavor was 33rd degree Mason, C.W. Leadbeater. This Freemason had a passionate desire for the deeper workings of the occult. Some sources claim Leadbeater was a pedophile homosexual. (11)

When the dark side of Freemasonry begins to be revealed and discussed, the question invariably arises: Does participation in Masonic rituals lead to demon invasion and control? C.W. Leadbeater answers that question for us most decisively from an insiders point of view. Leadbeater does more than give an affirmative answer to our question. He proceeds to describe the demon spirits he received in the various degrees of Freemasonry:

"The 30th degree brings its Angel also, of appropriate character - a great blue Deva of the First Ray, who lends his strength to the Knight K.H., somewhat as the crimson Angel assists the Ex. and perf. Bro. of the Rose-Croix. The 33rd degree gives two such splendid fellow-workers - spirits of gigantic size as compared to humanity, and radiantly white in colour. (12)

"The 33rd degree links the Sovereign Grand Inspector General with the Spiritual King of the World Himself, That Mightiest of Adepts who stands at the head of the Great White Lodge, in whose strong hands lie the destinies of earth . . .(13)

"Yet when one of these bright Spirits is attached to us by a Masonic ceremony we must not think of him either as a director or as an attendant, but simply as a co-worker and a brother.(14)

Alice A. and Foster Bailey

Alice A. Bailey was the reigning 'queen' of The New Age movement until her death in the 1970's. She wrote over twenty books with the help of her spirit guide, the Tibetan master Djwhal Khul. Mrs. Bailey spoke plainly and truthfully about the fact that the Masonic lodge was the training school for the leaders of the occult world. Alice A. Bailey said of Freemasonry:

"It is a far more occult organization than can be realized, and is intended to be the training school for the coming advanced occultists. (15)

Together with her husband, 32nd degree Mason Foster Bailey, Alice Bailey labored to bring in the reign of the New Age Christ. Foster states:

"The most important re-orientation in the Hierarchy is the united focus on preparation for the reappearance of the Christ among men. (16)

"The Christ is a living man today. He is a great world executive and is actively working to help humanity to grow up spiritually, but not seeking or wanting to control us. (17)

"The Christ and the hierarchy are focused on new age actions and when externalized will use new age techniques. (18)

Foster Bailey ridiculed the Christ of the Bible and heralded the false gospel of the New Age Christ:

"The Christian doctrine that he comes as a Christian to save us from hell and for some distant judgment date is a hangover from humanity's childhood days. He does not come to save us but to help us save ourselves, . . . (19)

Foster Bailey wrote articles for Masonic magazines and lectured at Masonic lodge halls. His book, *The Spirit of Masonry*, is still sold in the Macoy Publishing and Masonic Supply Co. Catalog. It is sobering to read in his book how this powerful New Age leader spoke of Masonry as the universal religion.

"Is it not possible from a contemplation of this side of Masonic teaching that it may provide all that is necessary for the formulation of a universal religion? May it not be true, as has been said, that if all religions and Scriptures were blotted out and only Masonry were left in the world we could still recover the great plan of salvation? Most earnestly should all true Masons consider this point. . . .

"A revitalized Masonry, made up of Masons true to their obligations and realising the Mystic Tie that binds them all together in one true brotherhood, would also provide a platform so universal that it would meet the need of thinkers of all kinds and of every school of thought. It would thus not only meet a religious need by providing a universal religion, but would also satisfy the mental need felt by all broad-minded thinkers at this time. (20)

Aleister Crowley: Father of Modern Satanism

The most disturbing example of someone being recruited out of Freemasonry into more bizarre occult orders is that of 33rd degree Mason, Aleister Crowley. During his lifetime, Crowley was proclaimed by the press as the most wicked man alive. Crowley's perverted life left a string of casualties among those who were foolish enough to get close to this evil man. Crowley's first wife, Rose entered an insane asylum in 1911; his second wife, Maria entered an asylum in 1931, two years after her marriage to Crowley.

In a locked room with only Crowley and his son present, Crowley performed a ritual in which his son died. . . . On a London street in 1934, a nineteen-year-old girl rushed up to him and declared that she wanted to have his baby. Crowley took her to bed. She, too, later entered an asylum. (21)

Just a brief autobiographic sketch of Crowley's life is like an evening swim in a sewer. Crowley called himself the 'Beast 666' and Leila Waddell, his mistress, displayed the mark of the beast that was tattooed between her breasts. If there ever was a man that was more wicked than Crowley, it would be hard to imagine. Crowley was a homosexual and a drug addict that opposed Christianity with a hatred that was frightening. He said:

"To me, every dirty act was simply a sacrament of sin, a passionately religious protest against Christianity, which was for me the symbol of all vileness, meanness, treachery, falsehood and oppression. (22)

O.T.O.: Ordo Templi Orientis and Freemason, Theodor Reuss

One of the most alarming things about Crowley's life was the way that he went from Freemasonry into the cult of the O.T.O. (Ordo Templi Orientis). Crowley tells in his own words how Freemason Theodor Reuss recruited him into the O.T.O.:

"Although I was admitted to the thirty-third and last degree of Freemasonry so long ago as 1900, it was not until the summer of 1912 that my suspicion was confirmed. I speak of my belief that behind the frivolities and convivialities of our greatest institution lay in truth a secret ineffable and miraculous, potent to control the forces of Nature, and not only to make men brethren, but to make them divine. But at the time I speak of a man came to me, a man of those mysterious masters of esoteric Freemasonry who are alike its Eyes and its Brains, and who exist in its midst unknown, often, even to its acknowledged chiefs . . . This man had been watching my occult career for some years, and deemed me now worthy to partake in the Greater Mysteries. (23)

This certainly shows that members of other occult orders can work within Freemasonry often times without the knowledge of the actual leaders of the lodge. The O.T.O. was founded in 1895 by the Austrian Freemason, Karl Kellner. Freemason, Theodor Reuss became its leader after Kellner's death. Reuss started a magazine called The Oriflame in 1902 with the help of Freemason ,Franz Hartman. A 1912 jubilee edition of the magazine revealed information about what the O.T.O. activities really were.

"Our order possesses the KEY which opens up all Masonic and Hermetic secrets, namely, the teaching of sexual magic, and this teaching explains, without exception, all the secrets of Nature, all the symbolism of Freemasonry and all systems of religion. (24)

Aleister Crowley and The O.T.O.

In 1912, while holding the rank of 33rd degree Mason, Aleister Crowley became the head of the British O.T.O. The teachings and the practices of the O.T.O. were amazingly disgusting. A very brief description of their degrees is as follows:

"Today's literature about sex magic relies heavily on practices which were already common in the O.T.O. or in its later development b y Aleister Crowley . . . The division is

as follows: VIII degree O.T.O. = autoerotic practice IX degree O.T.O. = heteroerotic practice XI degree O.T.O. = homoerotic practice This is the traditional sex-magic practice as performed under Crowley. 25 Thirty-third degree Aleister Crowley proudly called his cult of the O.T.O. 'true freemasonry.' I claim for my system that it satisfies all possible requirements of true freemasonry. It offers a rational basis for universal brotherhood and for universal religion. (26)

How close is the connection between Freemasonry and the O.T.O.? Masonic Historian Francis King reveals a closer connection than most Freemasons would ever dare to admit.

"For the O.T.O. not only had, as we shall see, connections with spurious and clandestine Masonic groups but functioned as a recruiting office for one of these for in the 'Classification of Members by Degrees' appended to Ruess's document is clearly stated that 'candidates are made Freemasons by the Directing Members (Fratres Superiores) of the O.T.O. (27)

The fact that Crowley was the head of the O.T.O. while holding the rank of 33rd degree Mason should forever explode the myth that Freemasonry is a Christian organization. Crowley spoke openly and candidly about his Masonic honors.

"This view was confirmed when The Arcane Schools of John Yarker came to me for review. I wrote to the author, who recognized my title to the 33rd degree and conferred on me the grades of 95 degree Memphis and the 90 degree Mizraim. It seemed as if I had some how turned a tap. From this time on I lived in a perfect shower of diplomas, from Bucharest to Salt Lake City. I possess more exalted titles than I have ever been able to count. I am supposed to know more secret signs, tokens, passwords, grandwords, grips, and so on, than I could actually learn in a dozen lives. An elephant would break down under the insignia I am entitled to wear. (28)

In Aleister Crowley's book, The Confessions of Aleister Crowley, he spoke with great admiration about the Royal Arch degree.

"I supposed myself to have reached the summit of success when I restored the Secret Word of the Royal Arch. In this case, tradition had preserved the Word almost intact. (29)

It is perfectly understandable that this hater of Christianity would love the Royal Arch degree of Freemasonry. In this degree, Freemasons blaspheme the God of the Bible by uniting God's name with pagan gods. The secret word of the Royal Arch that Crowley is referring to is :Jah-Bul-On. The Jah represents Jehovah, Bul represents the pagan god Ba'al, and On represents the Egyptian sun god. It is no wonder Crowley's Satanic heart jumped for joy when he was able to blaspheme the God of the Bible by uniting the true God with the pagan god, Baal to whom human children were sacrificed.

"they have also built the high places of Baal, to burn their sons with fire for burnt offerings to Baal, which I did not command or speak, nor did it come into My mind"
(Jeremiah 19:5 NKJV)

The meaning of the secret word in the Royal Arch degree is confirmed by an excellent authority: the Encyclopedia of Freemasonry, by Albert G. Mackey. Baal signifies Lord or Master and occurs several times in the Bible as a part of the names of various gods. Alone, the word applies to the sun-god, the supreme male deity of the Syro-Phoenician nations. For an account of his worship read First Kings xviii. With Jah and On, it has

been introduced into the Royal Arch system as a representative of the Tetragrammaton. . . .(30)

The O.T.O. describes itself as an organization that is dedicated to follow the doctrine of Crowley. THE ORDO TEMPLI ORIENTIS (O.T.O.) is an Initiatic Body composed of men and women who have accepted the principles of The Book of the Law, which was transmitted through Aleister Crowley (1875-1947). . . .

"The Book is conceived to be a perfect transmission of the divine, freed from any defects of human interference. As such, it is a luminous vehicle of Truth that can serve as an infallible guide to human conduct . . . Aleister Crowley will at least be remembered as the greatest occult genius of the twentieth century . . . His influence on modern occultism is incalculable, penetrating every Western school. (31)

Any cult that follows the teachings of Crowley must be taken very seriously. The following quotes are from The Book of Law that the O .T.O. endorsed as a perfect transmission of the divine and a luminous vehicle of Truth that can serve as an infallible guide to human conduct.

"11. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give y Petrovnaou of their flesh to eat 12. Sacrifice cattle, little and big: after a child . . . 24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; t hen of priest or of the worshippers: last of some beast, no matter what. . . . 51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.... 60. There is no law beyond Do what thou wilt. (32)

The following quotes from Crowley's Magick in Theory and Practice will further prove our concern.

"For the highest spiritual working one must accordingly choose that victim which contains the greatest and purest force. A male child of perfect innocence and high intelligence (f.2) is the most satisfactory and suitable victim. . . .' But the bloody sacrifice, though more dangerous, is more efficacious; and for nearly all purposes human sacrifice is the best. (f.2.In the Sacrifice during Invocation, however, it may be said without fear of contradiction that the death of the victim should coincide with the supreme invocation.) (33)

Rosicrucian Society

As we continue our study of Freemasonry and the occult, we need to look at another secret order that has networked with Freemasonry for many years, the Rosicrucian Society. Much could be written about the various Rosicrucian orders and their relationship to the lodge, but for the purpose of our study we will be mentioning only one; the Rosicruciana in Anglia. One had to be at least a Master Mason to belong to this organization and it is of particular interest because the members of this secret order gave birth to yet another secret society, THE GOLDEN DAWN.

In some respects Westcott's Hermetic Order of the Golden Dawn was a by-product of his connection with a Masonic 'Rosicrucian' fraternity called the Rosicrucian Society of England, also known as the Societas Rosicruciana in Anglia, or more familiarly as the

Soc. Ros. Membership was confined to Master Masons. It was not a Masonic Lodge but an esoteric society of Freemasons who were interested in occultism, the Kabbalah in particular, and Masonic symbolism. (34)

All three of the original founders of the Golden Dawn were Freemasons: Dr. William Wynn Westcott, Dr. William Woodman, and S.L. MacGregor Mathers. As we shall see, the ties between the Golden Dawn and the Masonic lodge go much deeper than the fact that all were Freemasons. Dr. William Wynn Westcott's interests were occultism and Freemasonry. In order to practice ritual magic he established an occult secret society called the Golden Dawn in London in 1888. Since its founding it has been one of the most secretive and influential of all occult orders.

Madam Blavatsky was so excited about the existence of the Golden Dawn that she made an intriguing announcement calling the order 'The Hermetic Students of the G.D. in the Outer' in the June 1889 issue of her Theosophical periodical, Lucifer. (35)

World renown witches, Janet and Stewart Farrar, authors of A Witches Bible Compleat, give credit to the Freemasons of the Golden Dawn for the modern cult explosion that we are experiencing today. They state:

"It is generally agreed that the biggest single influence in the modern expansion of ritual magic, and the occult explosion in general, in the Western world, was the Golden Dawn. This magical fraternity, founded by Freemasons at the end of the 19th century, developed a complex ritual system with ten degrees of initiation relating to the Cabalistic Sephiroth. (36)

As our study progresses, we will see that these witches were extremely correct with those statements. Dr. William Robert Woodman, an eminent Freemason, was also one of the original founders that worked very hard to establish the Golden Dawn. He was a member of the Ros. Anglia, a Hebrew scholar and student of the Kabbalah, and also wrote many occult manuscripts.

Dr. William Wynn Westcott

William Wynn Westcott was a London coroner who was forced to choose between his job and the Golden Dawn when the public became aware of his occult activities. Westcott chose to resign as head of the Golden Dawn (at least visibly.) Westcott translated the Sepher Yetzirah, a Cabalistic text, and also wrote a book titled, The Magical Mason.. This Golden Dawn founder belonged to a truly impressive list of occult organizations which gives us an idea of how these occult organizations network.

Wm. Wynn Westcott, an English Mason, appointed Junior Grand Deacon to the Grand Lodge of England in 1902 and the head of the Societas Rosicruciana in Anglia and Golden Dawn, was also the Secretary of the Rite of Swedenborg, Knight Kadosch in Ancient and Accepted Scottish Rites, Grand Standard Bearer, Royal Arch, Grand Lodge of England, and Regent of the Illuminati and on intimate terms with one of its founders, the German Theodore Reuss 33rd, 90th, 96th, degrees. (37)

Westcott also worked closely with Theodor Reuss, the head of the O.T.O.. Since their early existence, the O.T.O. and the Golden Dawn have maintained close ties. The father of modern Satanism, Aleister Crowley, was a member of both organizations.

S.L. MacGregor Mathers

The last of the original founders of the Golden Dawn that we will be discussing is S.L. MacGregor Mathers, who was heralded at the turn of the last century as the most powerful and gifted occult practitioner in the world. Mathers was initiated into Freemasonry on Oct. 4, 1877 and became a Master Mason on January 30, 1878.

Mathers took Aleister Crowley and taught him what he needed to know to go on to become the father of modern Satanism. All did not remain peaceful between Mathers and Crowley and as the rivalry increased they actually engaged in a war of Black Magic. Mathers would receive instructions from 'Secret Chiefs' whom Mathers claimed were human beings with superhuman powers.

Mathers wrote what was called Mathers Manifesto , a pledge of blind obedience to these 'Secret Chiefs'. The Manifesto stated:

"It was requisite that such a member should be one who, while having the necessary and peculiar educational basis of critical and profound occult archaeological knowledge, should at the same time be not only ready but willing to devote himself in every sense to a blind and unreasoning obedience to those Secret Chiefs;...(38)

"he must further pledge himself to obey in everything the commands of the aforesaid Secret Chief's 'perinde ac cadaver', body and soul, without question and without argument whether their commands related to magical action in the external world, or to psychic world, military action in the external world, or to psychic action in other worlds and planes, whether Angelic, spiritual or demonic . . .(39)

Mathers still influences the occult world today through his writings. Mathers wrote one of the classic books on the Kabbalah called, Kabbalah Unveiled. Mathers also translated two of the most influential books of magical spells, The Key of Solomon The King, and The Book of the Sacred Magic of Abramelin, The Maji.

While Crowley was working the rituals of the Book of Abramelin he became possessed with his lifelong spirit guide (demon), Aiwass. The demon Aiwass dictated the truly satanic book, The Book of Law, to Crowley. We have previously studied some parts of that book in the information on the O.T.O.

Arthur Edward Waite

Another man who was initiated into the Golden Dawn at Mathers' home was Arthur Edward Waite. Waite proceeded to become a major force, not only in the occult world, but also in Freemasonry. Waite was praised by one of the greatest Masonic authorities of all time in one of the most popular Masonic books ever written, The Builders, by Joseph Fort Newton. The following is an excerpt of the tribute to A.E. Waite in The Builders:

"Perhaps the greatest student in this field of esoteric teaching and method, certainly the greatest now living, is Arthur Edward Waite, to whom it is a pleasure to pay tribute. (40)

Waite was more than a Freemason; he was an authority on Freemasonry and was the author of A New Encyclopedia of Freemasonry. Waite is also the author of such occult titles as, The Book of Black Magic, and Devil Worship in France. The Book of Black

Magic by Waite contains terrible conjurations given in the name of Satan and has spells to conjure Lucifer.

Another of Waite's book is called, The Holy Kabbalah, which states in its introduction, "For the Kabbalist the ultimate sacrament is the sexual act, carefully organized and sustained as the most perfect mystical trance. (41)

Perhaps you are beginning to realize the connections between the Golden Dawn and Freemasonry are many. The Golden Dawn was not only founded by Freemasons, but we can also document that in the early stages of the Golden Dawn it had a helping hand from the lodge. The fact can be established that the original Golden Dawn was allowed to use the Mark Masons' Hall to conduct rituals. They were given assistance by Masonic officials, but the lodge was careful that this knowledge didn't become public.

From the beginning, the ceremonies of Isis-Urania were conducted at Mark Masons' Hall in the Great Queen Street (now demolished), but members were careful not to embarrass the Masonic authorities, being told that they 'must not enter Mark Masons' Hall by the front door, but go under archway and down passage, entering by a door on the right'. (42)

One of the early members of the Golden Dawn, Maud Gonne MacBride, left the organization after finding out about the Masonic Connections of the order.

"Usually the G.D. held their ceremonies in the drawing-room of some member of the Order, but on one occasion I was summoned to an initiation ceremony of the Order in the Mark Masons' Hall in Euston Road. it set me thinking. If they met in a Free-Mason Hall, perhaps the G.D. was an esoteric side of Masonry. (43)

The Rituals of the Golden Dawn involved ritual magic and to be precise, they summoned and conversed with Demons! Nothing could be made any clearer than from reading an official account of their rituals by Israel Regardie.

"Yet, if there may arise an absolute necessity for working or conversing with a Spirit of evil nature, and that to retain him before thee without tormenting him, thou hast to employ the symbol of the Pentagram reversed . . . (44)

It is indeed hard to disagree with the conclusion of our witch experts, Janet and Stewart Farrar, when they stated that the biggest influence in the modern occult explosion has been the Freemasons of the Golden Dawn. The foundational works for Ritual Magic and Satanism are found in the writings of the men involved in the Golden Dawn. Anton Szandor LaVey, high priest of the Church of Satan gives credit to the Golden Dawn as the source of his satanic invocations found in the Satanic Bible. LaVey tells about his translations:

"I have presented my translation of the following calls with an archaic but Satanically correct unvarnishing of the translation employed by the Order of the Golden Dawn in the late Nineteenth Century....the Enochian Calls are the Satanic paeans of faith. (45)

What about the Farrars' own special field of expertise witchcraft? By now you can probably guess the answer. They definitely give credit to Freemasonry as one of the sources for the rituals of witchcraft. Doreen Valiente, in particular contributed much to the final version of Gardner's Book of Shadows, the unpublished body of rituals and Craft lore traditionally copied out by hand by every new Witch from his or her initiator's version.

There is no doubt that the New Forest coven's inherited rituals were fragmentary, and Gardner had set about making them into a workable whole by filling the gaps with material he regarded as suitable from other sources, such as Freemasonry, the writings of Aleister Crowley, and the odd Kipling poem. (46)

Witchcraft and Freemasonry

Many researchers of the occult have pointed out the similarities between the initiation ritual in Witchcraft and the Masonic initiation ritual. There are many other similarities between the two crafts that could be documented and compared. One reason for these similarities is the fact that both evolved from an obvious common source, the Ancient Mystery Religions. Another reason is the fact that some of the most powerful and influential witches of Modern times have been Freemasons.

Gerald Gardner and Alex Sanders

According to the writings of a Shamani witch, Gwyn Gwynallen, even the very name Wicca, the name often given to modern Witchcraft, originated from the writings of the two Freemasonic witches Gerald Gardner and Alex Sanders.

GWYN GWYNALLEN: Wicca, the name often given to modern Witchcraft, grew out of Great Britain from the writings of two people, Gerald Gardner and Alex Sanders.

Gardner was a Freemason and also a Lodge Master of the O.T.O. He enlisted help from his fellow O.T.O. member Aleister Crowley in the writing of his rituals. Gardner was known as a sado-masochist and the Gardenian school of Witchcraft is named after him. When Gardner revealed his involvement with witch cults in his 1954 publication, *Witchcraft Today*, he received a torrent of letters and within a few years covens were in operation all over England.

Alex Sanders was a Freemason and a black magickian and is also known as the founder of the Alexandrian school of Witchcraft which is noted for its use of sexual intercourse in the initiation rituals. These two branches of Witchcraft or paganism, [Gardenian and Alexandrian], to our minds, are Wiccan.(47)

Alex Sanders said he was initiated as a witch when he was seven years old by his grandmother who was a witch . . . she had him stand

nude in a circle with his head down. She took a sharp razor, cut his scrotum to make it bleed slightly, and declared him a witch . . . a third degree, and . . . a black magickian. (48)

Eliphas Levi

Any survey of the history of the relationship between Freemasonry and other occult orders would be incomplete without making mention of the master Freemason, occultist Eliphas Levi. Professor Carl Raschke of the University of Denver does an excellent job of expressing the importance of Eliphas Levi to the occult explosion.

Nearly a century before Crowley, around the middle of the nineteenth century, there rose to fame in France a renegade Catholic rector called Alphonse Constant, who

changed his name to Eliphas Levi. Levi was considered the Michelangelo of the suppressed traditions of black magic in the Christian West. (49)

The French occultist Alphonse-Louis Constant (a.k.a. Eliphas Levi), who influenced twentieth-century Satanism considerably, bought almost completely into the thesis that Templars were diabolists. And his engraving of the Templar idol Baphomet has become a classic article of iconography for today's black magicians, a sort of Satanist Mona Lisa. (50)

Levi's engraving of the Baphomet which was called the '*Satanist Mona Lisa*' by professor Raschke.

Illustration of Baphomet.(51)

Eliphas Levi, translated by A.E. Waite, Transcendental MAGIC, Samuel Weiser, Inc., p. 186.

The Satanic Bible by Anton LaVey explains how important this picture is to Satanists.

The symbol of Baphomet was used by the Knights Templar to represent Satan. Through the ages this symbol has been called by many different names. Among these are: The Goat of Mendes, The Goat of a Thousand Young. The Black goat, The Judas Goat, and perhaps most appropriately, The Scapegoat . Baphomet represents the Powers of Darkness combined with the generative fertility of the goat...The symbol of Baphomet is placed on the wall above the altar. (52)

The occult researcher, Michael Howard, comments on the symbolism of Levi's pantheistic idol, Baphomet, in his book, The Occult Conspiracy.

"In Levi's illustration, Baphomet is a goat-headed figure with androgynous features who sits on a cube. A torch blazes between the goat's horns which represents cosmic intelligence and spiritual illumination. In occult tradition, Lucifer, who is regarded by the Church as the devil is called the light-bringer because he grants his disciples spiritual illumination through incarnation on the physical plane. (53)

Albert Pike and Eliphas Levi

Eliphas Levi became a Freemason on March 14, 1861, and authored many books that have become classics in occult literature. Many more things than we have already shared could be said about Eliphas Levi, but the information we are dwelling on here is the Luciferian doctrine that Levi passed on to another Freemason of great repute, Albert Pike.

Pike was the Grand Commander of the Scottish Rite from 1859-1891 and is called by many the most powerful and influential American Mason of all time. His book, *Morals and Dogma*, which was published by the Supreme Council is still a Masonic classic of great impact. Levi thought of Lucifer not as a person, but as a force; the pantheistic god of the New Age movement, the great magical agent that could be used for good or evil. He explains:

"They have said that the Great Magical Agent - accurately termed Lucifer because it is the vehicle of light and the receptacle of all forms is a mediating force diffused throughout creation; (54)

In the Luciferian doctrine of Eliphas Levi, Satan and Lucifer were not evil in the craft sense, they were just another side of Levi's pantheistic god.

"Thus Satan is not the ruler of the realm of shadow, he is the agent of light behind a veil. He is of service to God, he performs God's work: God has not rejected him, for he holds him still in his hand. . . . What is the Devil, then, in the final analysis? The Devil is God working evil. (55)

This is the God of Star Wars, not a personal God, but just a force that can be used for good like Luke Skywalker, or can also be used for evil, like Darth Vader. Albert Pike teaches the same Luciferian doctrine in what is probably the most widely used and honored Masonic book of all time, *Morals and Dogma*.

"The true name of Satan, the Kabalists say, is that of Yahveh reversed; for Satan is not a black god, but the negation of God. The Devil is the personification of Atheism or Idolatry. For the Initiates, this is not a Person, but a Force, created for good, but which may serve for evil. It is the instrument of Liberty or Free Will. They represent this Force, which presides over the physical generation, under the mythologic and horned form of the God Pan; thence came the he-goat of the Sabbat, brother of the Ancient Serpent, and the Light-bearer or Phosphor, of which the poets have made the false Lucifer of the legend. (56)

Most Freemasons don't know the passage above is a direct quote from page 161 of *The History of Magic*, by the master occultist Eliphas Levi. Albert Pike speaks once again about Lucifer the light-bearer in *Morals and Dogma*.

"Lucifer, the Light-bearer! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it he who bears the Light, and with its splendors intolerable blinds feeble, sensual, or selfish Souls? Doubt it not! (57)

Once again, few Freemasons realize that Albert Pike is quoting directly from page 36 of *The History of Magic* by Eliphas Levi. The fact that Albert Pike takes his Luciferian doctrine directly from the occultist Freemason Eliphas Levi can be proven beyond a shadow of a doubt.

Another one of Eliphas Levi's occult drawings is called 'the great symbol of Solomon.' This drawing from Eliphas Levi's book, *Transcendental Magic*, also portrayed the false idea that God has an evil side to him as well as a good side. It was explained as:

"The great Symbol of Solomon. The Double Triangle of Solomon, represented by the two Ancients of the Kabalah; the Macroprosopus and the Microprosopus; the God of Light and the God of Reflections; of mercy and vengeance; the white Jehovah and the black Jehovah. (58)

Illustration of Great Symbol, of Solomon.

Eliphas Levi, translated by A.E. Waite,

Transcendental MAGIC, Samuel Weiser, Inc. 1896, p.xii. (59)

The same drawing also appears in a recent book called, *A Bridge to Light*, published by the Supreme Council, 33rd degree Ancient and Accepted Scottish Rite of Freemasonry Southern Jurisdiction. Across from the drawing in that book is an explanation of who the snake represents that is surrounding the symbol. Speaking of the snake's true identity:

"It is the body of the Holy Spirit, the universal Agent, the Serpent devouring his own tail.
(60)

What a blasphemy! What arrogance! Jesus said:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. (Matthew 12:31-32 KJV)

We have read the explanation from A Bridge to Light concerning the snake around Levi's drawing of the white Jehovah and the black Jehovah, and the fact that the book claims the snake represents the Holy Spirit. We have told how the book is published by the Supreme

Council. How can any man that is a Christian support the distribution of such blasphemy? Such an idea is unthinkable!

Summary

Freemasonry is truly an organization that deceives good men. Many honorable men who are in the lodge actually believe that they belong to a Christian fraternal organization and nothing could be farther from the truth. As we have shown, All Freemasons are in the occult and down through the years, time after time, Masons have come together to organize other occult groups. There is most assuredly more to Freemasonry than most Freemasons realize. Thirty-third degree, Manly P. Hall, Masonry's greatest philosopher, gives us a true picture of Freemasonry:

"Freemasonry is a fraternity within a fraternity, an outer organization concealing an inner brotherhood of the elect. . . . The visible society is a splendid camaraderie of free and accepted men enjoined to devote themselves to ethical, educational, fraternal, patriotic, and humanitarian concerns. The invisible society is a secret and most august fraternity whose members are dedicated to the service of a mysterious arcanum arcanorum. . . .

In each generation only a few are accepted into the inner sanctuary of the work, but these are veritable princes of truth, and their sainted names shall be remembered in future age together with the seers and prophets of the elder world. . . . They are dwellers upon the threshold of the innermost, masters of that secret doctrine which forms the invisible foundation of every great theological and rational institution. (61)

We have presented in a few brief pages a general review of the relationship between Freemasonry and the dark side of the occult world. We have documented the connections between Freemasons and the Illuminati, the New Age movement, the Theosophical Society, Satanism, the O.T.O., the Rosicrucian Society, the Golden Dawn, Witchcraft, the Egyptian Mystery Religions, many history making key people, and many famous Freemasons who were involved with these groups. Much more could have been said on this subject, but we believe what has been presented is sufficient enough to show the fact that Freemasons have played the leading roles in the 20th Century occult explosion.

This is a side of the Lodge that Masons don't like to talk about. However, it is a side that exists nonetheless. The Scripture admonishes us not to be unequally yoked with

unbelievers; and when a man can bow the knee at the Masonic altar and make the Freemasons that we have discussed in this chapter their lodge brothers, they have taken upon themselves the most unequal yoke that could ever be imagined.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

And what concord hath Christ with Belial? or what path he that believeth with an infidel? And What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (II Corinthians 6:14-18 KJV)

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FACTS ABOUT THE MASONIC LODGE

James M. Baker

When I became a Christian I decided to find more about the Masonic lodge. I was a member for 18 years and held every position in the lodge including

Worshipful Master six times, a 32* member of the Ancient and Accepted Scottish Rite, and a Shriner. I loved my lodge and had many good friends who were fine upstanding members of the community. Being a Mason I had friends all over the world. If I saw a Masonic ring all I had to do is say the right words and I had an instant friend who would go out of his way to help me. Hey!, My grandfather, father, father-in-law, and brother are all Masons. I remember as a child sitting in those big chairs wishing I could be a Mason and know all of the dark secrets that dad couldn't tell me about. I also had an elderly friend who was about 92 years old when he told me that before he died he wanted to see me become a Mason.

When I first heard that the Masonic Lodge was not consistent with the Christian belief my first reaction was, "I don't believe it!". I've always believed in Jesus Christ and didn't see anything wrong with what we were doing. I knew all of the rituals of the Blue Lodge and everything was just "play-acting" when we did them. So, I decided to look into this and show Christians how good of an organization Masonry is. It took almost a year of studying, researching and prayer to come up with my decision- Deep inside I knew what I had to do for my Heavenly Father and Savior. The decision part was easy but informing my friends and family that I could no longer be part of the Masonic organization was a very difficult task

In the Blue Lodge, which is the foundation and requirement for all divisions pertaining to Masonry, any man, except an Atheist, madman, or a fool, may become a member. The rituals continually refer to the Supreme Architect of the Universe or God. The problem is that this God could be Buddha, Ra, Molech, Baal, or Satan himself. In Exodus 20:3&5 God says: "You shall have no other gods before me." "For I, the Lord your God, am a jealous God." As the candidate goes through the degrees he is informed that he is not yet in light.

If one reads Ephesians 5:6-12, Paul writes: " Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them. For you were formerly in darkness, but now you are light in the Lord. Walk as children of the light (for the fruit of the light consists in all goodness and righteousness and truth) trying to learn what is pleasing to the Lord. And do not participate in the unfruitful deeds of darkness, but instead even expose them. For it is disgraceful even to speak of the things which are done by them in secret."

In each degree the candidate must take an oath swearing that if he, or any other brother, reveals any of the secrets of that or any other degree, they will be executed in a brutal fashion. In Matthew 5: 34-37, Jesus says: "But I say unto you, make no oath at all, either by heaven, for it is the throne of God, or by the earth, for it is the footstool of his feet, or by Jerusalem, for it is the city of the Great King. for you cannot make one hair white or black. But let your statement be, 'yes, yes' or 'no, no'; and anything beyond these is of evil." Also, Paul says in I Corinthians, 3:16-17: "Do you not know that you are

the temple of God, and that the spirit of God dwells in you? If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are."

. After receiving the first three degrees of Masonry, the Mason is now eligible to enter into the York Rite and or the Scottish Rite. In the Royal Arch degree of the York Rite, the Companion Captain of the Host is asked if he is a Royal Arch Mason and he replies "I am, that I am.". Moses, in Exodus 3:13, asked God what name he should give to the people of Israel when they asked what the name of this god is that he brings to them. God replied: "I am that I am." Also in the York Rite ritual, in the raising of the Royal Arch three men join hands in such a manner to form a bungle, then the first person says Yah, the second, Bell, and the third, On- Yah stands for Yahweh which is another of the many names of our God the father of Jesus Christ, Bel, is the name of Baal, a pagan deity. And On or Om, the name of an Egyptian deity.

Also, In the Scottish Rite, one of the officer's title is Rabboni which is a name given to Jesus by Mary Magdalene found in John 20:16. The using of his name and combining it with other gods or pagan deities would seem to make any Christian understand that this would certainly be blasphemous. Masonry also tells the candidate in the third degree lecture that he will enter into the kingdom of God by his own merits. In Ephesians 2:8-9 Paul says: "For it is by grace that you have been saved, through faith and this not from yourselves, it is a gift of God-not by works, so that no one can boast."

I once counseled a friend through all three degrees of the Blue Lodge. I was excited when he came up to me and told me that he was no longer a Mason, but was saved. He then went on to tell me when he became a Mason he thought that he was automatically going to heaven because of all the information that was given in the three degrees.

In conclusion, I called the Grand Lodge of Ohio and asked if I could talk about Jesus Christ in lodge and if we could end our prayers in Jesus' name. Their answer was a definite no because not only Christians are Masons, but so are Jews, Moslems, Hindus and etc. I encourage anyone who is a Mason, to look into these facts and compare them with the Word that God gave us. The Masons do a lot of good things for the community and encourage brotherly love just as Christians should share.

Many Masons don't take the oaths seriously and don't even remember the rituals that they went through. But, as a Christian and the facts that have been presented, being a part of Masonry should be out of the question. I thank you for your time and attention and hope that this has helped you in your understanding of Masonry and its conflict with Christianity. Please feel free to contact me if you would like any further information.

Eight Problems with Freemasonry

by Ed Decker

1. The prevalent use of offensive concepts, titles, and terms such as "Worshipful Master" for the leaders of the lodge; references to their buildings as "mosques," "shrines," or "temples"; and the use of such words as "Abaddon" and Jah-Bul-On," the so-called secret name of God. To many, these terms are not only offensive but sacrilegious.
2. The use of archaic, offensive rituals and so-called "bloody oaths" or "obligations," among those being that promised by the Entered Apprentice: [not listed for lack of space] or that of the Fellow Craft degree: [not listed for lack of space] Or that of the Master Mason: [not listed for lack of space] Or that of other advanced degrees with required rituals considered by many to be pagan and incompatible with Christian faith and practice. Even though these oaths, obligations and rituals may or may not be taken seriously by the initiate, it is inappropriate for a Christian to "sincerely promise and swear," with a hand on the Holy Bible, any such promises or oaths, or to participate in any such pagan rituals.
3. The recommended readings in pursuance of advanced degrees, of religions and philosophies, which are undeniably pagan and/or occultic, such as much of the writings of Albert Pike, Albert Mackey, Manly Hall, Rex Hutchins, W.L. Wilmhurst and other such authors; along with their works, such as *Morals and Dogma*, *A Bridge to Light*, *An Encyclopedia of Freemasonry* and *The Meaning of Masonry*.
4. The reference to the Bible placed on the altar of the lodge as the "furniture of the lodge," comparing it to the square and compass rather than giving it the supreme place in the lodge.
5. The prevalent use of the term "light" which some may understand as a reference to salvation rather than knowledge or truth.
6. The implication that salvation may be attained by one's good works, implicit in the statement found in some Masonic writings that "Masonry is continually reminded of that purity of life and conduct which is necessary to obtain admittance into the Celestial Lodge above where the Supreme Architect of the Universe presides." (*Louisiana Monitor*, page 79)

Even though many Masons understand that the "purity of life and conduct" can only be achieved through faith in Jesus Christ, others may be led to believe they can earn salvation by living a pure life with good conduct.
7. The heresy of Universalism (the belief all people will eventually be saved), which permeates the writings of many Masonic authors, which is a doctrine inconsistent with New Testament teaching.

8. The refusal of most lodges (although not all) to admit for membership African Americans.

Dwight Moody on Masonry

The celebrated evangelist of long ago, D.L. Moody wrote:

I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say that they can have more influence for good by staying out of them and reproving their evil deeds.

You can never reform anything by unequally yoking yourself to ungodly men. True reformers separate themselves from the world. But, some say to me, if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches. But what if I did?

Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of their churches the better.

I would rather have ten members who are separated from the world than a thousand such members! Come out from the lodge. Better one with God than a thousand without Him!

We must walk with God, and if only one or two go with us, it is all right.

Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up!

Church of England Backs off from its Strong Stand on Freemasonry

In an attempt at soothing the ruffled feathers of the English Masonic Brotherhood, The New Archbishop of Canterbury tries to recover from a case of foot in mouth disorder.

Several years ago, the Church of England issued a statement declaring the rituals and practices of the Lodge were incompatible with Christianity. This was in spite of the large numbers of Masons who were also members of the church.

"There are a number of very fundamental reasons to question the compatibility of Freemasonry with Christianity."

(High Anglican Church of England Synod, official publication "Freemasonry & Christianity: are they compatible?" page 40, July 1987).

While Archbishop Williams was reluctant to give in on his statement of the incompatibility of the Lodge to Christianity, this apology has given the Masons a tool to use in regaining controls of local parishes.

We would pray that the Archbishop would review how his 'apology' is being twisted and make a Godly, strong stand on the principles of his faith. – ED

Rowan Williams apologizes to Freemasons

By Chris Hastings and Elizabeth Day The Daily Telegraph, London, England
(Filed: 20/04/2003)

The Archbishop of Canterbury, Dr Rowan Williams, has been forced to apologize to Britain's 330,000 Freemasons after he said that their beliefs were incompatible with Christianity and that he had rejected them from senior posts in his diocese.

Dr Williams has written to Robert Morrow, the Grand Secretary of the United Grand Lodge of England, in an attempt to defuse the row prompted by comments he made last year. In his letter, the Archbishop apologizes for the "distress" he caused and discloses that his own father was a member of the Craft.

Freemasons, many of whom are active members of the Church of England, reacted angrily to his disclosure that he "had real misgivings about the compatibility of Masonry and Christian profession" and by his admission that, as Bishop of Monmouth, he had blocked the appointment of Freemasons to senior appointments.....

He Continued....: "I have been sorry to learn of the distress of a considerable number of Freemasons . . . In replying to private correspondence, I had no intention of starting a public debate nor of questioning the good faith and generosity of individual Freemasons and I regret the tone and content of the media coverage."

He added: "The quoted statements about the 'satanic' character of the Masonic ceremonies and other matters did not come from me and do not represent my judgment. Since my late father was a member of the Craft for many years, I have had every opportunity of observing the probity of individual members." Dr Williams does not, in his letter, deny that he has misgivings about the role of Freemasons within the Church.

He wrote: "Where anxieties exist, however, they are in relation not to Freemasonry but to Christian ministers subscribing to what could be and often is understood [or misunderstood] as a private system of profession and initiation, involving the taking of oaths of loyalty."

In an earlier article in the Official Church of England Newspaper, The Evangelical Alliance praised Williams' earlier stand opposing Masonry. Number: 5642 Date: 11/21/02

[EA support for Dr Williams](#)

The Evangelical Alliance has supported Rowan Williams' statement on freemasonry. The Archbishop of Canterbury-designate questioned the "compatibility" of freemasonry with Christian teaching in a letter to Hugh Sinclair, an author researching the subject.

The EA sent out a statement in which they "welcome and support" Dr Williams' views on the subject of freemasonry within the church.

Dr Williams, in a personal letter, makes clear his opposition to the appointment of freemasons within the clergy. He said, "I have resisted the appointment of known masons to certain senior posts. I have real misgivings about the compatibility of masonry and Christian profession."

The EA has concerns about the teachings and rituals of freemasonry. David Hilborn, the theological adviser to the Alliance, believes that freemasonry compromises "the unique revelation of God in Christ. In freemasonry it seems that there is an attempt to go beyond this specific revelation to a more general view of God". There were further concerns about the "mysticism and Gnosticism" of the masonry system. Mr Hilborn feels that freemasonry reduces the importance of Christ, making him into a "reformer" comparable to Confucius or Zoroaster. The EA also sees freemasonry as a "works" religion. "In freemasonry at the end of the day salvation is through good works".

The EA is keen to stress that the Archbishop's remarks were "a personal response to a personal letter", and do not want to get embroiled in an Anglican dispute. "The EA is a pan-evangelical body and we have never interfered with

appointments," he said.

That said, he makes it clear that the EA is "very keen to critique the Archbishop" when that is right. For example, the EA clearly opposed Williams's attendance at a druidical ceremony earlier this year.

Christ or the Lodge?

A Presbyterian Report on Freemasonry

Introduction

At the ninth General Assembly of the Orthodox Presbyterian Church, meeting at Rochester, New York, June 2–5, 1942, the Committee on Secret Societies presented its report. The Assembly instructed the Committee to send this report to the ministers and sessions of the Church for their study. The report deals with a matter of such timely importance that the Committee on Christian Education has decided to publish it in its series of "Tracts for Today."

The Committee which drew up the report consisted of R. B. Kuiper, Chairman, Oscar Holkeboer, Arthur O. Olson, Robert A. Wallace, and Paul Woolley. The report is printed exactly as it appeared in the minutes of the ninth General Assembly, except that two introductory paragraphs have been omitted. The Committee on Christian Education is responsible for the title.

I. PRELIMINARY CONSIDERATIONS

1. Masonry and Other Secret Organizations

The mandate given this committee speaks of oath-bound secret societies in general. The committee frankly admits that it has not attempted a detailed investigation of all such societies. To accomplish that would have required even more time than was devoted to the preparation of this report, and much more time than the members of the committee had at their disposal. It may also be doubted whether so comprehensive an investigation is necessary. In the main the committee has restricted its study to that society which is known as the Ancient Order of Free and Accepted Masons.

It should be borne in mind that Freemasonry, which is the oldest of the larger secret orders in this country, is generally admitted also to be their mother. Such popular orders as the Benevolent and Protective Order of Elks, the Knights of Pythias, the Loyal Order of Moose, the Independent Order of Odd-Fellows, the Improved Order of Red Men, the Woodmen of the World and the Order of the Eastern Star are all of them in many ways similar to their earlier prototype, the Masonic order.

Their rituals, secrets, terms of membership, objects and purposes have in varying degree characteristics like those of Masonry. It follows that, if the objections which have been taken to Masonry are well taken, then these same objections apply also in the main to the other orders mentioned and to whatever smaller orders of similar character may exist.

2. Is Reliable Information Available?

An objection frequently raised to any study of secret orders by non-members takes the form of the statement: You cannot get any reliable information. It may be said categorically that, in the case of the major orders, particularly the Order of Free and Accepted Masons, this statement is not correct. Reliable information concerning all points of major importance, and concerning many others that are not important, is accessible to any who will make a proper study of the matter.

The so-called secrets of Masonry constitute only a portion of the total activity of the order. The general ideals of Masonry and the history and philosophy of the order have been developed by numerous Masonic and non-Masonic writers in books designed for the general public as well as for Masons. Of course, even Masonic writers do not always agree fully with one another about these matters, but that is true of any field of research. On the whole the agreement among them is striking.

Much of the Masonic ritual is of a non-secret character, and handbooks concerning speeches, statements, prayers and similar matters are published without secrecy. A great mass of useful information concerning the relationship of the order to Christianity is available from volumes of this character.

Further, the so-called ceremonies, grips, passwords and such matters are very largely available through printings by recognized Masonic publishing houses in cipher code. These cipher codes, at least some of them, are not difficult to read. They can be used as original sources of information, and also as checks by which to determine the accuracy of the plain English rituals which have been published by non-Masonic sources.

Among the texts and descriptions published by such sources are those emanating from individuals who, for one reason or another, have demitted their membership in the Masonic order. When their evidence agrees with that from Masonic sources something of a check in both directions is provided. This committee has had the privilege of personally interviewing and questioning a former member of the Masonic order who was anxious to provide as much information as desired about the body.

It is worth noting that a Mason, Eugen Lennhoff, who has written one of the most comprehensive and well-balanced books about Masonry, admits that the signs, words and grips, and copies of the Ritual and explanations of the symbols, are obtainable by anyone (*The Freemasons*, p, 18). And in his *Introduction to Free Masonry*, Carl H. Claudy, also a Mason, says: "There is no obligation of secrecy regarding the *truths* taught by Freemasonry, otherwise such a book as this could not lawfully be written" (vol. I, p. 34).

Masonic libraries containing books by Masons of high degree and excellent standing are open to the public. One of these is the Scottish Rite Library of Chicago. Masonic literature may be purchased of the Macoy Publishing and Masonic Supply Company of New York City.

For further information on these particular matters the following books, among others, may be consulted:

Eugen Lennhoff: *The Freemasons*. Translated by Einar Frame. London, Methuen, 1934.

Theodore Graebner: *A Treatise on Freemasonry*. St. Louis: Concordia

Publishing House, 1914.

Theodore Graebner: *The Secret Empire*. St. Louis: Concordia Publishing House, 1927.

3. Criticisms That Do Not Seem Weighty

Certain criticisms are sometimes offered with relation to secret orders which do not seem to this committee to be of such weight as to constitute valid reasons for objection.

One of these is the objection to secrecy as such. Obviously, there is nothing wrong in secrecy at the proper time and place. Every family has its secrets. Without secrecy in their preparation, academic examinations could hardly be conducted in our institutions of learning. The pastors and sessions of our churches often deal with personal matters which are much better not divulged to the congregation. Our Lord Himself occasionally commanded his disciples not to reveal to all men things which He told them privately. To be sure, in certain circumstances secrecy is sinful, but it may not be said that secrecy is evil in every instance.

Another objection in the minds of some is to the taking of any oaths whatsoever. Whether or not the oaths required of Masons are reprehensible will be considered at another point in this report. Just now the committee contends merely that the taking of an oath is not to be condemned under any and all circumstances. The Westminster Confession of Faith states that “a lawful oath, being imposed by lawful authority, in such matters, ought to be taken” (XXII, 2).

Still another objection sometimes brought against Masonry concerns the alleged frivolous character of the symbols, garbs and ritualistic articles used. In particular instances criticism of such matters may be and, as will be pointed out later on, actually is well grounded. But a sweeping charge of frivolity should, in the opinion of this committee, be avoided. The actual meaning, significance and value of symbols, as measured in terms of emotional power, are difficult for a non-participant correctly to gauge. What seems frivolous to an outsider may in actuality not be so at all to the initiate.

Fault has been found with Masonry for barring from membership women, negroes and the physically deformed. The worst that can be said about this provision is that it belies Masonry's boast of universalism. There does indeed seem to be an inconsistency here. But, apart from that, care should be taken not to stress this objection out of measure. Prominent Masons have founded the Order of the Eastern Star for women. The fact that some lodges offer certain insurance benefits to members may be one reason among others for restricting membership to reasonably “good risks.” And it surely cannot be said that every organization is in duty bound to open its doors to men of any and every race.

There are those who interpret “the separated life” so as to rule out the membership of believers together with unbelievers in any organization whatever. They customarily quote 2 Corinthians 6:14–18 to substantiate this view. But that is a serious error. The passage of Scripture just cited condemns the fellowship of Christians and pagans specifically in the matter of religion and worship.

To assert that believers may not hold membership with unbelievers in a book club or an automobile club, for instance, savors strongly of Anabaptistic separatism. The apostle Paul took pains to tell members of the Corinthian church that he did not mean that they should have no company with the fornicators of this world, or with the covetous and extortioners, or idolaters, for then they would needs have to go out of the world (1 Corinthians 5:9). Therefore, to condemn membership of a Christian in the Masonic order on the sole ground that this order contains unbelievers, is unwarranted.

II. THE RELIGION OF MASONRY

1. The Issue Stated

The foregoing paragraph has named the point on which this investigation must be centered. Is Masonry a religious order, or is it not? That is the crucial question. If it should prove that the answer to this question must be affirmative, then the further question, no less crucial than the first, will arise, what the religion of Masonry is. If it is Christianity, well and good. If it is anything but Christianity, the religion of Masonry is necessarily false, for it is axiomatic that Christianity is the only true religion. And in that case no Christian may have communion with Masonry.

2. Is Masonry a Religion?

On this score the evidence is overwhelming. There is no room for any reasonable doubt as to Masonry's being a religion. Not only do the symbols, rites and temples of this order point unmistakably to it as a religion, but a great many Masonic authors of note emphatically declare it to be just that. Of almost numberless quotations that could be given here the committee has selected a few.

J. S. M. Ward, the author of several standard Masonic works, defines religion as "a system of teaching moral truth associated with a belief in God" and then declares: "I consider Freemasonry is a sufficiently organized school of mysticism to be entitled to be called a religion." He goes on to say: "I boldly aver that Freemasonry is a religion, yet in no way conflicts with any other religion, unless that religion holds that no one outside its portals can be saved" (*Freemasonry: Its Aims and Ideals*, pp. 182, 185, 187).

T. S. Webb says in his *Masonic Monitor*: "The meeting of a Masonic Lodge is strictly a religious ceremony. The religious tenets of Masonry are few, simple, but fundamental. No lodge or Masonic assembly can be regularly opened or closed without prayer" (p. 284).

Albert G. Mackey, General High Priest of the General Grand Chapter of the United States, and the author of numerous works on Masonry, has this to say: "Freemasonry is emphatically a religious institution; it teaches the existence of God. It points to the celestial canopy above where is the Eternal Lodge and where *He* presides. It instructs us in the way to reach the portals of that distant temple" (*The Mystic Tie*, p. 32). And in his *Lexicon of Freemasonry* the same celebrated authority asserts: "The religion, then, of Masonry is pure Theism" (p. 404).

Extremely significant is the testimony of Joseph Fort Newton, a zealous advocate of Masonic principles. He deplores the fact that within the lodge there are many who regard it as "a mere social order inculcating ethical ideals and practicing philanthropy." He continues: "As some of us prefer to put it, Masonry is not a religion but Religion—not a church but a worship, in which men of all religions may unite" (*The Religion of Masonry*, pp. 10, 11). With this agrees A. G. Mackey's declaration: "The truth is that

Masonry is undoubtedly a religious institution, its religion being of that universal kind in which all men agree" (*Textbook of Masonic Jurisdiction*, p. 95).

To be sure, H. L. Haywood says that "there is no such thing as a Masonic philosophy, just as there is no such thing as a Masonic religion" (*The Great Teachings of Masonry*, p. 18). But on careful analysis it becomes clear that he means that Masonry is not to be put in a class with other religions; in a word, that it is a super-religion. For he asserts that Masonry has a religious foundation all its own and that its religion is universal (Idem, p. 99). No doubt, Haywood would agree with Newton that "Masonry is not a religion, but Religion."

Such is the unmistakable testimony, not of critics of Masonry, but of Masonic authors who are recognized by Masonry itself as authorities.

3. The Religion of Masonry Evaluated

In seeking to evaluate the religion of Masonry our standard must be Christianity, the one true religion. That Masonry cannot be simply non-Christian is self-evident. Neutrality with reference to Christianity is an obvious impossibility. Either Masonry as a religion is in agreement with Christianity, or it must be at odds with Christianity. Either it is Christian, or it must be anti-Christian. A comparison on several important points of the religious teaching of Masonry with that of Christianity should reveal which of these two possibilities in the abstract is concrete reality.

a. The Origin of Masonic Religion

Christianity is based squarely upon God's supernatural revelation in the Scriptures of the Old and New Testaments. Many Masonic authorities take pains to deny that Masonry is based upon the Bible. A. G. Mackey's *Encyclopedia of Freemasonry* informs us that in Masonry the Bible is regarded only as a symbol of the will of God and is on a par with the sacred books of other religions (p. 104). And in speaking of the Blue Lodge, which is the foundation of all Masonry, both the York Rite and the Scottish Rite, Chase's *Digest of Masonic Law* declares: "Blue Lodge Masonry has nothing whatever to do with the Bible; if it did, it would not be Masonry, it would be something else" (p. 207).

Many authorities maintain that Masonry is rooted in ancient paganism. For example, J. S. M. Ward, who after fourteen years of research wrote his greatest book, *Freemasonry and the Ancient Gods*, traces the religious tenets of Masonry back to the religions of India and ancient Mexico and the mysteries of pagan Egypt and Rome (for example, p. 341).

And A. T. C. Pierson, another celebrated interpreter of Masonry, says in his *Traditions, Origin and Early History of Freemasonry* that Masonic religion comes from the Orient and has reference to primitive religion, whose first occupation was the worship of the sun (p. 34). Several Masonic authors put forth the claim that Masonry represents the oldest religious system in the world and constitutes the common basis on which all the religious systems of history were founded.

Whatever one may think of Masonry's claims to antiquity, it is clear that James Putt, a critic of Masonry, states the case well when he concludes as to the origin of Masonry: "This, then, is the situation. Masonry claims to be the essence of all religions. It guards the most ancient esoteric worship. It aims at a universal religion on the basis of the religious aspirations of man. It is naturalistic and evolutionistic rather than supernaturalistic and revelatory" (*Masonry*, p. 24).

The God of Christianity is the God of the Bible, the Holy Trinity. Is He also the God of Masonry, or is Masonry's God another? Recognized Masonic authorities themselves supply the answer.

Says T. S. Webb in his *Masonic Monitor*: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work, with the Buddhist, the Parsee, the Confucian, and the worshiper of Deity under every form" (p. 285). This amounts to saying that the God of Masonry is that Deity which is worshiped by the adherents of all religions alike. That the Christian conception of God differs essentially from all other conceptions of God and that the God of the Bible is God alone—these truths are ignored and by necessary implication denied.

In perfect harmony with Webb's teaching concerning the God of Masonry is J. S. M. Ward's statement: "Freemasonry has taught each man can, by himself work out his own conception of God and thereby achieve salvation" (*Freemasonry: Its Aims and Ideals*, p. 187). But Christianity maintains that only the God who has revealed Himself in the Bible is truly God and that all other Gods, products as they are of human speculation, are idols.

The divine transcendence is boldly denied by J. F. Newton. After lauding as the three great rituals of the human race the Prajapati ritual of ancient Hinduism, the Mass of the Christian Church and the Third Degree of Masonry, he says: "These testify to the profoundest insight of the human soul that God becomes man and that man may become God" (*The Religion of Masonry*, p. 37).

In a pamphlet entitled *The Relation of the Liberal Churches and the Fraternal Orders*, and published by the American Unitarian Association, E. A. Coil, minister of the First Unitarian Society of Marietta, Ohio, and one-time Worshipful Master of the Masonic Lodge of that city, pleads for closer cooperation between the liberal churches and the fraternal orders. He bases his plea on the contention that both have essentially the same conception of God. Both, he holds, believe in the universal fatherhood of God (p. 9).

With this agrees J. F. Newton's assertion: "The basis of our Temple of Fraternity rests back upon the reality of the Divine Fatherhood" (*The Religion of Masonry*, p. 116). Needless to say, the universal Father of all mankind is not the Father of the Lord Jesus Christ and of those who through faith in Him have received the right to be called the sons of God (John 1:12).

c. Masonry and the Word of God

As was already shown, Masonry disclaims being founded upon the Bible. Says A. G. Mackey: "Within a few years an attempt has been made by some Grand Lodges to add to these simple moral and religious qualifications another, which requires a belief in the divine authenticity of the Scriptures. It is much to be regretted that Masons will sometimes forget the fundamental law of their institution, and endeavor to add or detract from the perfect integrity of the building as it was left them by their predecessors. Whenever this is done, the beauty of our temple must suffer.

Thus, in the instance here referred to, the fundamental law of Masonry requires only a belief in the Supreme Architect of the universe, and in a future life, while it says with

peculiar toleration, that in all matters of religious belief Masons are only expected to be of that religion in which all men agree. Under the shelter of this wise provision, the Christian and the Jews, the Mohammedan and the Brahmin are permitted to unite around a common altar, and Masonry becomes in practice, as well as in theory, universal" (*Text-book of Masonic Jurisprudence*, pp. 94, 95).

It is significant, however that in Masonic ritual in use in so-called Christian lands, as Great Britain and the United States, quotations from Holy Scripture abound. It cannot be doubted that this fact has blinded the eyes of many to the real character of the Masonic order. And yet, no keen discernment is required to penetrate this thin veil of seeming Christianity. Regarding itself as the essence of all religions, Masonry has no difficulty adapting itself to the prevailing religion of any land. Therefore, in a historically Christian country like America it employs the Bible in its ritual and by the same token it employs the Koran in Moslem countries. As a matter of fact, eminent Masons, such as A. G. Mackey, openly avow that for them the Bible and the sacred books of other religions are all in a class (*Encyclopedia of Freemasonry*, p. 104).

Frequently in Masonic ritual the inspired Word of God is seriously mutilated, and in many instances this mutilation consists in the omission of the name of Jesus Christ. In Mackey's *Masonic Ritualist* the name of Christ is omitted from 1 Peter 2:5 (p. 271), 2 Thessalonians 3:6 (p. 348), and 2 Thessalonians 3:12 (p. 349). With reference to the elision of the Saviour's name from 1 Peter 2:5 the following explanation is offered: "The passages are taken, with slight but necessary modifications from the First Epistle of Peter" (p. 272).

The reason for this modification is obvious. Masonry does not claim to be Christian but, on the contrary, purports to be the essence of all religions; therefore, its ritual has no place for distinctly Christian material. That the omission of the Name which is above every name is described as a *slight but necessary* modification speaks volumes.

In view of the foregoing it is to be expected that the name of Christ would be omitted also from the prayers offered in the lodge. As a matter of fact W. P. Loveless, a former Masonic chaplain who seceded, has this to say: "As Chaplain in the Masonic Lodge I offered the prayers of the Lodge and heard many others offered, but never one in the name of the Lord Jesus Christ. His name is excluded" (*The Christian and Secret Societies*, p. 14).

Time and again in Masonic ritual portions of the Word of God are erroneously—and, it must be said, even blasphemously—applied. One striking instance may be cited. On page 286 of Mackey's *Masonic Ritualist* is found an etching of the Masonic keystone. Above it and alongside of it one reads: "The following passages of Scriptures are here appropriately introduced:—'This is the stone which was set at nought of you builders, which is become the head stone of the corner.'—Acts iv. 11 'To him that overcometh, will I give to eat of the hidden manna; and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.'—Rev. ii. 17."

The same blasphemous use of the Holy Scripture appears in the following quotation from J. S. M. Ward's *Freemasonry and the Ancient Gods*: "Light is the key which opens the door to our mysteries, and it is the same Light which 'shines in every letter of the Koran,' and is the Light of Mithra, who is the light of Ahura-Mazda. It is the same Light from which Moses shaded his eyes when it appeared to him in the bush, and the sign of a R(oyal) A(rch) is still made by an Arunta native of Australia when he returns from the

final degree through which he passes in the mysterious ceremonies peculiar to that primitive people. It is that Light of which it is written in our Scriptures that 'the Light shineth in the Darkness and the Darkness comprehended it not' " (pp. 61, 62).

It is no exaggeration to assert that Masonry does most serious violence to the inscripturated Word of God and does the gravest despoil to Jesus Christ, the personal Word.

d. The Ethics of Masonry

In his *Text-book of Masonic Jurisprudence* A. G. Mackey is careful to explain that the moral law of Masonry is not the moral law of the Bible. We read: "Every Mason is obliged by his tenure to obey moral law. Now this moral law is not to be considered as confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers technically retain it, but rather as alluding to what is called the *lex naturae* or the law of nature. This is the moral law to which the old charge already cited refers, and which it declares to be the law of Masonry.

And this was wisely done, for it is evident that no law less universal could have been appropriately selected for the government of an institution whose prominent characteristic is its universality. The precepts of Jesus could not have been made obligatory upon a Jew; a Christian would have denied the sanctions of the Koran; a Mohammedan must have rejected the law of Moses, and a disciple of Zoroaster would have turned from all to the teachings of his Zend Avesta. The universal law of nature, which the authors of the 'Old Charges' have properly called the moral law, is, therefore, the only law suited in every respect to be adopted as the Masonic code" (p. 502).

H. L. Haywood in his *Great Teachings of Masonry* places Masonic ethics on an experiential, humanistic and utilitarian basis. Says this teacher of Masonry: "Human experience, both individual and racial, is the one final authority in morals. Wrong is whatever hurts human life or destroys human happiness. Acts are not right or wrong intrinsically but according as their effects are hurtful or helpful" (p. 39). More blatant disregard of the law of God is hardly imaginable.

In this connection reference must be made to Masonic oaths. According to Theodore Graebner's *A Treatise on Freemasonry* (pp. 22, 23), the following is an example of the very first oath required in Masonry, that for a candidate being initiated as an Entered Apprentice Mason:

"I, _____, of my own free will and accord, in the presence of Almighty God and his Worshipful Lodge, erected to Him and dedicated to the Holy Saint John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hail, ever conceal, and never reveal any of the secret arts, parts, or points of the hidden mysteries of Ancient Freemasonry, which have been heretofore, may at this time, or shall at any future period be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or within a regularly constituted Lodge of Masons, and neither unto him nor them, until by strict trial, due examination, or legal information I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore promise and swear that I will not write, print, paint, stamp, stain, cut, carve, make, nor engrave them, nor cause the same to be done upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter, or

character, whereby the same may become legible or intelligible to any person under the canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness.

“To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath or obligation as an Entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same.”

From the viewpoint of Christian ethics this oath is open to serious criticism on more than one score. The Christian, bound as he is to maintain justice and equity before God and man to the best of his powers, has no right to pledge himself in advance to keep secret something the bearing of which on questions of justice and morals he cannot know. And, aside from the question whether an oath is not too solemn a transaction for a ceremony of such doubtful importance as reception into a mere human organization, it must be said without hesitation that the violence of this oath is plainly contrary to our Lord's principles of speech as set forth in Matthew 5:34–37.

According to the cipher ritual a Master Mason takes the solemn pledge “that I will not have illicit carnal intercourse with a brother's wife, his mother, sister or daughter, I knowing them to be such.” In the opinion of the committee some critics of Masonry are too severe in their denunciation of this pledge. For example, it has been said evidently to leave “no closed season” for other women and to protect even a Masonic brother's women relatives only when they are known to be such. T

hat seems to be an exaggeration. A promise to abstain from illicit intercourse with some women does not necessarily imply a reservation of liberty to engage in such intercourse with other women. Nevertheless, it cannot be denied that this pledge does introduce a distinction which is not only foreign to Christian ethics, but even contrary to it. Christianity demands that a man respect the chastity, not merely of certain women, but of all alike.

e. Salvation According to Masonry

Every religion has a doctrine of salvation, and to that rule Masonry is no exception. Is the Masonic teaching on this important subject in harmony with the teaching of Holy Writ, or are the two at variance with each other? The answer to that question may well be unequivocal.

Christianity claims to be the only true religion and to set forth the one and only way of salvation. Christ Himself declared: “I am the way, and the truth, and the life: no one cometh unto the Father, but by me” (John 14:6). “In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved” (Acts 4:12).

But Masonry teaches that there is salvation in other religions as well. W. L. Wilmhurst, Grand Registrar of West Yorkshire District, says: “Our science in its universality limits our conception to no one exemplar. Take the nearest and most familiar to you, the one under whose aegis you were racially born and who therefore may serve you best; for each is able to bring you to the

center, though each may have his separate method. To the Jewish brother it says: 'Take the father of the faithful, and realize what being gathered to his bosom means.' To the Christian brother, it points to him upon whose breast lay the beloved disciple. To the Hindoo brother it points to Krishna, etc. To the Buddhist it points to the Maitreya of universal compassion. And to the Moslem, it points to his Prophet, and to the significance of being clothed in his mantle" (*The Masonic Initiation*, p. 105). According to the July 10, 1940, issue of *The Covenanter Witness*, J. S. M. Ward has attempted to express the same thought in verse

"Bacchus died and rose again,
On the golden Syrian Plain;
Osiris rose from out his grave,
And thereby mankind did save;
Adonis likewise did shed his blood
By the yellow Syrian flood;
Zoroaster brought to birth
Mithra from his cave of earth.
And we today in Christian lands
We with them can join hands."

The Christian doctrine of salvation is heterosoteric; it teaches that man must be saved by another. Masonry's doctrine of salvation, on the other hand, is autosoteric; it teaches that man must and can save himself. "Freemasonry," we are told by J. S. M. Ward, 'has taught that each man can, by himself, work out his own conception of God and thereby achieve salvation (*Freemasonry: Its Aims and Ideals*, p. 187). And in his book, *What Masonry Means*, which is warmly recommended in an introduction by J. F. Newton, William F. Hammond says: "Masonry's conception of immortality is something for which man must qualify while still in the flesh. Through the fellowship of a moral discipline Masons are taught to qualify for the fellowship of eternal life" (p. 171).

The Christian way of salvation is supernatural. But the Masonic way of salvation is naturalistic. According to Christianity the new birth is a supernatural work of the Holy Spirit. According to many Masonic authorities a person is born again through initiation into the lodge. H. L. Haywood, for instance, declares: "The whole process (of initiation) should be made one of the most crucial experiences of the candidate's life, one that will change him to the center of his being. It is like the moral and spiritual change which comes over a man who passes through the religious experience known as 'conversion' or 'regeneration.' Masonic initiation is intended to be quite as profound and revolutionizing an experience. As a result of it the candidate should become a new man" (*The Great Teachings of Masonry*, pp. 30, 31).

Salvation by grace is the very core of the Christian doctrine of salvation. But Masonry boldly teaches salvation by works and character. Says William E. Hammond: "Masonry inculcates faith in immortality as indispensable to moral living and urges its members to qualify for eternal life by the practice of those qualities—integrity, fellowship and service—which may reasonably be expected to constitute the felicity of a future life" (*What Masonry Means*, p. 175).

At this point may be introduced two somewhat lengthy quotations from the pointed pamphlet, *The Relation of the Liberal Churches and the Fraternal Orders*, by E. A. Coil,

a Unitarian minister and a Masonic Worshipful Master. Says this clear-headed writer: "That the fundamental difference in the principles embodied in the historic creeds of Christendom and those of our modern secret orders has not been clearly thought out is indicated by the fact that many pledge themselves to both.

There are lodge men who, in the churches, subscribe to the doctrine that 'We are accounted righteous before God only for the merit of our Lord and Saviour, Jesus Christ, by faith and not for our own works or deservings,' and enthusiastically join in the singing of hymns in which that idea is embodied. Then in their lodge meetings they just as enthusiastically assent to the following declaration: 'Although our thoughts, words and actions may be hidden from the eyes of men, yet that All-Seeing-Eye whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits'.

A little child, once its attention is called to the matter, ought to be able to see that it is impossible to harmonize the creed statement here quoted, with the declaration taken from the monitor of one of our greatest and most effective secret orders, and found, in substance, in the liturgies of nearly all the others. If 'We are accounted righteous before God, for the merit of our Lord and Saviour, Jesus Christ, by faith and not for our own works or deservings,' then it cannot possibly be true that the All-Seeing Eye 'Pervades the inmost recesses of the human heart, and will reward us according to our merits.' One of those declarations excludes the other. Men cannot consistently subscribe to both" (pp. 10, 11).

Coil goes on to say: "I have been devoting much time to an investigation of the subject, and I say, without fear of successful contradiction, that the liberal churches, from their beginning, have been developing in thought and sentiment, along the same lines as those followed by most of our great modern fraternities. They have championed and advocated the fatherhood of God, the brotherhood of Man, immortality, and salvation by character, and these are the very principles for which nearly all the great fraternities stand. Taught these principles in childhood, as they should be taught them in the Sunday schools and churches, people will not have to unlearn or deny them should they choose to identify themselves with almost any one of our present day fraternities, as those brought up in 'Orthodox' Sunday schools and churches have to unlearn, deny or ignore much that has been taught them if they become members of a lodge" (pp. 17, 18).

f. The Brotherhood of Masonry

Scripture tells us that God "made of one blood every nation of men to dwell on all the face of the earth" (Acts 17:26). Therefore it is not amiss to assert that there is a physical brotherhood of all men. It may even be admitted that by virtue of such remnants in fallen man of the original image of God as reason and conscience, all men are brothers in more than a physical sense. But Scripture emphatically denies that the universal brotherhood of man is spiritual. On the contrary, it teaches that there is an absolute spiritual antithesis between believers and unbelievers. Spiritually they are opposites like righteousness and iniquity, light and darkness, Christ and Belial (2 Corinthians 6:14, 15).

Masonry boasts of the brotherhood of its members and glories in the universal brotherhood of man. Says J. F. Newton: "If one were asked to define Masonry in a

single sentence, it would be to say: Masonry is the realization of God by the practice of brotherhood.” He goes on to describe universal brotherhood as physical and intellectual and spiritual. It is spiritual, according to him, because, while religions are many, “Religion is One.” He adds that the genius of the religion of Jesus was “the extension of the idea of the family to include all humanity” (*The Religion of Masonry*, pp. 116, 123ff.).

And E. A. Coil says: “It is becoming more and more clear to me as the facts relating to the subject are brought out, that the fraternities and churches called ‘Liberal’ have been working along parallel lines; but, because the one puts the chief emphasis upon the fatherhood of God, and therefore emphasizes theology, while the other puts the chief emphasis upon the brotherhood of man, and therefore emphasizes sociology, they have not realized that they were occupying practically the same ground” (*The Relation of the Liberal Churches and the Fraternal Orders*, pp. 9, 10).

g. The Universalism of Masonry

There is a Christian universalism. God has His elect in every age and every nation. Ever since the fall of man the Son of God has been gathering the elect into His church by His Word and Spirit. In Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female, for all are one in Him (Galatians 3:28). John saw the four living creatures and the four and twenty elders fall down before the Lamb and he heard them sing: “Thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation” (Revelation 5:9).

Masonry also lays claim to universalism, but its universalism differs radically from that of Christianity in that it denies Christian particularism and exclusivism.

Christianity claims to have the only true book, the Bible. Masonry places this book on a par with the sacred books of other religions.

Christianity lays claim to the only true God, the God of the Bible, and denounces all other Gods as idols. Masonry recognizes the Gods of all religions.

Christianity describes God as the Father of Jesus Christ and of those who through faith in Him have received the right to be called the sons of God. The God of Masonry is the universal father of all mankind.

Christianity holds that only the worship of the God who has revealed Himself in Holy Scripture is true worship. Masonry honors as true worship the worship of numerous other deities.

Christianity recognizes but one Saviour, Jesus Christ, the only Mediator between God and man. Masonry recognizes many saviours.

Christianity acknowledges but one way of salvation, that of grace through faith. Masonry rejects this way and substitutes for it salvation by works and character.

Christianity teaches the brotherhood of those who believe in Christ, the communion of saints, the church universal, the one body of Christ. Masonry teaches the brotherhood of Masons and the universal brotherhood of man.

Christianity glories in being the one truly universal religion. Masonry would rob Christianity of this glory and appropriate it to itself.

Christianity maintains that it is the only true religion. Masonry denies this claim and boasts of being Religion itself.

III. CONCLUSION

The committee finds that the evidence presented concerning the religion of Masonry permits but one conclusion. Although a number of the objections commonly brought against Masonry seem to the committee not to be weighty, yet it is driven to the conclusion that Masonry is a religious institution and as such is definitely anti-Christian.

Far be it from the committee to assert that there are no Christians among the members of the Masonic fraternity. Just as a great many who trust for eternal life solely in the merits of Christ continue as members of churches that have denied the faith, so undoubtedly many sincere Christians, uninformed, or even misinformed, concerning the true character of Freemasonry, hold membership in it without compunction of conscience. **But that in no way alters the fact that membership in the Masonic fraternity is inconsistent with Christianity.**

Charles Finney on Freemasonry

In The Character, Claims and Practical Workings of Freemasonry, Finney wrote:

We are now prepared to consider the question of the relation of Freemasonry to the Church of Christ. On this question I remark:

God holds the church and every branch of it, responsible for its opinion and action in accordance with the best light, which, in his providence, is afforded them. . . If any particular branch of the church has better means of information and therefore more light on moral questions, than another branch, its responsibility is greater, in proportion to its greater means of information. Such a branch of the church is bound to take a higher and more advanced position in Christian life and duty, to bear a fuller and lighter testimony against every form of iniquity, than that required by less favored and less informed branches of the church. They are not to wait till other branches of the church have received their light, before they bear a testimony and pursue a course in accordance with their own degree of information.

While Masonry was a secret, the church had no light, and no responsibility respecting it. Although individual members of the church were Freemasons, as a body, she knew nothing of Masonry; therefore she could say nothing. . .

But the state of the case is now greatly changed. Freemasonry is now revealed. It is no longer a secret to any who wish to be informed..... Now, since these revelations are made, and both the church and the world are aware of what Masonry really is, God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She can not now innocently hold her peace. T

he light has come. Fidelity to God, and to the souls of men, require that the church, which is the light of the world, should speak out, and should take such action as will

plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion. As God's witnesses, as the pillar and ground of the truth, the church is bound to give the trumpet no uncertain sound, upon this question, that all men may know, whether, in her judgment, an intelligent embracing and determinate adhering to Freemasonry are compatible with a truthful profession of religion.

Every local branch of the Church of Christ is bound to examine this subject, and pronounce upon this institution, according to the best light they can get. God does not allow individuals, or churches, to withhold action, and the expression of their opinion, until other churches are as enlightened as themselves. We are bound to act up to our own light, and to go as far in advance of others as we have better means of information than they. We have no right to say to God that we will act according to our own convictions, when others become so enlightened that our action will be popular and meet their approval.

Again: Those individuals and churches, who have had the best means of information, owe it to other branches of the church, and to the whole world, to take action and to pronounce upon the unchristian character of Freemasonry, as the most influential means within their reach of arousing the whole church and the world to an examination of the character and claims of Freemasonry. If churches who are known to have examined the subject withhold their testimony; if they continue to receive persistent and intelligent Freemasons; if they leave the public to infer that they see nothing in Freemasonry inconsistent with a creditable profession of the Christian religion, it will justly be inferred by other branches of the church, and by the world, that there is nothing in it so bad, so dangerous and unchristian as to call for their examination, action, or testimony.

Before the publishing of Morgan's book, the Baptist denomination, especially, in that part of the country, had been greatly carried away by Freemasonry. A large proportion of its eldership and membership were Freemasons. A considerable number of ministers and members of other branches of the Christian Church had also fallen into the snare.

The murder of Wm. Morgan, and the publication of Masonry consequent thereupon in the books I have named, broke upon the church - fast asleep on this subject - like a clap of thunder from a clear sky. The facts were such, the revelations were so clear, that the Baptist denomination backed down, and took the lead in renouncing and denouncing the institution. Their elders and associated churches, almost universally, passed resolutions disfellowshipping adhering Masons. The denomination, to a considerable extent, took the same course.

Throughout the Northern States, at that time, I believe it was almost universally conceded that persistent Freemasons, who continued to adhere and co-operate with them, ought not to be admitted to Christian churches. Now it is worthy of all consideration and remembrance, that God set the seal of His approbation upon the action taken by those churches at that time, by pouring out His Spirit upon them. Great revivals immediately followed over that whole region. . .

And should the question be asked, 'What shall be done with the great number of professed Christians who are Freemasons?' I answer, let them have no more to do with it. Again, let Christian men labor with them, plead with them, and endeavor to make

them see it to be their duty to abandon it. . . Let them be distinctly asked whether they intend still to aid and abet the administration and taking of these oaths, if they still intend to countenance the false and hypocritical teachings of Masonry, if they mean to countenance the profanity of their ceremonies, and practice the partiality they have sworn to practice. If so, surely they should not be allowed their places in the church. (Charles Finney)

TELLING IT LIKE IT IS! FREEMASONRY'S CHALLENGE

A Challenge That may save your soul

***From Ed Decker,
President-
Saints Alive in Jesus***

For a number of years now I have been in an intense study on the subject of Freemasonry. As many of you know, I spent 20 years in the Mormon Church where the temple rituals have been directly "lifted" from the Blue Lodge degrees. Other portions of the Scottish rites, such as the the ordination of the "Holy Melchizedek" priesthood are also common. In the book, THE GOD MAKERS, Dave Hunt and I detailed the parallels and the occult origins of each group. What I didn't share was that prior to my conversion to Mormonism, I was a member of the Masonic youth group, the DeMolay and have a family history of Masonry that goes back over 175 years.

The more I studied Masonry, the more I realized the depth of its satanic hold over those within its "strong Grip". Within the pages of the hundreds of Masonic books and secret ritual manuals I have gathered and read in my research is a tragic story of Godly men who have succumbed to the snare of the enemy and have been snatched from the very arms of Christ.

They have brought the darkest side of Baal worship into their homes and congregations, opening the door to every demon in that Masonic corner of Hell. When the average American thinks of the Masonic Lodge, the thoughts are of Children's Burn Centers and Hospitals, the Shrine Circus, where handicapped children are often carried to the front row seats in the strong arms of weeping men who are wearing the Red Fezzes of their fraternity. Rarely do we see a parade without these same Shriners driving up and down the parade route in their little cars and motorcycles, wearing clothes out of the Arabian nights, bringing laughter to the little children lined up along the sidewalks.

On more serious occasions, such as the laying of public building cornerstones or at the funeral service of a Lodge member, these same men, dressed in somber attire, wearing their ornate sashes and brass-medallioned chains of office, ceremonial aprons, will perform with solemn dignity pagan rites handed down through centuries of ritual secrecy.

Yet, once you get past the good-old-boy fraternal act, the funny hats and slippers of the Shriners and the sheltered reputation of the local, Blue Lodge Masonic groups, there is something beyond the colorful mask, an aura of mystery, power and intrigue, complete with undertones of conspiracy and backroom politics. As ever present as Masonry hangs on the edge of the public eye, we see it as even more subtly present in the Christian Community. Except for the ritual funeral service for the Masonic dead, and an occasional march from the Lodge to a selected Church for services, the Lodge leaves it to the individual member to select and attend the church of his choice.

On the other end of that, however, is the church on whose Board sits a majority from the Lodge, or whose Deacons or Elders share Lodge secrets that are in keeping with their higher allegiance to the Lodge, an aloofness from the rest of the Church body. These are "good" men who attend regularly and are often the financial backbone of many small congregations.

One Pastor wrote of his frustration in a rural church. He put it this way, "As faithful as these men are, I always feel at board meetings that there is a second agenda which is not open to me. It's like they get their marching orders from the Lodge on how to conduct the business of the church. They are good men, but they seem to operate with some higher knowledge than the rest of us. There is no submission to the authority of the church and its members." The simple Christian NO list has been enough for most truly Bible based Churches to take a stand regarding Masons holding membership in their Church.

First, if the Mason is a Christian, Christ's admonition to swear no oaths at all should be all one would need to stay clear. The secrets of Masonry are protected by the most vile of blood oaths, every one of which is an offense to Jesus.

Second, the name and nature of the Masonic deity is an offense to the one true God. It is taught in the Royal Arch degree that Masonry draws its teachings and powers from three great teachers and gods. The combined deity is represented as a three headed snake, whose name is Joa:Bul:On, which stands for Jehovah, Baal and Osiris, Now the Mason who pronounces that name in the Masonic prayer of worship has just simply defiled the Holy name of God.

Third, in the Shrine, the initiate swears a terrible binding oath in the name of "Allah, the God of our Fathers!" Friends, Mohammed was a false prophet and Allah is an evil god, a demon god destroying nation after nation of his followers.

Fourth, At the Apron lecture, the foolish mason is usually told that the lambskin apron will be his covering at the great white throne judgement of God. The prayer and dedicatory sounds great, but there is only one Great white throne judgement and it is the judgement of the damned. (Rev.20:11)

Fifth, the promise of godhood through the Lodge, the usurping of Christ's Melchizedek Priesthood, the Holy communion of the dead, drinking wine from the carved out top of a human skull.....and on and on. The scriptures tell us to "not be unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Come out from among them and be ye separate, saith the Lord and touch not the unclean thing and I will receive you." (2 Cor. 6:14,15,17).

A Biblical Look at the Lodge **By Ed Decker**

There have been many questions regarding the compatibility of Freemasonry and Christianity. The claim of every Mason is that Masonry and Christianity are totally compatible.

They say that religion is the experience of relating to God, and Masonry is the experience of relating to mankind. While separate, they can and do naturally co-exist. Well, if Freemasonry is truly what it professes publicly, then "Bravo!"; it is a welcome fellowship. If it is being deceptive, or as some claim, a serious danger to the Mason, his or her family and Church, then it should be exposed as such. It is that simple. Let's look at just a few of the Lodge's basic principles in the Light of Biblical truth.

NO OTHER GODS!

"And God spoke all these words: "I am the LORD your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me. "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me,"(Exodus 20:1-5) This is the first and primary Commandment! All other commandments find their reason in it. God put it at the top of the list for a reason! If you have a faulty view of God, your whole spiritual perspective is skewed by that error.

Listen to God: "This is what the LORD says -- Israel's King and Redeemer, the LORD Almighty: I am the first and I am the last; apart from me there is no God." (Isaiah 44:6) If your view of God is anything but

that which God, Himself has declared above, your view is not Christian orthodoxy. If your view of Christ is not that which is equally Biblically based, your view of Christ is just as filled with danger. Let's see what the Masonic fraternity, itself has to say about the nature of God.

FREEMASONS BOW AT EVERY ALTAR

"The true Mason is not creed-bound. He realizes with the divine illumination of his lodge that as a Mason his religion must be universal: Christ, Buddha, or Mohammed, the name means little, for he recognizes only the light and not the bearer. He worships at every shrine, bows before every altar, whether in temple, mosque or cathedral, realizing with his truer understanding the oneness of all spiritual truth." (*The Lost Keys of Freemasonry*, Manly P. Hall, 33o, p.65, Macoy Publishing and Masonic Supply Co., Richmond, VA., 1976.)

THE BIBLE SAYS

"Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6) "For there is one God, and one mediator between God and men, the man Christ Jesus." (1Tim. 2:5)

OUR LORD AMONG THE BAALIM

"Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the one God who is above ALL the Baalim, must needs leave it to each of its initiates to look for the foundation of his faith and hope to the written scriptures of his own religion." (*Morals and Dogma*, Albert Pike, 1956, page 226)

[Ed note : The word "Baalim," is simply defined as "false god or idol." The Masonic author has included the God of the Christian in that category.]

IS JESUS LORD?

The Bible says, "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." (Acts 4:12) That is pretty straight forward information. The question that has to be asked of the Mason here is simply, "Are you a Christian who confesses that Jesus Christ is Lord?" Is your answer, like many Masons, "yes!"?? Then my response to the Christian Mason is simply, "Why won't you just do what Jesus clearly told you to do?"

THE BIBLE SAYS

"Again, you have heard that it was said to the people long ago, 'Do not break your oath, but keep the oaths you have made to the Lord.' But I tell you, Do not swear at all: either by heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one hair white or black. Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one. (Matt. 5:33 -37) That was Jesus Himself talking to those who believed on Him. Surely, it would be a foolish Christian who would defy the Lord in such a serious matter. What earthly thing would be worth violating a direct instruction from our Savior? None!

BOUND BY BLOOD OATHS

From the initiation rituals of the "BLUE LODGES" and through all 33 degrees of Freemasonry, every Mason in the world is bound by bloody oaths to maintain the secrets of the Lodge. These binding oaths are kept through the spirit of fear, because the penalties for betraying the brethren of the lodge include serious physical harm to the Mason. Look at them from the perspective of Christ's admonition. The oath sworn by the Entered Apprentice or first degree: **"binding myself under no less penalty than that of**

having my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea, at low water mark." The Master Mason swears, "under no less penalty than that of having my body severed in two, my bowels taken from thence and burned to ashes, the ashes scatter before the four winds of heaven" (*Duncan's Ritual of Freemasonry*, 3rd Ed., pp. 35-396, David McKay Pub., New York, NY)

THE BIBLE SAYS

Jesus, speaking again to His disciples, clearly dealt with this exact situation. "There is nothing concealed that will not be disclosed, or hidden that will not be made known. What you have said in the dark will be heard in the daylight, and what you have whispered in the ear in the inner rooms will be proclaimed from the roofs. "I tell you, my friends, do not be afraid of those who kill the body and after that can do no more. But I will show you whom you should fear: Fear him who, after the killing of the body, has power to throw you into hell. Yes, I tell you, fear him." (Luke 12:2-5)

TRUSTING THE BIBLE

We do well to know the Word Of God. As Jesus prayed to the Father for His disciples, His prayer was: "Sanctify them by the truth; your word is truth." (John 17:17) The Bible clearly teaches that the mature Christian must be grounded in God's Word. This is probably the most grievous error of those enmeshed in the web of Freemasonry. It is the ignorance of or lack of regard for the truth of God's Holy Word. What true Christian man (or woman) would dare go through the rituals of Freemasonry knowing that someday, he or she would have to stand before a Holy God and account for those acts of darkness. Let me give you a few examples.

THE JUDGMENT OF THE DAMNED

The grave, Christless end awaiting members of the Masonic order can be demonstrated by the Apron Lecture, given every Mason in the Blue Lodge Ceremony. The following quote can be found almost word for word in most Masonic Monitors, the Craft ritual manual. Each candidate, upon completion of the initiation is given a white Lambskin Apron whose pure and spotless surface, he is told, would be "an ever present reminder of purity of life and rectitude of conduct, and when at last, after a life of faithful service your weary feet shall have come to the end of life's toilsome journey and from your nerveless grasp shall have dropped forever the working tools of life, may the record of your life be as pure and spotless as this fair emblem which I place in your hands tonight, and when your trembling soul shall stand, naked and alone, before the Great White Throne, there to receive judgement for the deeds done while here in the body, may it be your portion to hear from Him who sitteth as the Judge Supreme, the welcome words: Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee rule over many things! Enter into the joy of thy Lord."

While the words sound noble, it is to the everlasting pit of hell that the unsuspecting candidate has been assigned in the subtle words of the message. The promise is that the apron represents the works of the flesh when the Mason stands before God at the Great White Throne judgement.

There is only one Great White Throne Judgement in my Bible and it is found in REV 20:11-15. It is the judgement of those dead not in Christ, the judgement of the damned, who will be judged... not by the gift of God through Christ, but by their own works, with an end in the lake of fire. What a tragedy!

THE KING OF THE PIT OF HELL

In the seventeenth degree of the Scottish Rite, or The Knights of the East and West Degree, after the candidates have completed the initiation they are given the secret password, Jubulum, and the Sacred Word, Abaddon. Here is the clue to the true identity of the Masonic Deity. It is revealed in the "Sacred Word" of this ritual, "Abaddon." In Revelation 9:11, we learn that "they [the demons and workers from hell] had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek,

Apollyon!" Again, I must ask, "How could any true Christian dare to take upon himself that evil name as a sacred word?"

THE WORD IS OUT

The supposed quest of the Blue Lodge Masons is the search for "The Lost Word." Most Masonic ritual is concerned with the recovery of this lost word, presumed to be the name of God-supposedly lost through the murder of the architect, Hiram Abiff, during the building of Solomon's Temple. This quest is attained during the ritual of the ROYAL ARCH DEGREE.

It is here that the SECRET NAME of the DEITY OF MASONRY is revealed. That name is "JAHBULON." "JAH" is the short form of the Hebrew name of God, "Yahweh," or "Jehovah."

"BUL" is a rendering of the name, BAAL. "ON" is the term used in the Babylonian mysteries to call upon the deity, "OSIRIS"! The secret ritual book of the Craft prints the letters J.B.O. It states that: "We three do meet and agree-in peace, love and unity-the Sacred Word to keep and never to divulge the same-until we three, or three such as we do meet and agree." No Royal Arch Mason can pronounce the sacred name by himself. What is represented as the god of Masonry is a three-headed monster so remote from the Christian Trinity and so blasphemous as to damn the soul of anyone who would dare to pronounce its name in a ritual of worship.

COME OUT FROM AMONG THEM

"Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever? What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people." "Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you." (2 Cor. 6:14-17)

ONE OR THE OTHER

Even as Elijah called out on Mt Carmel " You have abandoned the LORD's commands and have followed the Baals." I cry out,"How long will you waver between two opinions? If the LORD is God, follow him; but if Baal is God, follow him."(1 Kings 18:18, 21) Dare YOU risk laying your Masonic works before the Lord on the last day only to be told, "I never knew you, depart from me!" (Matt.7:21-23) I pray that you will choose Jesus, repent and be set free from this wicked power unto whom you have submitted your very own soul, Even beyond that, you have surrendered the spiritual headship of your home (and church if you are a leader in the congregation) to this dark, occult evil thing. If this is your desire, remember that we have this promise, "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. "(1 John 1:9) If you are a Mason and you are ready to get your life back on track with Jesus, Pray this prayer with me right now: "Father in Heaven, in the name of the Lord Jesus, I confess that I have sinned. I confess that I have allowed myself to fall under the power and authority of Lucifer, the god of Masonry. I confess it as sin, and ask that you forgive me. I reject it and cast it from me and will immediately remove my name from its rolls. Jesus, I call you Lord and Savior and ask that you come into my heart and fill me with your love and Holy Spirit. Let no unclean thing remain! I am yours and yours alone! I am set free, in Jesus' name, Amen!"

FOR FURTHER INFORMATION

Much of the material in this tract came from the small book, THE QUESTION OF FREEMASONRY, by Ed Decker. It is available from this ministry and can be found at most Christian Bookstores.

TELLING IT LIKE IT IS! FREEMASONRY'S CHALLENGE

A Challenge From Ed Decker, President- Saints Alive in Jesus

For a number of years now I have been in an intense study on the subject of Freemasonry. As many of you know, I spent 20 years in the Mormon Church where the temple rituals have been directly "lifted" from the Blue Lodge degrees. Other portions of the Scottish rites, such as the the ordination of the "Holy Melchizedek" priesthood are also common. In the book, THE GOD MAKERS, Dave Hunt and I detailed the parallels and the occult origins of each group. What I didn't share was that prior to my conversion to Mormonism, I was a member of the Masonic youth group, the DeMolay and have a family history of Masonry that goes back over 175 years.

The more I studied Masonry, the more I realized the depth of its satanic hold over those within its "strong Grip". Within the pages of the hundreds of Masonic books and secret ritual manuals I have gathered and read in my research is a tragic story of Godly men who have succumbed to the snare of the enemy and have been snatched from the very arms of Christ.

They have brought the darkest side of Baal worship into their homes and congregations, opening the door to every demon in that Masonic corner of Hell. When the average American thinks of the Masonic Lodge, the thoughts are of Children's Burn Centers and Hospitals, the Shrine Circus, where handicapped children are often carried to the front row seats in the strong arms of weeping men who are wearing the Red Fezzes of their fraternity. Rarely do we see a parade without these same Shriners driving up and down the parade route in their little cars and motorcycles, wearing clothes out of the Arabian nights, bringing laughter to the little children lined up along the sidewalks.

On more serious occasions, such as the laying of public building cornerstones or at the funeral service of a Lodge member, these same men, dressed in somber attire, wearing their ornate sashes and brass-medallioned chains of office, ceremonial aprons, will perform with solemn dignity pagan rites handed down through centuries of ritual secrecy.

Yet, once you get past the good-old-boy fraternal act, the funny hats and slippers of the Shriners and the sheltered reputation of the local, Blue Lodge Masonic groups, there is something beyond the colorful mask, an aura of mystery, power and intrigue, complete with undertones of conspiracy and backroom politics. As ever present as Masonry hangs on the edge of the public eye, we see it as even more subtly present in the Christian Community. Except for the ritual funeral service for the Masonic dead, and an occasional march from the Lodge to a selected Church for services, the Lodge leaves it to the individual member to select and attend the church of his choice.

On the other end of that, however, is the church on whose Board sits a majority from the Lodge, or whose Deacons or Elders share Lodge secrets that are in keeping with their higher allegiance to the Lodge, an aloofness from the rest of the Church body. These are "good" men who attend regularly and are often the financial backbone of many small congregations.

One Pastor wrote of his frustration in a rural church. He put it this way, "As faithful as these men are, I always feel at board meetings that there is a second agenda which is not open to me. It's like they get their marching orders from the Lodge on how to conduct the business of the church. They are good men, but they seem to operate with some higher knowledge than the rest of us. There is no submission to the authority of the church and its members." The simple Christian NO list has been enough for most truly Bible based Churches to take a stand regarding Masons holding membership in their Church.

First, if the Mason is a Christian, Christ's admonition to swear no oaths at all should be all one would need to stay clear. The secrets of Masonry are protected by the most vile of blood oaths, every one of which is an offense to Jesus.

Second, the name and nature of the Masonic deity is an offense to the one true God. It is taught in the Royal Arch degree that Masonry draws its teachings and powers from three great teachers and gods. The combined deity is represented as a three headed snake, whose name is Joa:Bul:On, which stands for

Jehovah, Baal and Osiris, Now the Mason who pronounces that name in the Masonic prayer of worship has just simply defiled the Holy name of God.

Third, in the Shrine, the initiate swears a terrible binding oath in the name of "Allah, the God of our Fathers!" Friends, Mohammed was a false prophet and Allah is an evil god, a demon god destroying nation after nation of his followers.

Fourth, At the Apron lecture, the foolish mason is usually told that the lambskin apron will be his covering at the great white throne judgement of God. The prayer and dedicatory sounds great, but there is only one Great white throne judgement and it is the judgement of the damned. (Rev.20:11)

Fifth, the promise of godhood through the Lodge, the usurping of Christ's Melchizedek Priesthood, the Holy communion of the dead, drinking wine from the carved out top of a human skull.....and on and on. The scriptures tell us to "not be unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Come out from among them and be ye separate, saith the Lord and touch not the unclean thing and I will receive you." (2 Cor. 6:14,15,17).

An Observation on Freemasonry

by Ed Decker

I lay on the floor of the bathroom, retching. I was sure I was going to die. I had a TV show to do in just a few hours and I was certain that I wouldn't live to see it. I pulled myself up, leaning against the wall next to the toilet, trying to pull away from the pain I was in and sort out what was happening.

I supposed that I had contracted food poisoning during the Pastors' lunch earlier, but then, my table companions, sharing the same pizza, were not in here fighting for space at this receptacle. I remembered the two out-of-town visitors, whose attendance our host expressed concern over. *"This is a dangerous business, and I don't know these fellows,"* he warned.

"Don't give it another thought," I answered. *"God is our protector."*

Then I recalled that one of them had offered to refresh my drink and I had consented. A half hour later, I was convulsing in pain.

Reflecting back, years later now, I guess I ought to have questioned the wisdom of going to Inverness, Scotland to do a TV program on **"The Occult Origins of Scottish Rite Masonry."** My host was correct in his concern, yet God truly was my protector.

I rose up that evening by His strength and did that program, standing up. Yet, by the morning I was too ill to continue my tour and the next day began a terrible journey back to Seattle, to my own doctors and my own family. I arrived home barely able to walk. The poison had effected my involuntary muscle system and it was difficult to use my hands and feet and hold my head steady. I arrived in Seattle more than 25 pounds lighter than I left.

Tests showed that I had sustained a high, lethal dose of arsenic, enough to have killed me a few times over. It took months to recover from the incident. Not only had the poison done serious damage to my digestive system, but I would lay in bed, sleeping fitfully while my body twitched continually. Later, the heavy metal began to work its way out through vicious sores in the tops of my hands and my head, making a terrible odor that smelled like dog urine.

Years later, while I was undergoing lung surgery caused by a bus accident, several blood vessels in my lower back broke spontaneously for apparently no reason. The doctors puzzled over the phenomenon for the better part of the day until a nurse asked my wife if I had been exposed to metallic poison in a work environment. When Carol told them about the Scotland incident, they had their answer. Tests showed that pockets of arsenic still in my system [lower back area] had been the cause and the vessels broke while I was in severe trauma.

Even just recently, my forearms are a mess of arsenic weakened blood vessels breaking and filling my arms with pools of blood just under the skin. Any cut means a long time in healing. Often, I have to leave a restaurant, meeting or store, when a little nick brings forth much bleeding.

I suppose we could have pointed out the man who poisoned me. He would have gone to prison, but as one Scottish friend warned, our host would have paid the price at the hands of the Masons in response. It wasn't worth it. I am still alive and I am still speaking out the awful truth of the lodge. I am sure there are more than a few Masons in Scotland that can't understand why I am still alive. I do. It was because God intended me to live.

The trip to Scotland wasn't by chance. I had been studying, writing and lecturing on Freemasonry for a number of years. Somehow, I had become an expert. It wasn't an easy transition.

When I began to study the Lodge with a critical eye, it meant that I had to look back at my own father, grandfather and their fathers before them for almost two hundred years. They were honest men, church men who took our faith, our family and our country seriously, fighting in its many wars, right back to the Revolutionary War.

Generation after generation, each son followed after his father and entered into membership in the Lodge. That line ended when I stepped out of the DeMoLay to join the Mormon Church.

The Mormon Church told me that Masonry was a society of "secret combinations" and "works of darkness." I was forbidden to continue membership in the DeMoLay and later, as an active Mormon, I would *not* seek to follow my father into the Lodge.

Years later, after I became a born again Christian, while I was at a service in a Baptist church teaching on the LDS Temple ritual, I discovered from an angry church Deacon that the ritual of the Masonic Lodge was the actual foundation of the LDS temple ritual.

I knew that if what he said was true, I would have to expose the roots of Masonry to the same light of truth that I was bringing to bear on Mormonism. That was easier said than done.

Within a month of that experience, I found myself at the funeral of a friend's father and once seated, discovered I was about to witness a Masonic funeral.

By the time those men in their somber clothes walked down the church aisle, I knew that this was birthed in the very pit of hell and it had become rooted within the church, itself. I knew there was work to do.

It wasn't like the work hadn't been done before. Great men like Charles Finney had discovered its evil core and brought it to the church, but the church soon forgot the danger, *then and now*, choosing not to rile the Masons who ran their boards, paid their salaries, settling instead for the ten shekels and the shirt they offered.

For the next century, lone pastors would study it and bring out its darkness from the pulpit. That usually resulted in the pastor being removed from that pulpit, his career usually destroyed in the process and the preaching of the truth of the lodge removed from the ears of the Masons in the church.

Freemasonry and Christianity are as far from each other as the North and South poles. The Mason's ignorance of the Luciferian roots and dark secrets of Freemasonry will be no excuse on that day of judgment for the man who calls himself a Christian Mason. Woe be unto him.

Well, the words of warning by great men like Finney are still the fire of truth and godly pastors are still speaking out in spite of the threats from the Masons and their the odious acts of ignominy in defying the very Word of God.

Men, you cannot be a born-again Christian and a Mason, as well. One is of God and the other the devil. Flee!

Women, you cannot be partakers of the evil root of Masonry in the women's auxiliaries. Flee!

A Christian Proclamation

To the Christian Churches

Regarding the Participation of Christians in Freemasonry

- Whereas, Freemasonry declares that its Deity, the "Great Architect of the Universe," can be worshipped by all men, whether they be Buddhists, Christians, Muslims, or Hindus, without controversy; while the Bible teaches that only through Jesus Christ can God be worshipped (John 14:6, 1 Timothy 2:5, 1 John 2:22-23); and
- Whereas, Freemasonry refuses to acknowledge the unique Godhood of Jesus Christ or that He died for our sins and rose from the dead; while the Bible teaches that Jesus Christ is truly God Almighty come in the flesh who died for our sins and rose again (John 1:1-14, Col.1:15, 2:9; 1 Cor.15:4); and
- Whereas, Freemasonry denies the unique and inerrant character of the Holy Bible as the Word of God by saying that it is no better or worse than any other holy book; while the Bible teaches of itself that it is truly the inspired Word of God (2 Tim.3:16, Mt.5:18, 1 Pet.1:25, Ps.119:89; 12:6-7; 19:7-8); and
- Whereas, Freemasonry declares that man can be saved by his own labors without faith in Jesus' sacrifice on the Cross ; while the Bible teaches that a person can only be saved by grace, through faith in Christ (Rom.10:9-10, Eph.2:8-9); and
 - Whereas, Freemasonry blasphemes the name of God by associating it with pagan fertility gods such as Ba'al; while the Bible affirms the absolute holiness, separateness and majesty of God's name (Ex.20:2-7, Deut.6:4, Ps.8:1, 29:2); and
 - Whereas, Freemasonry refuses to warn its members about the dangers of an everlasting hell; while the Bible is insistent and urgent in its warnings concerning the dangers of damnation (Matt.13:49-50, 25:31-46; 2 Thess.1:7-9); and
 - Whereas, Freemasonry requires that men swear oaths on a Bible in the name of God involving mutilation and murder of human beings; while the New Testament forbids

the taking of oaths (Matt.5:34-37, Jas.5:12) and the Bible forbids taking God's name in vain and committing murder (Ex.20:7, 13); and

- Whereas, Freemasonry links its members in solemn, spiritual bondage to one another, irrespective of members' creeds; while the Bible forbids Christians from being "unequally yoked" with unbelievers (2 Cor.6:14-17, Rev.18:1-4); and
- Whereas, Freemasonry forbids a Christian Mason from witnessing Jesus Christ to his fellow lodge members who are unsaved; while Jesus Himself commands His Church to preach the gospel to everyone (Matt.28:19, Mark 16:15); and
- Whereas, Freemasonry aims at the improvement of the natural man only (1 Cor. 2:14, Col.2:8); thus, incorrectly channeling by bad interpretation vital spiritual terms (2 Pet. 3:16); and
- Whereas, Freemasonry insists on keeping its supposedly valuable truths bound under the most serious of secret oaths and available only to a very few, while the Bible does not allow for such secrecy (Matt.10:26-27; John 18:20; Acts 26:26) and
- Whereas, Freemasonry demands that its members call its leaders titles like "Worshipful Master," and kneel before them; the Bible commands us to call no one master, save Jesus (Matt.6:24; 23:8-10) and to worship none, save God (Matt.4:10; Acts 10:25-26; Rev.22:8-9); and

Whereas, Freemasonry absorbs the loyalties (Luke 9:62), time (Eph.5:16), emotional and spiritual resources and finances of Christians Masons away from the God-ordained tasks of the Church such as overseas missions, evangelism, and taking care of the poor to the glory of Jesus' name (Matt.6:1-3, 28:19; Luke 6:38; Jas.1:27).

Therefore, we, as humble servants of Jesus Christ and ministers of His gospel call upon all pastors and Christian leaders of all denominations to take a firm stand in their preaching against the cult of Freemasonry-a rival religion to Christianity which has too long been winked at, tolerated, or even praised with Christian churches!

"How long halt ye between two opinions? If the LORD be God follow him: but if Ba'al, then follow him" - 1 Kgs 18:21.

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Duncan, p.13.

"Seek Me with weeping, fasting and a contrite heart. I will save individuals and you shall shine like the stars forever. Repent, oh nations!"

PROPHECY My Full Judgment

Word of the Lord through Susan Perkins McNally September 7. 1994

My beloved and peculiar treasure, yea, those whom I have redeemed. Hear the words of My mouth. That which is happening in the United States will astonish the whole world as My full judgment comes upon your land. The erratic weather will be specific judgment on specific areas as to their individual transgressions against Me.

The East coast will experience the cold breath of my wind. Just as they are cold and indifferent to My Spirit, so shall they be given to drink at My hand this cup of cold fury. As the inhabitants shake their heads in astonishment, this blast of My wind will bring them to their appointed time or reckoning as I force them to consider their ways as their lives come to a standstill.

The West coast which burns in its lust with their insatiable desires and perversions will experience great fires and drought. Their cities will go up in flames and their infrastructures collapse. Yes, the great quakes are coming as the earth shudders at their wickedness. The resultant fear and panic will cause great loss of lives!

Those areas that call upon Me in repentance can be spared certain aspects of My judgment, but the whole land will mourn. Yea, it is not just America that will be judged but the whole earth shall know that I the Lord God have done these marvels. All over the earth fighting and wars that were thought to be little skirmishes will turn into bloody battles and explosive wars. The cry of peace, peace will be a hollow echo in the face of great upheavals.

Since the world governments and financial systems have worshipped the demon of greed so shall their idols be toppled and their systems be brought down! Entire countries will go bankrupt overnight and default on their loans and obligations. the entire international banking system that has been built on greed, fraud, deceit and murder will crash. The dust of their defeat already hangs suspended in the air like a choking mist.

Your political structures in the United States will crumble as I reveal the sins and the nakedness of your elected officials. I will judge your leaders who have shaken their fists at Heaven and profaned My Name and mocked the Son of My Love, Jesus. The White House will become a deserted mausoleum as in an abandoned cemetery, as My judgment comes upon this house of "blood and perversion." For truly I will recall the great evil that has been spoken against Me and My children and all the evil schemes and devices that your leaders have thrust out against My people, the Body of Christ. They will bring a swift rebuke against your leaders and they shall tremble in great fear as My fury passes by them. If their hearts are pure they will not be touched. If their thoughts and deeds are wicked they shall be consumed.

Like vomit, the land will heave out this great evil and the floods of my displeasure will wash the filth and defilement out of the way. Be certain that life as you have known it and as it has been in the past when this nation walked in My judgments, putting Me first, cannot be regained until all the evil roots and fruits have been laid waste.

Fear not, My Beloved, and be not dismayed; for that which I do always results in redemption. Only the power of My Spirit and My Great Name can deliver you and your nation. Draw close to Me. Intercede for your brethren. Let your eyes be filled with tears and your heart with intercession. Stand in the power of My might, in the Name of Jesus, and don't be intimidated by the threats and schemes of dying men.

Yes, the time is short, and you shall truly see the sustaining power of my majesty as you abide in Me. I will not leave you or forsake you. Be bold and of good courage, for it is I the Lord that goes before you!

PROPHETIC JUDGMENT OF THE NEW WORLD ORDER-ILLUMINATI-MASONS AND AMERICA

given through Elaine Cook

A Hidden Agenda: "Babylon, at its inception, had as its goal, to rule in both earth and heaven. Now that it has grown to its fullness, we see that evil men behind the ruling powers of the earth are working feverishly to make a complete take-over of the earth in the form of a "one-world government." That is their agenda.

"These have not reckoned on a Living God who controls all the earth and all that is in it. I also have an agenda which I declared from the creation of mankind. Is it not that I have created man for My glory and My purpose is to make him like Myself! No man can cancel out or put aside My agenda, for it alone shall stand in this day. I shall break in pieces the plans

of men and their counsel shall not stand! I am the Lord and My purposes shall stand. My Word can never return unto Me void.

“The days of awe have come when I shall intervene in the hidden agendas of evil men and show forth their smallness and their weakness before Me. It is the time for Babylon to fall and great shall be the fall thereof. Mourn not for her but rejoice that My plan is now coming forth and man’s plan is finished and has come to naught.

“Rejoice in this: that I am the Lord and there is no god beside Me. I speak and it is done. All men shall fear Me, for I am their Creator and My Word is established in the heavens and it shall be done in all the earth.”

Psalms 33:8, “Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him.”

Babylon is Judged: “I am preparing the answer to the problem *before* the problem appears in all its fullness. That little stone cut out of the mountain is the *cause* of Babylon’s fall. It is not a people prepared *because of her fall*, but it is because of their preparation that Babylon can no longer stand! (Daniel 2:44-45).

“Because My sons stand in My righteousness in the earth, bearing My word and My righteous judgments in their mouths, Babylon’s time has come and the judgment of the great whore has come—she who captivated the whole world through her sorceries shall fall and not rise again and great shall be the fall thereof.

“All mighty works done in the earth originate in the heavens, and mighty edicts and proclamations are being made in the heavenly realm in this day, for it is the Day of the Lord when Babylon’s judgment is upon her.

“The people are being lulled into believing in a *“recovery”* from her illness, but there shall be a *death*, not a recovery! Babylon shall fall and not rise again and great shall be the fall thereof. My kingdom, which has been hidden, shall suddenly appear and shall be greeted with both joy and fear—joy to the simple who look for a better way, and fear to those who will lose their own wicked way. Your eyes shall see it and rejoice and I will be magnified in your eyes and My awe shall be upon all My people who understand what I am doing in this Day.

“Walk closely to Me. Fear not, but magnify Me in the fires!”

His Finest Hour: “Men will say of one who has wrought a mighty work in the earth: **‘This was his finest hour.’**”

“I want you to know that **My ‘finest hour’** lies shortly upon you—even when I shall display to the God-despising, My handiwork in the earth.

“Man takes great pride in his exploits of science and space-conquering prowess, but these things are as a child’s toy in comparison to *what I have made*: even a man, a many-membered man in My image and likeness! There is nothing that man can do in his own power to compare with the work of My Hands in preparing a people in whom the Spirit of the Lord will be pleased to *dwell in fullness*! Within them are all the answers that mankind has need of, and all the power to bring forth those answers! In these, I shall be greatly glorified and man’s works shall seem as child’s play when men see what I have wrought in earthen vessels who have been obedient unto My Word.”

“Looking unto Jesus the author and finisher of our faith; who **for the joy that was set before Him** endured the cross, despising the shame, and is set down at the right hand of the throne of God.” (Hebrews 12:2).